THE

MODERN HISTORY

OF THE

INDIAN CHIEFS, RAJAS, ZAMINDARS, &c.

PART II.

THE NATIVE ARISTOCRACY AND GENTRY.

COMPRISING,

HISTORICAL, POLITICAL, SOCIAL, & OTHER ACCOUNTS
OF SEVERAL ANCIENT FAMILIES, NOBLEMEN,
AND EMINENT MEN
OF

BENGAL, BEHAR, ORISSA, NORTH-WESTERN PROVINCES, PANJAB, RAJPUTANA, CENTRAL INDIA, CENTRAL PROVINCES, ASSAM, BOMBAY, HAIDERABAD, MAISUR, AND MADRAS,

WITH

APPENDICES,

CONTAINING

Short Notices of upwards of 800 Chiefs, Nobles and Gentlemen on whom Salutes, Titles and Honorary Distinctions have been conferred by the British Government from its early settlement down to the present time.

BY

LOKE NATH GHOSE,

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AUTHOR OF VICTORIA SIUTIKA, A SANSKRIT HYMN BOOK IN HONOR OF HER MOST
GRACIOUS MAJESTY THE QUEEN-EMPRESS OF INDIA, THE MUSIC AND
MUSICAL NOTATION OF VARIOUS COUNTRIES, THE MODERN
HISTORY OF THE INDIAN CHIEFS, RAJAS, ZAMINDARS,
&c., PART I., THE NATIVE STATES, &c., &c.

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1881.

TO

HIS EXCELLENCY THE MOST HON'BLE

GEORGE FREDERICK SAMUEL, MARQUESS OF RIPON, K. G., P. C., G. M. S. I.,

Viceroy and Governor-General of India.

MY LORD,

In committing to the verdict of public opinion the Second Part of my work on the Modern History of the Indian Chiefs, Rajas, Zamindars, &c., it is natural that I should desire to secure for it every chance of public favour by dedicating it to your Lordship whose high personal character and exalted position in this Empire must necessarily interest your Lordship in the humble literary efforts of a Native of Bengal, who has sought, through years of anxious toil, to perpetuate the names and deeds of such of his countrymen as were and have been conspicuous for their public spirit, their learning, their commercial enterprise, their exceptionally deserved eminence or their unquestionable loyalty to Her Most Gracious Majesty the Queen-Empress of India. But my motives have not, I must avow, been altogether interested. Appreciating the real wants of India, and designing to apply peace to its true uses, your Lordship has expressed a determination to make it the chief aim and object of your policy to give education the widest extension, among the people and to direct the utmost influence of the State in the development of the resources of the country; in this humble work, your Lordship, it is hoped, will find the only complete record of what has been done by the Natives of India themselves for the intellectual and material progress of their countrymen in past times and as yet during the present generation.

Your Excellency's Most Obedient Servant,

LOKE NATH GHOSE.

Calcutta, 16*th August*, 1881.

PREFACE.

UNDER the title of "The Native Aristocracy and Gentry of India," I present to the public and to my countrymen generally, the Second Part of my work, "The Modern History of the Indian Chiefs, Rajas, Zamindars, &c." But I cannot allow the opportunity to pass without marking it by the warmest expression of my thanks to my patrons for the kind reception they gave to the First Part, and to the Editors of the leading periodicals who almost without exception formed such a favourable opinion of the way in which it was executed. While respectfully but confidently hoping for a continuance of the same favour to my Second, and more hazardous venture, I hope I will be permitted to introduce it to public notice by a few prefatory words of explanation.

The causes of the delay which has unavoidably occurred in its publication are as follows:—

Since my first attempt to write this work in the year 1875, the difficulties in my way have been numerous and considerable. The completion of the First Part, which was mostly a compilation from published works, more or less accessible, was, I confess, a comparatively easy task. Such, however, has not been the case with the Second Part. It is only a very few of the sketches in it that have been drawn from published or printed works. With these very few exceptions, the greatest bulk of the work has been composed from materials collected with much difficulty and after unusual delay by direct and repeated communications with almost all the Chiefs of the Native States, the Heads of the Principal Families and the Eminent Men of the country; besides advertisements published regularly in the *Hindu Patriot* for a time from November 1876, asking for the information I wanted. The advertisements, however, were of no effect; and the few accounts which I had collected I had obtained by direct application. But, it afterwards proved more difficult for me to secure further information on the subject from the "Native Aristocracy" as one or two

months after my advertisement in the *Hindu Patriot*, i. e., in the beginning of 1877, Mr. W. H. D'Oyley, a Member of the Bengal Civil Service, put forward in the leading journals and circulated a prospectus in connection with his project of a work on the "Indian Peerage." As a matter of course, several members of the Nobility and Gentry of Bengal forwarded their accounts to him at Rajshahye; and no few of them refused to help me in supplying their family histories; as my countrymen naturally reposed more confidence in Mr. D'Oyley than in me—a person without local influence or high literary merits. But, if Mr. D'Oyley, a gentleman most competent to do justice to the task had carried out his project, the present Part of my work would never have seen the light. To the great disappointment of the public, Mr. D'Oyley abandoned the idea of writing the "Indian Peerage," and the fact was notified in the *Indian Statesman* of the 20th February, 1878. About this time, I had sent out my MSS. for Part I., "The Native States" to the Press and it was published on the 1st June, 1879. The publication of this Part and the good opinion which many Notabilities entertained of it soon encouraged me to apply again to those Noblemen and Gentlemen who had previously failed to supply me with their family accounts. By writing to them often and often, I had the good fortune to collect a great mass of undigested information; but still a few prominent families for personal reasons or, perhaps, from indifference neglected to comply with my pressing requisitions; and their history I have written or compiled with a view to honour them and complete my work as far as practicable by the help of my learned friends stationed here and in other parts of the country, and of some works available on the subject either in English, Bengali, Ooriya, or other vernacular languages.

With regard to the arrangement of this Part of my work, I have to state, thus:—

Zamindars, &c., as also of the Places or

Fan.

Eminent Men or Sundry Zamindars.

ful regret for their present fallen position included in this Part also the history of some decayed families; and their names have been placed according to the position they held in some by-gone time though now reduced to poverty through vicissitudes such as are recorded by Sir Barnard Burke of the British Peerage, for example, "The Bishenpur Raj Family (vide Bankura, page 1,) which has been ranked among the Principal Families notwithstanding it has lost its former grandeur and affluence." My readers, will however, be easily able to know the present circumstances of each of the families by going through their respective histories.

The accounts of the decayed families of Calcutta and other places in India, most of which may fairly now be ranked among the "Gentry," have been inserted under the head "Other Families, &c.," of each place in different Sections of the present Part of my work. Such decayed families in India are numerous; but I have been only able to notice a limited number of them regarding whom I have been successful in procuring authentic information. The cause of the downfall of such families is mostly the custom of the equal division of the estates amongst sons or legal heirs—deviating altogether from the law of entail prevailing among the British Peerage and Gentry; i.e., eldest son of a father only inheriting the property and so on. Among various other reasons for the fall of several ancient families in India, I may mention, such as, performance of almost unlimited charities, religious acts, standing security for friends, &c., which were once common among Hindus, Muhammadans, and Parsees of the old school. Nor are the reverence for God nor the sympathy for their fellow-men, which were such pleasing traits of Indian character quite extinct. It is only a very few villages indeed in this broad continent, where are not to be met with some Temple or Mosque, some Alms House or Hospice, some Tank and Road, constructed by Native piety or public spirit and maintained during long ages for the public benefit.

Litigation, which is very prevalent now-a-days through the decline of brotherly feeling and the frequency of family disputes, is another prolific source of ruin to families. No such families would have come to misfortune had their members learnt the value of "Unity." It is well

known that "Unity is strength" and the want of that virtue is another cause of distress and misery.

The names of all the distinguished Natives of India who belong to the opulent houses of former or present days, and whether they are alive or dead, have not been separately given; as any information regarding them can only be gained by reference to the history of the families to which they respectively belong. For example, the history of the late Maharaja Nava Krishna Dev Bahadur, or the late Raja Sir Radha Kanta Dev Bahadur, K. C. S. I., can only be known by reading the account of the Savabazar Raj Family. So on with the history of the representatives of different leading families; for instance, in the case of Maharani Sarnamoyi, C. I., of Casimbazar; The Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C.S.I.; Raja Sourindro Mohan Tagore, C. I. E.; and Raja Rajendra Mullick Bahadur of Calcutta; the history of the Casimbazar Raj Family (Murshidabad) the Tagore and Mullick Families of Calcutta, shall have to be referred to. Such is the case with all other surviving or deceased members of different respectable and well-known families in India. This plan I have followed just on the same principle as I drew up the First Part of the work, i. e., in case, information is wanted regarding the late or present Maharajas Holkar of Indore, the history of the Native State of Indore as a matter of course shall have to be read.

But the case is altogether different for such as have raised themselves above the surface of Indian Society by their own energy, probity, and conspicuous abilities, such as, His Excellency Nawab Sir Salar Jang Bahadur, G. C. S. I., Prime Minister of Haiderabad; His Excellency Raja Sir T. Madava Row, K. C. S. I., Prime Minister of Baroda, &c. The names of such Eminent Men and of those, who though inferior to them have been the architects of their own fortunes will be [illegible] under separate headings in their own sketches according to the [illegible] they respectively belong. The lives of [illegible] work in a similar way, [illegible] the late [illegible] Ram Dulal Dey, the late Babu [illegible] Seal, [illegible] Gopal Ghose, the late Raja Digambar Mitter, C.S.I., the [illegible]

Dwarka Nath Mitter and numerous other Gentlemen, whose memories are still more than a mere tradition.

This Part not only contains the history of Hindus, but also of Muhammadans and Parsees. The compilation of this work has occupied my undivided time and attention for a period of about seven years, and I am highly indebted to the able Editor of the "Englishman," who while reviewing Part I. of my work, was kind enough to anticipate very accurately the great difficulties I would have to overcome. He said the "Second Part will naturally present much greater difficulties owing to the fact that the ground is almost unbroken. Beyond a few Magazine articles, no previous attempt has, we believe, been made to compile a history of the minor aristocracy of India."

Though I have completed the work from the materials which have been placed at my disposal or which I have been able to reach to through research or the kind assistance of friends, yet I believe that in consequence of the many difficulties I have had to contend against I must have necessarily omitted many things which I hope to make up for in a future Edition, if the present work should meet with public favour and patronage.

Those Noblemen and Gentlemen, who have been kind enough to supply me with more detailed facts and information, will find that their family sketches have been as a matter of consequence fully given; but no account has been exaggerated or qualified by me, as each has been drawn up from details furnished to me by the persons interested in this work. I was besides very careful to leave off many points of no importance or public interest. I have, however, received great help from the few articles that have appeared from time to time in the leading periodicals, magazines, &c. I have also drawn facts and abridged accounts from the best authorities available on the subjects I have treated on and a list of these is given at foot.

[illegible] indebted to the public if they will be so good as [illegible] [illegible] [illegible] may make to [illegible] future Edition, which I contemplate bringing out with the help of [illegible]

patronage. I have already mentioned in the Preface to my Part I., that if my labour be generally approved I will bring out the Second Edition with considerable improvements and with portraits of several selected Chiefs and Rajas, Index, and Illustrations of the historical places referred to in the course of the work. Part II. has become exceedingly bulky through several original accounts which I have received very late from different parts of India, and which I have only had time to put into my own language. Part I. was condensed by me with a view to make it a cheap book of reference; as I knew that several books were available regarding Native States though sold at higher prices. But, in this Part, I have also included much new and interesting information which I obtained by communicating with the heads of the Native States.

From the accounts received by me for both Parts I. & II., and from the Gazette of India and the Calcutta Gazette for some years back, I have been able to prepare Appendices for Part II., to shew the names of numerous Chiefs, Noblemen and Gentlemen who have received Titles and Honorary Distinctions from the British Government from the earliest period down to the present time. Though these Appendices may not be quite complete; yet I hope that they may prove useful to the public to a great extent as they are intended to supply partially the place of the accounts of those Noblemen and Gentlemen to whom I had repeatedly applied for information, but in vain.

My grateful acknowledgments are due to the following Chiefs, Nobles, Zamindars, &c., who afforded me encouragement in the publication of my present volume, and favoured me with valuable information regarding themselves and their families.

His Excellency Nawab Sir Salar Jang Bahadur, G.C.S.I., Prime Minister of Haiderabad; His Excellency Raja Sir T. Madava Rao, K.C.S.I., Prime Minister of Baroda; Maharaja Sir Jay Mangal Sing Bahadur, K.C.S.I., of Gidhour; Maharaja Anandagajapatiraj of Vizianagram; Maharani Sarnamoyi, C. I., of Casimbazar, Murshidabad; Maharaja Luchmeswar Sing Bahadur of Darbhanga; Maharaja Krishna Pratab Sahee Bahadur of Hatwa; The Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C.S.I., of Pathuriaghata, Calcutta; Raja Velugati

Kumara Yachama Naidoo Garoo Bahadur Punjcha Hazari Munsubdar, C. S. I., of Venkatagiri; Raja Rajendra Narayen Dev Bahadur, of Savabazar, Calcutta; Raja Sourindra Mohan Tagore, Musical Doctor, C.I.E., &c., &c., of Pathuriaghata, Calcutta; Raja Rajendra Mullick Bahadur of Chorebagan, Calcutta; Raja Siva Prasad, C.S.I., of Benares; The Hon'ble Raja Goday Narain Gajputtee Rao of Madras; Raja Surji Kanta Acharjee of Muktagacha, Maimensing; Raja Syama Nanda De Bahadur of Balasore; Maharani Syam Mohini of Dinajpur; Maharani Rajrup Kooar of Tikari; Nawab Khaja Abdul Ganni, C.S.I., of Dacca; The late Nawab Amir Ali Khan Bahadur of Calcutta; Nawab Ashanulla Khan of Dacca; Syed Hossan-Al-Edrus, C. S. I., of Surat; Khan Bahadur Jemadar Saleh Hindi, C.I.E., of Junagarh; Sri Jagannadha Rajamani Raja Deo, C.I.E., of Mandasa, Ganjam; Sirdar Atar Sing, C.I.E., of Bhadour, Ludiana; Pandit Sarup Narain, C.I.E., of Delhi; Pandit Bapu Deva Sastri, C.I.E., of Benares; Manackjee Rustomjee, Esq., Persian Consul in Calcutta; The Hon'ble Dosabhoy Framjee Karaka, C.S.I., of Bombay; B. Krisniengar, Esq., C.S.I., of Maisur; The Hon'ble Morarjee Gocul Das, C.I.E.; of Bombay; The Hon'ble Shet Framjee Nusserwanjee Patel of Bombay; The Hon'ble Mir Homayeon Jah Bahadur, C.I.E, of Madras; T Mathusami Aiyar, B.L., and C.I.E., of Madras; The Hon'ble Rames Chunder Mitter of Bishnupur, Dum Dum, (24-Pargannas); Rai Rajib Lochan Rai Bahadur of Casimbazar, Murshidabad; Rai Baidya Nath Pandit Bahadur of Killah Darpan, Cuttack; Kumar Jagendra Nath Rai of the Nattor Raj Family, Rajshahye; Thakur Jaga Mohan Sinha of Bijayraghogarh; Babu Kali Kissen Tagore of Pathuriaghata, Calcutta; Babus Damudar Das Barman and Prosad Das Mullick of Barabazar, Calcutta; Babu Nava Krishna Rai Dastidar of Sylhet; Babus Jogendra Nath Sing Rai and Nalit Mohan Sing Rai of Chakdighi, Bardwan; Rao Saheb Vinayek Rao of Indore; Babu Guru Das Mitter of Benares; and several others.

In conclusion, I beg to offer my condolence to those gentlemen who [illegible] families [illegible] second Edition [illegible] work.

L. N. GHOSE.

LIST OF WORKS, &c., REFERRED TO FOR PART II.

ENGLISH.

1.—Aitchison's Treaties, Engagements, and Sunnuds, Part I., Bengal, 1862.

2.—Umb's History of India.

3.—Griffin's Panjab Rajas.

4.—Statistical Account of Bengal, Vol. II., Nadiya and Jessore, by W. W. Hunter B. A., L.L.D.

5.—Ditto, Vol. IV., Bardwan, by ditto.

6.—Annals of Rural Bengal, by ditto.

7.—Mr. Westland's Jessore.

8.—The Calcutta Review, Vol. III., 1845.

9.—Ditto, No. CXL., January, 1873.

10.—Memoirs of Dwarka Nath Tagore, by Kishori Chand Mitter, printed by Messrs. Thacker Spink & Co., 1870.

11.—The Life of Ram Dulal Dey, by Gris Chandra Ghose.

12.—A Collection* of Portraits of some of the Eminent Men of Bengal with short sketches of their lives.

13.—A brief Memoir of Babu Durga Charan Banerjee, by Kailas Chandra Bose.

14.—The Parsees, Their History, Manners, Customs and Religion, by The Hon'ble Dosabhoy Framjee, C.S.I., of Bombay.

15.—The Bengal Magazine for April and May, 1880.

16.—The Oriental Miscellaney, Nos. XVII August, 1880; XVIII September, 1880; XIX October, 1880.

17.—The Leading Periodicals.

18.—The Gazette of India and the Calcutta Gazette for some years.

19.—A few *brochures* containing family histories published by the members of some distinguished families in India for private circulation and received by me in the course of the compilation of the work.

ANGLO-PERSIAN.

1.—Aminnama, by the late Nawab Amir Ali Khan Bahadur.

BENGALI.

1.—Naba Nari.

2.—Charitastak.

3.—Nababarsiki (The Bengal year book) 1284 B. S.

4.—Banga Sahitya Bisayer Prastab, by Pandit Ramgati Nayaratna.

OORIYA.

1.—The History of Orissa, printed at the Baptist Mission Press, Cuttack.

* This little book contains 84 pages and short notices of Nine Eminent Men only, printed by Messrs. J. Ghose & Co., 32, Jhamapukur, November, 1876; price Rs. 5.

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THE BISHNUPUR RAJ FAMILY.

ADI MALLA, a descendant of one of the Rajput Kings of Jai-Nagar, near Brindaban, was the founder of the Bishnupur Raj family.

While his parents were on their pilgrimage to Jagannath (Orissa) he was born at Padampur, Zilla Bankura, formerly part of the District of Bardwan, but they considering the difficulty of carrying a child with them to such a distance left him under the care of a Brahmin known as Mahapatra, to whom they offered some money for his maintenance till their return. His parents did not, however, return from Jagannath, and the Brahmin supported him in his infancy by keeping a nurse who belonged to the low caste "Bagdi," and hence he was afterwards known as the "Bagdi-Raja." When he was only six or seven years of age the Brahmin disregarding his noble birth and princely countenance used to send him out to tend his cows, and on a certain

* The names of the places or districts as also of the families, nobles, and eminent men, have been alphabetically arranged.

day he missed one of them while he was engaged in driving the cattle homewards. He at once came home and after leaving the cows went into the forest in search of the lost one, but his efforts were in vain. Being disappointed and overcome with fatigue he fell asleep at the foot of a tree, while a large cobra instead of biting him raised his colored hood above his face and shaded him from the scorching rays of the sun. Meanwhile, the missing cow came home and the Brahmin being in great anxiety at his absence, immediately started in search of him and at last reached the very spot where Adi Malla was sleeping, but the Brahmin was greatly terrified when he saw the deadly snake with hood erect above the face of the sleeping boy as if prepared to sting. The snake, however, at the sound of the Brahmin's footsteps glided away silently at the sametime contracting his hood, and Adi Malla arose disturbed by the rays of the sun which fell upon his face on the withdrawal of the shade. The Brahmin embraced him fondly and said that he would never let him go again to tend his cows, and remarked according to the Hindu Sastras "that he would surely be a king as a snake has raised his hood above his head," but at the sametime the Brahmin exacted a promise from him that the lad would appoint him as his hereditary priest if he was ever exalted to the position of a King or Sovereign. The Brahmin then brought Adi Malla home, and commenced to educate him properly in Sanskrit and other languages.

While Adi Malla was a student he went out one day with a small net to catch fish in an adjacent river, but in lieu of which he brought home some golden tiles found in the water-course which he then believed to have been common bricks covered with moss. The Brahmin on receipt of a large heap of gold became rich and engaged several *Palwans* or fighting men to make Adi Malla a perfect warrior, and purchased several horses for his use. Within the course of a few years Adi Malla became a great warrior and he co-operated with the Nawab of Murshedabad in the war against the Raja of Padampur. The Raja of Padampur was defeated by the Nawab, but instead of surrendering to him committed suicide, and in consequence his troops were dispersed. The Nawab being highly pleased with the conduct of Adi Malla conferred on him the title of Raja and the principality of

Padampur; the fort of which is still in existence, but in a very delapidated state. Raja Adi Malla, however, was not forgetful of the contract he made with the Brahmin to appoint him as his hereditary priest. Adi Malla, enlarged his dominions and made Bishnupur his capital where he erected a very good fort and reigned for a long time. After the death of Adi Malla his descendants Raghu Nath Sing, Gopal Sing, Durjan Sing, Bir Sing, Krishna Sing, Chaitanya Sing, Damudhar Sing, Madan Mahan Sing, and Madhab Sing, built several Hindu temples in Bishnupur, improved the kingdom to a great extent and made great advancement in Sanskrit learning and the fine arts, such as, music, &c. Madhab Sing was succeeded by Gopal Sing II. During the reign of this prince Maharaja Kirthi Chandra Rai of Bardwan invaded Bishnupur, but eventually made a friendly alliance with him to arrest the progress of the Mahrattas. Mahrattas, however, devastated the country and a famine broke out which deprived Maharaja Gopal Sing of almost all his subjects.

During the reign of Damudhar Sing II., such was the financial embarrasment of the Raj that he was compelled to dispose of several parts of his Raj, and to pawn the idol Madan Mahan one of the lucky Hindu gods of his family to the late Babu Gokul Chandra Mitter of Upper Chitpur Road, Calcutta; which occurrence the Hindus in general remark was the cause of the fall of the Bishnupur Raj.

Raja Ramkrishna Sing, son of Raja Gopal Sing III., or the last, is at present the leading member of the Raj family, but he is reduced to comparative poverty or bad circumstances.

(*Sundry Zamindars.*)

I.—RAJA DAMUDHAR SING OF MALIARA.

Raja Damudhar Sing, Zamindar of Maliara, is an orthodox Hindu and like his noble ancestors is possessed of a good heart and liberal views. When Dr. Cannolly was for sometime at Maliara, the Raja assisted him a great deal in getting the people vaccinated. During the scarcity in 1866 and again in 1874, he also rendered valuable assistance

to the helpless and starving villagers, and opened a dispensary which he still maintains for the good of the people. The Raja further supports a large number of schools established in his Zamindari and takes a great interest in the welfare of these institutions.

II.—RAI RADHABALLABH SING DEVA BAHADUR OF KUCHIAKOL.

Rai Radhaballabh Sing Deva Bahadur, Zamindar of Kuchiakol (Bankura) is one of the descendants of the Raj family of Bishnupur who had established their power in West Bardwan by the force of arms and enjoyed it for upwards of some hundred years. His grandfather Nimai Sing Deva being deprived of the *Gaddi* at the death of his father Maharaja Chaitanya Sing separated from the members of his family and settled at Kuchiakol where he purchased a Zamindari. Nimai Sing Deva had attained high proficiency in Sanskrit, medicine, music, and other fine arts. When his son Bir Sing Deva came of age he found to his great regret that some of his valuable possessions had been lost by the extravagant conduct of his father whom he justly, as heir to the estate, asked to make over to him the superintendence of the Zamindari. The request was most readily granted, for nothing could exceed the joy of the parent to see the son ruling over the estate which was eventually to fall into his hands. The necessary articles were at once drawn up and registered, and the entire management of the estates was handed over to him, but the father's parasites would not remain long handcuffed and fettered under the control of a vigilant and watchful leader. They conspired, and plotted to rob Bir Sing of the paternal affection and their labour was not unattended with success. The father revoked his consent and the son became enraged and the issue would have been litigation but at the intercession of the then Judge of Bankura a reconciliation between the father and son was effected. Nemai Sing Deva did not survive long after the restoration of peace in the family. He died in the year 1832 at the advanced age of 80 years leaving the whole estate in tact in the hands of his only son Bir Sing Deva who was a man of inestimable character. After leading a life of

purity and holiness Bir Sing Deva departed from this world of cares at the age of 59 leaving two sons Rai Radhaballabh Sing Deva Bahadur and Babu Ramjiban Sing Deva, the former of whom took charge of the estate when he was at the immature age of 16 years only. Rai Radhaballabh Sing Deva Bahadur was, however, a dupe in the hands of his *amlas* for a certain time, but intelligent as he is he soon discovered the evil nature of his people and applied himself vigorously to learn the intricacies of Zamindari business and took at last upon himself all its management unassisted.

In the year 1862, he established an English school which is at present in a very flourishing condition and is solely maintained by his munificence; he also supports a Vernacular school and a Girl's school for the education of his countrymen.

During the time of the scarcity he gave relief to the poor and helpless ryots and for such acts of enlightened liberality he has received a letter of thanks from the Judge of the District of Bankura and has gained the title of "Rai Bahadur" from Government at the Delhi Darbar, held on the 1st January 1877. He has at present three sons, *viz.*, Babus Upendra Nath Sing Deva, Jogendra Nath Sing Deva, and Surendra Nath Sing Deva.

II.—BARDWAN.

(*Principal Families.*)

THE BARDWAN RAJ FAMILY.

The family of the Maharaja of Bardwan, the wealthiest and most considerable Zamindar in Lower Bengal, was founded by Abu Rai, by caste a *Kapur Kshatrya,* who came down from the Panjab as a merchant and settled down at Bardwan, where he was appointed *Chowdhri* and *Kotwal* in A. D. 1657, under the Fouzdar of the Parganna. Abu Rai, who is stated to have risen to importance as a Financier, was succeeded in his business by Babu Rai, who laid the foundations of the future greatness of the family by purchasing the Zamindari of Bardwan. After

him came Ghanasyam Rai and, next Krishna Ram Rai, who acquired some additional estates—being honored with a firman from Alamghir, Emperor of Delhi. In A.D. 1696 Subha Sing, Talukdar of Jetwa and Barda, formerly a part of Bardwan, having obtained the aid of Rahim Khan, an Afghan Chief, rose against Krishna Ram Rai, killed him and imprisoned the members of his family, except his son, Jagat Ram Rai, who escaped and made his way to Dacca in hopes of procuring military aid from the Governor of the place for the purpose of punishing the rebels. Subha Sing was, however, stabbed to death by a brave daughter of Krishna Ram Rai, "whose person he had attempted to outrage;" and his troops left Bardwan and succeeded in capturing Hughli, where they were afterwards repulsed with considerable loss. "The English at Sutanuti, the French at Chandernagore and the Dutch at Chinsurah alarmed at the progress of the rebels, applied to the Nawab Nazim to be allowed to put their factories into a state of defence. The Nawab granted their application and they accordingly fortified their settlements." On hearing the news of Subha Sing's death and of the dispersion of his troops, Jagat Ram Rai returned from Dacca, succeeded his father without difficulty and was honored with a firman from the Emperor Alamghir. Unfortunately, he was treacherously murdered in A.D. 1702. Of the two sons, whom he left behind, Kirthi Chandra Rai and Mitra Ram Rai, the elder inherited the patrimony, also received a firman from the same Emperor and added to his ancestral Zamindari the Pargannas of Chatuyan, Bhurshut, Barda, Manaharshahi. Kirthi Chandra Rai was apparently a sort of Rudolph of Hapsburgh in the family. Fighting with the Rajas of Chandrakona and Barda, near Ghatal, he defeated them completely and dispossessed them of their estates, he seized and appropriated the several Zamindaries of the Raja of Balghara, a place adjacent to Tarakesvar in the Hughli District, and, with a similar object probably, waged war against the Raja of Bishnupur, with whom he was obliged to conclude a hasty peace with the object of offering a combined resistance to the progress of the Mahrattas.

On his death in 1740 A. D., Kirthi Chandra Rai was succeeded by his son Chitra Sen Rai, who made some further additions to the

estates of the family. It was on him that the title of "Raja" was first conferred by the Emperor Shah Jehan. Raja Chitra Sen Rai died in A.D. 1744, leaving his estates to his paternal cousin, Troylucko Chandra, alias Tilak Chandra Rai, who was raised to the rank of "Maharaja Dhiraj Bahadur" and *Panjhajari* a commander of five thousand cavalry by the Emperor Shah Alam. During this Maharaja's lifetime, the Mahrattas greatly impoverished the country round by their incessant and sweeping depredations. On his death in 1771 A. D., he was succeeded by his son Tej Chandra, in whose person the title, conferred on his father, was confirmed as hereditary by the same Emperor Shah Alam. The management of the estates which was taken out of his hands in 1776 by his mother, the Maharani Bishnu Kumari, was resumed by him in A. D 1780; but the Zamindaries were subsequently brought under the permanent settlement, when Maharaja Tej Chandra entered into an agreement with Government to pay regularly the annual revenue, amounting to Rs. 40,15,109, besides a further annual sum of Rs. 1,93,721, on account of *pulbandi* or repairs of embankments. But owing to careless management, the Raja did not reap the full benefits of the Permanent Settlement. The Government Revenue fell into a chronic state of arrears, from which it could not be extricated even by the management of Munshi afterwards Raja Nava Krishna Deva Bahadur, who was appointed *Krak Sujawal* or attaching officer to the Zamindari. The Maharaja Tej Chandra was even threatened by the Government with the forfeiture of his Zamindari, " but to no purpose." In 1797, the Board of Revenue began to sell parts of the vast Zamindari in lots of several villages each, which were bought to some extent by "Dwarka Nath Sing of Singhur, Chaku Sing of Bhastara, the Mukerjis of Janai, the Benerjis of Telenipara," and others. Maharaja Tej Chandra, notwithstanding, contrived to purchase most of the lots pseudonymously and would probably have saved the whole estate, but for the death at this time of his mother Maharani Bishnu Kumari, who possessed remarkable aptitude and capacity for business. In the course of a few years, however, the Maharaja made good his loss by "giving away the land in perpetual leases or Patnis," and, by way of improving the value of the estates, he opened a metalled road

from Bardwan to Kalna, constructed a bridge at Magra and made several improvements in the town of Bardwan and its vicinity.

On the death of Maharaja Tej Chandra in 1832, a fictitious claim to his succession was set up by a person calling himself Pratap Chandra, the name of the Maharaja's son, who had previously died; but the claim was rejected and the estates were made over to Maharaja Tej Chandra's adopted son, Mahtab Chandra, the late Maharaja of Bardwan.

His Highness, the late Maharaja Dhiraj Mahtab Chandra Bahadur, was a nobleman and Zamindar of the highest rank in Bengal. He was invested with the title of Maharaja Dhiraj Bahadur by the British Government at a Darbar, held in Government House, on the 9th April 1840. Whether as a benefactor to his country or as a faithful subject of the British Crown, he was surpassed by no Zamindar in these Provinces. An Anglo-Vernacular Institution at Bardwan, where a large number of boys are still educated free, several hospitals, dispensaries, and almshouses, &c., at Bardwan and Kalna had been established and were maintained by him. But during the Santal rebellion and throughout the course of the Sepoy Mutiny, His Highness stood loyally by the British Government. His munificence during seasons of scarcity had always been almost unlimited. The Maharaja was a member of the Viceroy's Legislative Council for three years from 1864, and received for life a salute of 13 guns at the Delhi Darbar, held on the 1st January 1877 on the proclamation of the Queen's title of "Empress of India." His Highness presented a statue of Her Majesty the Empress to the Asiatic Society's Museum at Calcutta; and the ceremony of unveiling it was presided over with great pomp by His Excellency Lord Lytton, the late Viceroy and Governor General of India. The Maharaja died at Bhaugulpur on the 26th October 1879, leaving an adopted son, named Maharaja Dhiraj Aptap Chand Mahatap Bahadur, who is now the first Native nobleman in Bengal, and who, we trust, will do credit to his position by making a patriotic use of the numerous advantages which he has inherited.

(*Other Families*).

I.—THE CHAKDIGHI ZAMINDARS.

Nul Sing Rai, by caste a Chhetri, was the founder of the Rai Family of Chakdighi, known as Chakdighi Zamindars in the District of Bardwan. He first emigrated from Rajputana and settled at Chakdighi and was famous for his exceptionally great knowledge of Zamindari business.

He left four sons, *viz.*, Bhabani Sing Rai, Debi Sing Rai, Bhairab Sing Rai, and Hari Sing Rai, who largely enhanced their family estates. The first two had no issues, the third Bhairab Sing Rai, had one son, named Ambica Prasad Sing Rai, and one daughter, named Durga Debi. Durga Debi left two issues, *viz:* Krishna Chandra Sing Rai and Brindaban Chandra Sing Rai, who were famous for their piety and rose to prosperity by their own energy and experience of business. They founded Monirambati, a village situated near Chakdighi, where Babu Jogendro Nath Sing Rai, son of the late Babu Brindaban Chandra Sing Rai, and the only heir of the two brothers mentioned above; is now residing. Babu Jogendro Nath Sing Rai received a good English education in the Hughli College. He is a young noble of kind disposition, affable, and courteous manners. He has landed estates at Calcutta, Hughli, Howra, Midnapur, and Bardwan.

Ambica Prasad Sing Rai, son of Bhairab Sing Rai, as stated above; died after leaving one son Saroda Prasad Sing Rai, and one daughter named Kheroda Sundari Debi who has several issues, of whom the eldest is Babu Lalit Mahan Sing Rai.

Saroda Prasad Sing Rai died on the 18th March 1868, leaving a will and a codicil by which he bequeathed the whole of his property to his eldest nephew Babu Lalit Mahan Sing Rai after making necessary provision for a charitable Dispensary and a Hospital, a free Anglo-Sanskrit School, and an Asylum for the poor in Chakdighi.

Saroda Prasad was an enlightened and powerful Zamindar. He was very kind to his tenantry and the poor in general. His heir Babu Lalit Mahan Sing Rai has been properly educated under the care and supervision of the Court of Wards at Calcutta.

Hari Sing Rai, the fourth or the last son of Nul Sing Rai, died leaving behind him two intelligent sons, Babus Chuckun Lal Sing Rai and Shoshi Bhusan Sing Rai. Both of these brothers are alive and living separately at Chakdighi.

All the living representatives of the Rai family are well-known in the District of Bardwan and other places as respectable Zamindars. It was through their exertion and expense, that a Post Office has been established at Chakdighi, and a *Pucca* road constructed from Mymari to Chakdighi for the convenience of travellers.

II.—THE RAI CHOWDHURI FAMILY, KNOWN AS CHOWDHURIES OF BENAPUR.

This is one of the ancient and respectable families in the District of Bardwan, who attained a high position during the time of the Muhammadan Government. Tradition asserts, that one of the ancestors of Rasik Ram Bose, first obtained the distinction of Rai Chowdhuri for some valuable services rendered to one of the Nawabs of Bengal.

Rasik Ram Rai Chowdhuri, from whom we trace the history of this family, was a good Sanskrit and Persian scholar. He had much enhanced the property which he inherited from his forefathers by his services at the Court of Murshedabad. He had one issue, named Ram Ram Rai Chowdhuri, who having obtained the possession of an enormous estate left to him by his father, led a life of luxury principally combined of piety and good deeds. His principal aim was to observe the thirteen Hindu festivities during the twelve months of the year, and on each of which occasions he largely gave away lands and wealth to the *Brahmins* and *Boisnabas*, and fed a large number of poor. His name has also been immortalised by dedicating two Hindu temples to the idols Sham Sundar Jew and Ramesvar Siva Thakur, and endowing at the same time sufficient funds for their maintenance as also for *Atithiseba* (*i. e.*,) to feed those who would come as guests to the temple of Sham Sundar Jew.

Ram Ram Rai Chowdhuri left four issues, named Gokul Chandra, Brindaban Chandra, Krishna Chandra, and Tilak Chandra Rai

Chowdhuries, who were all famous for their learning, piety, and several good acts, such as, the excavation of tanks, &c. The eldest Gokul Chandra, not having had any issue adopted his nephew Radha Govinda, the son of his youngest brother Tilak Chandra. Unfortunately for Radha Govinda, Gokul Chandra had afterwards four issues, *viz.*, Joy Govinda, Bijoy Govinda, Lal Govinda, and Pran Govinda. On the death of Gokul Chandra, his share of the property was however equally divided amongst his five sons, although there was a verbal understanding, that Radha Govinda would inherit to the entire property of his adoptive father.

Radha Govinda, having been thus disappointed left the country, and went on pilgrimage to the shrine of Jagannath or Puri. While returning from Puri he sojourned at Cuttack, with the hope of securing a berth. As a best Persian scholar he soon got into favor with some of the principal Government officers, and eventually obtained the respectable post of *Tahsildar* of Khoorda which he maintained most honorably for many years. Both he, and his cousin Radha Mahan, son of Brindaban Chandra, resided at Cuttack; and as they were reckoned as the oldest Zamindars of Bengal, who understood the Zamindari business well, they were called upon by Government to come to Bengal to give political hints respecting the District of Bardwan during the administration of Lord Cornwalis when His Excellency the Viceroy and Governor General of India was engaged in the permanent settlement of the country and for which purpose both of them came to Bardwan to do the needful.

Radha Govinda again went back to Cuttack, where he died leaving two sons, of whom the youngest Babu Haro Lal Chowdhuri is alive, and three daughters. There is still a Bazar at Cuttack, known after the name of the Chowdhuries, as Chowdhuri Bazar.

Radha Govinda, and his brothers were all renowned Persian and Sanskrit Scholars, and of whom Joy Govinda was most shining in Sanskrit, so much so, that though a Kayestha, he obtained tho distinguished title of *Bidyasagar* from the well-known Brahmin Pandits of Bengal, and was much esteemed by the late Sir Raja Radha Kanta Deva Bahadur, K. C. S. I. of Savabazar, Calcutta.

The members of this family have, however, lost their former state of prosperity in consequence of their Zamindari being from time to time divided into numerous shares and a greater portion thereof having passed into several other hands.

III.—BARISAL OR BACKERGANJ.

(Sundry Zamindars).

I.—BABU PRASSANA KUMAR RAI CHOWDHURI OF KIRTIPASA.

Babu Prassana Kumar Rai Chowdhuri is the sixth in descent from Krishna Ram Mozumdar, the founder of the Mozumdar family of Kirtipasa in Backerganj, who received as a reward some share of the Zamindari of Parganna Silamabad from the Rayakati Zamindars, known as Rajas, for having served under them as a faithful Dewan.

Babu Prassana Kumar Rai Chowdhuri now holds the share of the Parganna Silamabad, and some Taluks in Parganuas Bozergomedpur, Azimpur, Baikantpur and Chandradip, which his predecessors had purchased. He has received a good English education, and supports an Anglo-Vernacular school in his own village; he bears the expenses both of a Sanskrit Toll or College for teacking the Sanskrit Grammar, Literature, and Logic, and of a private Dispensary. He gives donations and subscriptions towards all the charitable institutions in the District. He is indeed a true Hindu and his family is well-known to the Hindu Samajes of Eastern Bengal, and to the Pandit Samajes of Mithila and Benares, for his many religious acts, *viz.*, *Mahagni*, *Panchagniyah*, *Achalbujiodan*, *Tula*, *Chandandan*, *Ahnanda Mahatsab*, *Shahasrabirti of Chandi*, *&c.*

II.—BABU RAKHAL CHANDRA RAI CHOWDHURI OF LUKHUTIA.

Babu Rakhal Chandra Rai Chowdhuri, Zamindar of Lukhutea, Backerganj, is the son of Raj Chandra Rai Chowdhuri, the founder of the "Lukhutia" property which derived its name from some *lakhs* of Tia birds, *i.e.*, parrots which abounded in that place when it was a dense *jangle*. Raj Chandra Rai Chowdhuri excavated a *Khal*, *i.e.*, a canal

which has been at present of great advantage to the people going to Dacca and other Eastern districts; constructed roads, dug *dighies, i. e.,* tanks in the District of Barisal for the good of the public. He was succeeded by his son Babu Rakhal Chandra Rai Chowdhuri, an enlightened Zamindar, who has established a Vernacular School, a Pathsala, a Girl's School, a Night School, a private Dispensary in Lukhutia, and a Brahma Samaj in Barisal at his own expense for the welfare of his countrymen. He is also a great promoter of female emancipation as will be observed from the copy of the following letter written to Mr. Sutherland, the late Collector of Backerganj, by Sir Cecil Beadon, the late Lieutenant Governor of Bengal.

Dear Mr. SUTHERLAND,

I am much interested by the account given in your letter to Major Roban of the independence shewn by the Lukhutia Zamindars in drawing out their wives from the seclusion of the *Zenana* and in introducing them into English Society; a movement of this kind demands every encouragement, and I am glad to hear that it was so cordially met by the officers and other residents of the station. I hope the good example set by these liberal noblemen may soon be generally followed. The Bishop I am sure will be much pleased to hear of what happened, and I hope the Lukhutia ladies may be introduced to Mrs. Cotton when she is at Barisal. I have had the pleasure of being introduced to the ladies of Harendra Krishna's family in Calcutta, but the instance you gave is the first I have heard of Hindu ladies dining in company. I beg you will be so good as to tell the Zamindars and their ladies that I highly respect the feeling which has led them to throw off their ancient and deeply-rooted prejudices and to take a step of such political importance in the way of social reforms.

(Sd.) CECIL BEADON.

Babu Rakhal Chandra Rai Chowdhuri holds several Zamindaries in the District of Backerganj, and is at present about 34 years of age. He has issue two daughters, *viz.,* Shusila and Bimola.

IV.—BIRBHUM.

(Principal Families).

THE BIRBHUM RAJ FAMILY.

The Birbhum Raj Family has been conspicuous from the time of the Muhammadan Government.

Nityananda, a member of this ancient family, was first honored by the Emperor Shah Alum of Delhi with the title of "Maharaja, Amir-ul-mulk, Azmat-ul-Daula Jagat-Indro, Danishnand, Nityananda, Sepahdar, Jang Bahadur," in recognition of his valuable services. He also received a grand *Khilut* from the Emperor as a mark of high distinction.

Maharaja Nityananda died at an advanced age and was succeeded by his eldest son Banwari Lal, on whom the British Government first conferred the hereditary title of "Maharaja Bahadur."

Maharaja Banwari Lal Bahadur was friendly to the British Government and did good services. He died leaving his estates to his younger brother Jagatindra Banwari Govinda who obtained the title of Maharaja Bahadur from the British Government on the 21st December 1857.

Maharaja Jagatindra Banwari Govinda Bahadur is famous for his good character, kind treatment of his ryots, and of the poor at large.

V.—CALCUTTA.

(Principal Families, Nobles, and Eminent Men).

1.—NAWAB AMIR ALI KHAN BAHADUR.

According to his autobiography, entitled Aminnama, the late Nawab Amir Ali Khan Bahadur was ninth in lineal descent from Cazi Syud Nuh who, after filling the office of Cazi of Bagdad, immigrated to Delhi, where he made a new home for himself and family. His vast learning was recognised with imperial munificence by numerous grants of land and by titles of distinction. Syud Abu Bukr, his son, who was equally fortunate in obtaining extensive jaghirs from the Emperor and the nobility of Delhi, was a religious devotee, who was known as Shaik-ul-Mushayekh, and his son, Mullah Shah Nur Muhammad, was the first who moved down from Delhi to the Behar Province. It was Nur Muhammad's great grandson, Muhammad Ruffi, who married the daugnter of Cazi Syud Muhammad Mah of Barrh

in the Patna District, where, for the first time, the residence of the family was established. Under the favor of the Nawab Nazim of Bengal, who bestowed much wealth on them, as well as of the British Government, to whom Muhammad Ruffi rendered distinguished services in the early days after the British conquest, the family waxed rich and prosperous. Muhammad Ruffi's son, Warris Ali, added considerably to "the ancestral property, leaving a handsome independence and great social influence to his son, Assud-uddin Ahmed, alias Ahmed Ali, the father of the late Nawab Amir Ali. The Nawab's father held offices of rank and position in Sumbul, Moradabad, and Barielly ; he was present at several actions during Lord Lake's campaign against the Mahrattas ;" and, after serving as Tehsildar, or Collector of Revenue, in several districts of the North-Western Provinces, retired to the family seat at Barrh. The late Nawab Amir Ali Khan Bahadur was born at Barrh, on the 10th of March 1810. Up to the age of 19 years, he studied the arts and sciences, and the Arabic, Persian, and other languages. In 1832, he obtained an appointment in the Civil Court of Patna ; and he subsequently came down to Calcutta during the administration of Lord William Bentinck, being appointed Assistant to the Ambassador of Nussiruddin Hyder, King of Oudh, in which capacity he became the principal medium of communication between the Government of India and the King till the King's death, when he returned to the Government service in 1837. In 1838 he was appointed Deputy Assistant Superintendent in the Presidency Special Commissioner's Court, Calcutta, his duty being to plead in all cases in which the Government claimed to resume lands held rent-free on defective or no titles. In 1845, he became Government pleader in that Court, till its incorporation with the old Sudder Court, in 1855, his official career having been uniformly distinguished by his great abilities, his legal attainments and his singularly gentlemanly manners. Loyalty to the British Government was almost a hereditary trait in his family ; and it seems to have reached its highest point in the person of the late Nawab. In 1857, the city of Patna was regarded by the Government as a centre of rebellion and the late Mr. E. A. Samuells, then a Judge of the Sudder Court, was sent Special Commissioner of the Patna

Division to keep things quiet in a city which contained a large population of fanatical Masalman. As Mr. Samuells' Personal Assistant, the late Nawab, by his thorough knowledge of the chief people of the district, and, through his great personal influence among them, succeeded in helping the Government to tide over a most trying crisis of the British rule in India. It may give some idea of his really practical loyalty, that though at the time his practice at the Bar of the Sudder Court, yielded him a monthly income of from Rs. 3 to 4,000, he gave up this handsome income and with it his independence to accept "a subordinate appointment, in which he rightly thought and felt he could make himself useful to the State." As he said of himself "The Government was pleased to fix a monthly salary for me" (Rs. 700 per mensem), "but I took nothing, simply because the competency I have been able to acquire, has all been got under the British Government." "Such a proof of disinterested loyalty is singularly touching in a mercenery age. His loyalty and devotion during the Mutiny, were alluded to in high terms in Parliament. Distinctions were bestowed on him by the Government." The Nawab was an Honorary Magistrate and Justice of the Peace in Calcutta; he was also an Honorary Magistrate in the 24-Parganhas; he was honored with a seat in the Legislative Council of Bengal, and he was afterwards invested for life with the title of "Khan Bahadur." In 1867, he was appointed to manage the affairs of the Ex-King of Oudh. "Through his energetic efforts, claims against the Ex-King to the enormous sum of over 56 *lakhs* of rupees were reduced to about 7 *lakhs*, which, under the terms of a compromise, he ably effected, were to be paid off by monthly instalments of Rs. 7,000, bearing no interest. The ability and success with which the late Nawab had arranged the complicated affairs of the Ex-King of Oudh, led to his selection as a Commissioner to settle the debts of the Nawab Nazim of Murshidabad; and he discharged this duty also with so much of his wonted tact and judiciousness, that in recognition of his services, Lord Northbrook conferred on him the title of "Nawab" with which, as well as a suitable *Khilut*, he was publicly invested on the 17th September, 1875, by Sir Richard Temple, the then Lieutenant Governor of Bengal, at a Darbar, specially held for the occasion at

Belvidere. Sir Richard made the following speech at the investiture ceremony:—

Nawab Amir Ali Khan Bahadur is not a stranger to those who are present here this evening. His polished manners and excellent behaviour have made him quite an object of regard in almost every mind. When a Pleader of the Sudder Dewani Court, he secured the confidence of the Judges, was always respected by them, and was an example to other Pleaders of his time. During the mutiny when he was appointed Assistant Commissioner in Patna, his zeal and energy proved him to be worthy of the notice of Government. [Here His Honor read a report of Mr. Samuells, which speaks very highly of the Nawab.] In 1867, he was appointed by the King of Oudh to look after his affairs, which were in a most deplorable state. His excellent managements are well-known to every one, and are the subject of much praise and commendation. His appointment as a Commissioner to settle the debts of the Nawab Nazim of Murshidabad, was most suitable, and a more judicious selection could not have been made. He acquitted himself in the discharge of his duties in an honorable manner, which gained for him the approval of His Excellency the Viceroy, and in consideration of which His Lordship was pleased to confer upon him the title of Nawab which is regarded by the Muhammadans as the greatest distinction one could attain to. May we hope that he will live long to enjoy it.

The late Nawab was a learned Persian scholar, who spoke and wrote that language remarkably well. He was also a fluent Urdu speaker, and, with his great knowledge of law, and through his almost universal popularity, he was very successful at the Bar of the Sudder Court, with which his connection ceased shortly after the establishment of the High Court." He was particularly liked by the most eminent gentlemen in the service of Government. He was a representative Muhammadan in every sense of the term, in Calcutta, where he usually resided, as well as in his native District of Patna. His family residence was, as we have before said, at Barrh in the Patna District, where, we believe, he owns extensive estates. The late Nawab was a good and most kind hearted man, who never wanted a kind word, for any body that approached him. He left three sons, Moulvi Ashrafuddin Ahmed, who is Motawalli of the Hughli Imambarra; Afzaludin Ahmed; and Ahsanuddin Ahmed, now at Baliol College, Oxford. He wrote several books in Persian, the principal of which are the following :—*Amir-namah* (a history of the British Administration in India) *Wazir-namah* (a

history of the Oudh dynasty) *Baring-namah* (a history of Lord Northbrook's administration in India). He had a work in hand, *Lytton-namah* (a history of the administration of the late Viceroy), which he has left unfinished. He was the President of the National Muhammadan Association in Calcutta, and was member of many public institutions in this city. The Sultan of Turkey honored him before his death with a Companionship of the Order of Osmanli.

II.—THE HON'BLE ANUKUL CHANDRA MUKERJI, PATHURIAGHATA.

Dewan Baidya Nath Mukerji, grandfather of the late Hon'ble Anukul Chandra Mukerji, was originally an inhabitant of Vangomora Gopinathpur in the District of Hughli, and subsequently settled himself at Calcutta. Dewan Baidya Nath (the son of Ram Prasad Mukerji, a lineal descendant of the celebrated Pandit Manahar Chandra Mukerji) had four sons of whom the eldest Lakhmi Narain was the Secretary to the Hindu College. Lakhmi Narain had five sons of whom the late Hon'ble Anukul Chandra Mukerji was the fourth in order of birth.

Anukul Chandra was born in Calcutta, in 1829. In his early years he was placed under the tuition of a Persian Munshi. With Persian he learnt Bengali, and a little of Sanskrit. At the age of eight he began to learn English in the School of Govinda Bysack, but after two years he joined the Hindu College where he studied for some years with so much diligence that he was successful in obtaining a Senior Scholarship. He first served as a Nazir in the Court of the Magistrate of Howra and acquired a good knowledge of law. In the fourth year of his service, he was adviced by Mr. Dick, one of the Judges of the late Saddar Court, to prepare himself for the Bar and having followed this advice, successfully passed the Pleadership Examination in 1855. When he commenced practice at the Saddar Court, he had none to patronise him; but by his own abilities he attracted the notice of Rama Prasad Rai, the then leader of the Native Bar, and gained the love and esteem of his clients, friends, and all learned men. He accepted the appointment of a Junior Government Pleader on the

24th December 1868, but very politely declined the offer made to him afterwards by the Chief Justice to be an Advocate of the High Court. He, however, accepted the post of Senior Government Pleader on the 21st February 1870, and having always proved himself useful and popular among the members of the Bar he was soon offered by Government a seat on the Bench of the High Court after the demise of the late Hon'ble Dwarka Nath Mitter. He accepted this high office, and was sworn on Tuesday, the 6th December 1870.

The Hon'ble Anukul Chandra Mukerji performed the most difficult and responsible duties of a Judge for the short period of eight months and a few days with great independence of spirit and distinguished ability. He was for sometime a member of the Bengal Legislative Council. He was a Fellow of the Calcutta University and was also elected by the Syndicate to be a member of the Faculty of Law. He unfortunately died at the age of forty-two on the 17th August, 1871, deeply lamented by the learned Judges of the High Court and his friends and admirers at large. He left two sons, named Babus Rajendra Nath Mukerji and Harendra Nath Mukerji.

III.—DATTA FAMILY OF HATKHOLA.

THIS old and respectable family is a branch of the most ancient Datta family of Bali.

Govinda Saran Datta, a descendant of Purusatam Datta, first came to Calcutta from Andul on receiving a Jaghir from one of the Emperors of Delhi. He had four sons Banesvar Datta, Bhubanesvar Datta, Bissesvar Datta and Ram Narayan Datta, of whom we know very little of importance.

Banesvar Datta died leaving four sons, of whom the third Ram Chandra Datta, was a Banian to the Export and Import warehouses of the Hon'ble E. I. COY. This respectable noble in concert with his brothers exchanged with the Hon'ble E. I. COY. their landed property in Govindapur for Hatkhola,* and hence the members of this family are

* We do not know how far this is correct. Hatkhola comes within the boundary of Sutanuti granted to Maharaja Nava Krishna in perpetuity by Warren Hastings in A. D. 1778. *Vide* the History of the Savabazar Raj Family.

known as the Dattas of Hatkhola, Calcutta. Ram Chandra Datta, had five sons, Krishna Chandra Datta, Manikhya Chandra Datta, Bharat Chandra Datta, Sham Chandra Datta. and Gora Chand Datta. The eldest Krishna Chandra Datta had four sons, Madan Mahan Datta, Ram Sankar Datta, Ram Kanta Datta and Ram Lal Datta, and the second Manikhya Chandra Datta had three sons, Jagat Ram Datta, Kautuk Ram Datta, and Golab Chandra Datta. Madan Mahan Datta, the eldest son of Krishna Chandra Datta, left four sons, viz., Ram Tanu Datta (generally known as Ram Tanu Babu) Chaitanya Charan Datta, Rasik Lal Datta, and Haro Lal Datta. Jagat Ram Datta, the eldest son of Manikhya Chandra Datta, left three sons, Kasi Nath Datta, Ramjoy Datta and Haro Sundar Datta. The two surviving sons of Ramjoy Datta are at present considered as the representatives of this old family who hold Zamindaries in the Districts of Jessore and Hughli.

Among the ancestors of the Datta family, the name of Madan Mahan Datta is highly popular. He was a respectable Zamindar, banker, and owner of several ships. It was under his care, that Ram Dulal. Dey not only acquired a liberal education but amassed a considerable wealth. Madan Mahan was extremely pious, and his religious endowments were immense. He had excavated tanks and wells, and dedicated temples to *Siva* at Ampta, Midnapur, Dacca, and other places; but the most prominent of all his acts was the erection of the stair-case to the top of the hillock *Pretsila* at Gya, which has indeed rendered his name immortal in our country.

Jagat Ram Datta, the eldest son of Manikhya Ram Datta, was next to Madan Mahan Datta in charity. Jagat Ram was a respectable Dewan under the Hon'ble E. I. Coy. at Patna. Here, he became much known by his dedication of a temple to Patnesvari, and by his endowment of Jaghir for its support. Some members of this family erected the twelve temples, called *Doadas Mandir* with a public *Ghat* both in Konnagar, as well as in Panihati, which being placed opposite to each other on either bank of the river Hughli, present a pleasing feature of beauty in the rich scenery on the lower reaches of the holy river.

IV.—RAJA DIGAMBAR MITTER, C. S. I., TONTONIA.

THE late Raja Digambar Mitter, C. S. I., was a descendant from the stock of the Konnaghar Mitters. He was born at Konnaghar, Zilla Hughli, in the year 1817, and resided with his father Shib Charan Mitter in Raja Naba Krishna's Street, Calcutta, for the purpose of prosecuting his studies in the Hindu College. When he quitted the College, he had acquired a thorough knowledge of English literature, mathematics, and metaphysics.

He first served as an Amin under Mr. Russell, the Collector of Murshidabad, and eventually became a private tutor to Raja Kishen Nath, who, on attaining majority, appointed him the manager of his vast estates. Raja Kishen Nath, in recognition of his valuable services, presented him with a *lakh* of Rupees. On receipt of this large sum he carried on an extensive speculation in Indigo and Silk, and after meeting several reverses in business, he at last became a considerable Zamindar by investing his wealth in Zamindari estates in the Districts of Twenty-four Pargannas, Jessore, Backerganj, and Cuttack.

Digambar, from his youthful days, came in contact with the Tagores of Calcutta, and learnt his political lessons from the illustrious Dwarka Nath Tagore. He was a personal friend and coadjutor of both the late Honorable Prassana Kumar Tagore, C. S. I., and Maharaja Rama Nath Tagore, C S. I. He was also an intimate friend of the late Gopal Lal Tagore. On the establishment of the British Indian Association, he served as an Assistant Secretary and had ultimately became its officiating President. "In early life he mixed more with the non-official than with the official Europeans. He was familiar with the Gordons and the Calders, the Stocquelors and the Hurrys, and took an active part with them in the political warfare of the day. He generally fought unseen, for he did not like to push himself forward. He was a most intelligent and active member of the Committee of the British Indian Association, and his varied experience lent much weight to his counsels, but he rarely at the time we refer to come to the fore. His first appearance in public was in connection with the so-called Black Act Mutiny of 1856. There were four Mitter speakers at that

meeting, of whom he was dubbed No. 1 by Mr. Cobb Hurry. In 1864, we believe he was returned by the British Indian Association on the invitation of Government as its representative in the Epidemic Fever Commission, and from that time his talents and abilities became known to Government. They were soon after enlisted in the Legislative Council of Bengal. He had been previously appointed a Justice of the Peace and Honorary Magistrate for Calcutta and a visitor of the Wards Institution. Indeed, from this time his services were often pressed into requisition for this Committee and that by Government. He was nominated to the Bengal Council by the three Lieutenant Governors of Bengal successively, by Sir Cecil Beadon, Sir William Grey, and Sir George Campbell, all of whom considered him a most useful and valuable councillor. If he had lived, he would have probably been honored with a seat in the Vice-regal Council." During the Orissa Famine of 1866, he zealously co-operated with Government for the relief of the distressed people, and took an active part in the amendment of the Income Tax Act of 1860, Road Cess Scheme, and the Embankment Act. He was an encourager of Female education, and a "staunch advocate of the Freedom of the Press, and held that the best vindication of the paramountcy of the British Power in the East was the concession of this privilege to the people of this country, and he was deeply grieved when Lord Lytton's Press Act was passed. He greatly valued the pilgrimage of Indian youths to the temples of knowledge in Europe and America, and as a proof of his own earnestness in the matter he sent to England his only son, Babu Grish Chandra Mitter, alas! now no more, for the completion of his education." He was an Honorary Secretary to the Native Committee of the District Charitable Society and endowed a fund called after his name for the monthly support of about 20 poor persons. As a friend to education he used to feed daily about 80 boys at his residence providing them at the sametime with books and schooling fees.

He was also the first Native Sheriff of the town of Calcutta and held the shrievalty at the time of His Royal Highness the Prince of Wales' visit to India. In the Grand Chapter of the Star of India, held by His Royal Highness the Prince of Wales on the 1st January

1876, he was created a Companion of the Most Exalted Order of the Star of India. The title of Raja was conferred on him at the Imperial Assemblage, held at Delhi, on the 1st January 1877.

Raja Digambar Mitter, C. S. I., being attacked with fever accompanied with Diarrhœa and dischaige of blood from the throat, died on the 20th April 1879, at 7-35 A.M., at the age of 63 years, leaving his widow and two infant grandsons as his only son Babu Girish Chandra Mitter had predeceased him. The Raja was a self-made man and an architect of his own fortune and fame. He has indeed left an example to his countrymen how by mere force of character a man can rise from straitened circumstances to an exalted position.

V.—BABU DURGA CHARAN LAW AND HIS BROTHERS, JHAMAPUKUR.

Babu Durga Charan Law and his brothers Babus Shama Charan Law, and Joy Govinda Law, the well-known Bengali merchants, capitalists, and Zamindars, are the sons of Prankissen Law, and grandsons of Rajib Lochun Law who belonged to the ancient Law family of Chinsurah, formerly a Dutch settlement, situated near the town of Hughli. Rajib Lochun Law commenced his service as a Poddar on a salary of Rs. 25 per mensem in the Kuti or Banking Corporation of Nundoram Boydyanath at Patna. Out of his scanty pay and income of the little property which he had at Chinsurah he maintained his family and gave a liberal education to his sons. He continued in this service until his sons began to earn, and he died at Chinsurah in 1830 when 62 years of age. Among his sons, the eldest Prankissen Law may be properly said to have lifted up the Law family from its former state of mediocrity to its present state of prosperity and grandeur.

Prankissen Law had acquired only an elementary knowledge of the English, as he could not prosecute his studies for as long a period as he wished, on account of the straitened circumstances of his father. He was at first employed in Mr. Andrew's Library at Chinsurah on a salary of Rs. 12 per mensem where he served regularly till the library

was abolished. Being thus thrown out of employment, he managed to get himself admitted as an apprentice in the Zillah Court at Hughli, though without the assistance of any of his friends or relations. Having acquired from the Court a practical knowledge of law, and other official business, he secured the post of Head Clerk in the office of Mr. Howard, one of the influential Attorneys of the old Supreme Court. Prankissen had also by this time made a creditable progress in the English language and his character and abilities were so greatly approved, that his salary was gradually increased to Rs. 300 per month. He served so creditably and honestly that Mr. Peard, who had taken up Mr. Howard's business as an Attorney, allowed him a monthly pension of Rs. 200 from the date of his retirement from service. He drew this pension until the demise of Mr. Peard.

Prankissen, while serving as an Attorney's Clerk, earned a considerable fortune by carrying on speculations in Company's paper, Opium, and Salt. About this time, he won also Rs. 33,000 being one-third share of a prize of one *lakh* of Rupees in a lottery held by the late Lottery Committee in Calcutta, but within six months he lost the entire sum in some unprofitable speculations. Prankissen was much liked by Babu Mati Lal Seal through whose friendly assistance he became at first a Banian to the firm of Messrs. Saunders, May Sarkins and Co., and ultimately to several other mercantile firms. He carried on also a small business of his own. In the great Commercial crisis of 1847, he had received a heavy shock, but he managed to retain his credit and recover his losses within a very short time. He died in 1853 at 63 years of age. After his death, the firm established by him in 1839, changed its name from Prankissen Law to Prankissen Law and Co.

Babu Durga Charan Law was born at Chinsurah in or about the year 1823. He acquired a rudimentary knowledge of English at Govinda Bysack's School in Sibhu Thakur's Lane in Calcutta, and was a class-mate of the learned Dr. Rajendra Lala Mitter, C. I. E. After prosecuting his studies in this School for a period of two years he entered the Hindu College and was in the same class with Babu Govinda Chandra Datta (third son of the late Rasamoy Datta of Rambagan, Calcutta, and Babu Ganendro Mahan Tagore (the son of the late

Hon'ble Prassana Kumar Tagore, C. S. I.,) now in England. While Babu Durga Charan Law was in the second class, he left the College; as his father wished to initiate him in the mysteries of the mercantile business. He began his career as his father's assistant, and since the demise of his father, he has by his indefatigable labour, honesty, and perseverance largely increased the business of the firm. He is a respectable Zamindar and a Banian to several mercantile firms in Calcutta and has agencies of his own both in London and Manchester. He is the only Native Babu who is a Port Commissioner of Calcutta. He is besides a Justice of the Peace, Calcutta; a fellow of the Calcutta University; a Governor of the Mayo Hospital, Calcutta; and a member of the Bengal Legislative Council. Babu Durga Charan Law is very intelligent and well-qualified in mercantile affairs. His Commercial foresight and knowledge in speculations have been almost unequalled. He has earned the highest reputation in the circle of both the European and Native Merchants. He is known as the architect of his own fortune and fame. His brothers Babus Shama Charan Law, and Joy Govinda Law rendered him also a great deal of assistance to raise the business of the firm which they all inherited from their father Prankissen Law.

Babu Shama Charan Law received his early education in Hare School (formerly known as School Society's School). He was afterwards admitted into the Hindu College where he made a rapid progress and obtained a scholarship. While 19 years old he was also initiated in the mercantile business under the direct supervision and care of his father and for the sake of his own business he visited England in 1869, and returned to Calcutta with a knowledge of many things of importance and interest. As an able and eminent person he has been re-appointed several times as Commissioner in the Suburban Municipality. He is also an Honorary Magistrate of the 24-Pargannas. Babu Joy Govinda Law, the youngest brother of Babu Durga Charan Law, is a Municipal Commissioner of Calcutta, and an Honorary Magistrate of the 24-Pargannas.

These three respectable brothers are also famous for their liberality and public spirit. They offered a princely gift of Rs. 50,000 to the

Calcutta University, and their family is at present known to be one of the oppulent Native Houses in Bengal.

A grand *Natch* or dancing party was given by Babu Durga Charan Law on Wednesday, the 4th January 1880 ; in celebration of the wedding of his nephew. His Honor the Lieutenant Governor, His Excellency the Commander-in-Chief, the Chief Justice, Members of Council, Secretaries to Government, and many other officials of note, leading European merchants and barristers, Military officers, with ladies, and the *elite* of the native community were present on the occasion. They all seemed to have been much pleased at the best *natch* or dancing of the professional girls of the town, tasteful decorations of the house with plants, leaves, and flowers, and illumination of the compound, &c. Her Majesty's 90th Regiment was also in attendance and played the airs of welcome.

VI.—GOVINDA RAM MITTER'S FAMILY, KUMARTOLI.

Govinda Ram Mitter, son of Ratnesvar Mitter, and grandson of Hangsesvar Mitter, was the founder of this old and respectable family.

About the year 1686-87, Govinda Ram came from a village close to Barrackpur and Chanak, and settled in a place called Govindapur—the site of Fort William. Mr. Job Charnock, the then Governor of the English Factory finding him to be well-versed in the Persian, Bengali, and Sanskrit languages with a fair knowledge of English, conferred on him a post under the Hon'ble E. I. Company. Govinda Ram being endowed with superior parts, strong common sense, and unfailing energy rose very high in the estimation of his Hon'ble Masters. Sometime before the construction of Fort William, he removed from Govindapur to Kumartoli where several of his descendants are even now residing.

In the year 1757, that is, shortly after the victorious battle of Plassey, Govinda Ram* was appointed a Deputy Fouzdar of the

* Suspicions appear to have been entertained for the first time of Govinda Ram's honesty in 1748, and the Court of Directors were gradually persuaded that the administration of the "Black Zamindar" had been more beneficial to himself than to them. But no effort appears to have been made to stem the current of peculation till 1752, when Mr. Holwell was appointed Zamindar with the pro-

Honorable East India Company. Mr. Holwell in his treatise on the "Black Hole," called him the "Black Deputy," or "Naib Zamindar" or "Mayor" of Calcutta. As an orthodox Hindu, he built a very stupendous and grand Nabaratna (*i. e.*,) nine jewels, or combination of nine temples, on the Upper Chitpore Road, Calcutta, dedicated to

mise of being retained in the office for a long time. He demanded the production of the Zamindari accounts from the commencement of Govinda Ram's induction to office, but was told that all the documents before 1738 had been swept away in the great storm; and that the greatest portion of those belonging to subsequent years had been devoured by white ants. Govinda Ram was yet in power, and not an individual ventured to stand forth as his accuser. By dint of perseverence, however, Holwell obtained sufficient data to substantiate various frauds, and he lost no time in charging him before the Council with having embezzled the property of the Company to the extent of a *lakh* and a half of Rupees, and demanded "on behalf of his Honorable Masters, that he should be forthwith committed to close custody till the sum was discharged; that a military guard should be placed over his houses, and that his son Raghu Mitter should be obliged to give security for his appearance." But Holwell's zeal was ill-seconded by the Council, among whom the "Black Zamindar" had many friends. The President, instead of placing him in arrest or sequestering his property, put the charges into his hands: within seven days he produced two replies, written apparently in English and doubtless by some of the gentlemen of the Factory, who were no strangers to his liberality. In his reply he stated that the farms had invariably received the written sanction of his European Superior,—which he had not failed to secure; and that as it regarded those he had taken himself, every Raja's and Zamindar's Dewan was invariably indulged with some farms for his own profit, and that he could not be expected to keep up the equipage and attendance necessary for an officer in his station on 50 Rupees a month. Holwell replied that if any Dewan was detected in concealing the real profits of a firm, or in holding it clandestinely in another name, or in exacting more than the dues from the people, according to the custom of the country, "the lash, fetters, imprisonment, and confiscation, were the immediate consequence." He remarked, that as Mitter confessed to having plundered "agreeably to the maxims of his own nation," so the laws of his own nation should be the measure of his punishment. But the Council were not disposed to inflict the lash or fetters on the first native in the settlement; they threw every impediment in the way of the prosecution, which, therefore, fell to the ground, and the Dewan was allowed to retain all the wealth he had amassed." Calcutta Review, Vol. III, 1845.

This, however, proves that Govinda Ram was the first native in the early British Settlement in Calcutta and like him several individuals who served the Hon'ble East India Company in their early sway amassed considerable fortune in spite of their small pay. After the battle of Plassey, the inner Treasury of Sirajudowla which contained eight *Krors* of Rupees was concealed from Clive's knowledge by his Dewan Ram Chand and his munshi Naba Krishna and others about which Mr. Marshman remarked in his well-known History of Bengal, "that Meer Jaffer, Emir-beg Khan, Ram Chand and Naba Krishna, appropriated this wealth to themselves. And this does not appear so very improbable; for Ram Chand, who then received only sixty Rupees a month, died ten years after, with a fortune of one *Kror* and a quarter of Rupees; and Naba Krishna, the writer, afterwards Raja Naba Krishna, whose monthly salary was not more than sixty, was able soon after to spend nine *lakhs* of Rupees on his mother's Shradda."

Mahadevas. The following Bengali proverb which was then afloat, implies among other things his power and influence over the British subjects.

(a). Govinda Ram's *Chari* (*i. e.*) rod.
(b.) Banamali* Sirkar's *Bari* (*i. e.*) house.
(c.) Omi† Chand's *Dari* (*i. e.*) beard.
(d). Jagat‡ Sett's *Kauri* (*i. e.*) money.

Govinda Ram died at an advanced age in about 1766, leaving an only son Raghu Nath Mitter who was at that time 25 years of age. Having inherited a large fortune, Raghu Nath, gave himself up to a life of ease and luxury, but as a true Hindu performed the Durga and Kali Pujas with great *eclat* and expense. He had four sons, Radha Charan Mitter, Krishna Charan Mitter, Rasomoy Mitter, and Anandamoy Mitter, of whom the first and the third died during his lifetime; Raghu Nath himself dying about 1775 A. D.

(1.) Radha Charan Mitter, the eldest son of Raghu Nath Mitter had two wives, by one of whom he had one son, and by the other two sons of whom Abhoy Charan Mitter was a man of superior intellect and high talents. He served as Dewan to the Collectors of 24-Pargannas and Minpuri and gained the highest approbation of his superiors. Like his ancestors he held the Durga and Kali Pujas in a

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* Banamali Sirkar was a wealthy man upwards of some hundred years ago. His house which is still existing in a delapidated state was formerly considered to be the largest building in Calcutta.

† Omi Chand was the rich merchant who had a long and rare beard. He was the Channel of Communication between the Council of Calcutta and the Darbar of Murshidabad and was supposed to have instigated Sirajudowla to attack Calcutta. He had several houses in the European part of the town and a large garden on the Circular Road where he was arrested in the beginning of the troubles of 1756 and imprisoned in the Fort. "It was this man whom Colonel Clive defrauded by that fictitious treaty, on which Mr. Maculay has fixed a sentence of just condemnation. To excite public animosity against Clive, it was widely circulated that Omi Chand, on finding his hopes of thirty *lakhs* of Rupees, thus unexpectedly baffled, fell into a state of idiocy, and soon after died. Yet after he had been deprived of this opportunity of adding a few *lakhs* to his vast hordes, he lived no fewer than six years, and made a very elaborate and reasonable will bequeathing various sums in charity, and among other objects, 25.000 Rupees to the charitable funds of those who had injured him."—*Calcutta Review*, Vol. III. 1845.

‡ Jagat Sett was an inhabitant of Murshidabad. He was the wealthiest banker of that time.

princely style, and as a rigid Hindu gave away a *lakh* of Rupees to his spiritual guide who had simply asked him for a sight of that sum which he had never seen. For this liberal act Abhoy Charan is still known in Calcutta as a true and faithful disciple of his family spiritual guide. He was on terms of great friendship with the wealthy Nemai Charan Mullick and Boistab Charan Mullick who were for sometime arbitrators in a case brought by him against his uncle Krishna Charan Mitter. The arbitrators gave a decree in favour of Abhoy Charan for a very heavy sum, but it was shortly after surrendered to his spiritual guide who asked him for it at the instigation of Krishna Charan Mitter. Krishna Charan, now got hold of the decree through the interference of the family spiritual guide, but Abhoy Charan made no further attempts to realize it. It is in this way he sacrificed almost all his interest in his ancestral property. It is, however, worth mentioning, that a few years after this occurrence, Abhoy Charan by his own energy, tact, and perseverence rose to eminence, prosperity, and fame. He was, therefore, generally considered as the architect of his own fortune. He died in 1808 at Minpuri where he was serving as Dewan to the Collector; leaving six sons Bhagabati Charan Mitter, Bhabani Charan Mitter, Kali Charan Mitter, Tara Charan Mitter, Shama Charan Mitter, and Wooma Charan Mitter, of whom the first was a good Persian and Sanskrit scholar, and the second was well-versed in English.

(a.)—Bhagabati Charan Mitter left four sons. Babus Bhabajani Mitter, Kali Kumar Mitter, Kali Kinkar Mitter, and Kali Sebak Mitter. The eldest Babu Bhabajani Mitter served for sometime as an Assessor and Deputy Collector, and gained the love and esteem of his superior officers. He is an independent man of pure character and courteous habits. His next brother Babu Kali Kumar Mitter also possesses many good qualities.

(b.)—Bhabani Charan Mitter left four sons, Babus Trigna Charan Mitter, Kala Chand Mitter, Mahesh Charan Mitter, and Audi Charan Mitter, of whom the second and third are the well-known translators of the High Court, Calcutta.

(c.)—Kali Charan Mitter left one son, Babu Saroda Charan Mitter, a young man of good character.

(d.)—Tara Charan Mitter left three sons, of whom Babu Bhabadara Charan Mitter is the eldest.

(e.)—Shama Charan Mitter died without issue.

(f.)—Wooma Charan Mitter left only one son, Babu Bisoda Charan Mitter.

(2). Krishna Charan Mitter, the second son of Raghu Nath Mitter, was Dewan to the Collector of Dacca. He built a house at Nandanbagan, Calcutta, about 70 years ago where his descendants are now living. On the occasion of the marriage of his second son Raj Chandra Mitter, "Lord Cornwalis, the then Governor General of India, was graciously pleased to allow him the rare privilege of firing some guns at his own premises in Kumartoli. Two of these guns are still to be seen at the house of his descendants at Nandanbagan. A few guns were also fired from the ramparts of the Fort William in commemoration of the marriage." Krishna Charan Mitter's youngest son, Sambhu Chandra Mitter, was Dewan to the Collector of Farrakhabad. Shambhu Chandra was highly respected by several Europeans, and Natives of high position for his learning, liberality, and public spirit. He left two sons Bissesvar Mitter and Kasisvar Mitter as his other sons predeceased him while young. Kasisvar Mitter had a good command over the English language. He faithfully served Government for many years as Principal Sudder Amin of Hughli, and was reckoned as one of the best and most honest *Amlas* of his time. He was a great friend of Raja Debendro Nath Tagore and was a staunch Brahmo. He left three sons, Babus Srinath Mitter, Jagganath Mitter, and Kedar Nath Mitter, who are polite and intelligent youngmen.

(3.) Rasomoy Mitter, the third son of Raghu Nath Mitter, died childless.

(4.) Anandamoy Mitter, the fourth son of Raghu Nath Mitter, was a Dewan to the Collector of Rajshaye. His account has been separately written, *vide* "Mitter Family of Benares." This branch of the late Govindaram Mitter's family is at present in an affluent state.

VII.—BABU HARO CHANDRA GHOSE, JORASANKO.

The late Babu Haro Chandra Ghose, third Judge of the Calcutta Small Cause Court, was by caste a Kayestha. He was born on the 23rd July 1808, and was the youngest son of Dewan Abhoy Charan

Ghose and grandson of the famous Sita Ram Ghose, Talukdar of Behala, 24-Pargannas.

Babu Haro Chandra "having early become fatherless he learnt from his tender years the value of self-reliance. He was indebted to his own efforts for his admission into the Hindu College, and noted as he was for industry and zeal in his studies, he soon became a favorite of David Hare and of Dr. Wilson. He was one of the glorious little band, which under Western teaching was imbibing a new life and acquiring a new strength within the four walls of the Hindu College, and which ultimately inaugurated a new era in the history of Bengal. His house was the head-quarters of the literary coteri, composed of his fellow-students, who used to meet twice a week under the presidency of Mr. Derozio to hold communion with the best minds of Europe, which have enriched literature and philosophy. He was one of the most distinguished students of the College in his day and annually carried away prizes. He was chiefly instrumental in founding the Academic Association, held at the Manicktollah Garden-house of his friend, relative, and fellow-student Babu Srikissen Sing, afterwards a governor of the College, and became its Secretary. This Society was a sort of intellectual gymnasium for the young intellectual athelets, who were being reared up in the Hindu College. It was there the lamented deceased formed acquaintance with some of the leading Europeans of the day, which in several instances subsequently ripened into close and intimate friendship. A remarkable incident occurred at that interesting stage of the young student's life, when he had just withdrawn from the College and was about to enter the busy arena of the world. Lord William Bentinck was then the Governor General of India. It is superfluous for us to remind the reader how anxious was that benevolent statesman to further the cause of Native progress. Desirous of associating an educated native with his staff as one of his personal assistants or in oriental parlance Dewan his lordship offered the office to Babu Haro Chandra and asked him to accompany him in his contemplated tour through the North Western Provinces. The Babu had agreed, but prejudice at home baulked his as well as Lord Bentinck's laudable intention. Intolerant or jealous relatives insinuated to his mother that he

would throw away caste if he were to go with the "Lad Shahib," and though he tried his best to expose the absurdity and groundlessness of such an apprehension, it was difficult to conquer the prejudice of a Hindu mother of forty years ago, and so the Babu both to his own and the Governor General's chagrin declined the appointment. But Lord William did not forget him. As soon as he had passed the Moonsiff's Act, which opened a new era in the history of native advancement under English rule, he sent for Babu Haro Chandra, and offered him one of the first appointments. The pay was then very small—only one hundred rupees a month—and Haro Chandra was in sufficiently affluent circumstances not to covet such an ill-paid office, which would again entail exile from home. But Lord William pressed him to accept it for his sake. The Babu consented and he was accordingly appointed on the 25th April 1832 Moonsiff at Bancoorah. He had studied law at home, and he possessed all the characteristics of a good judge—cool, calm, dispassionate, patient, painstaking, and discriminating. His method of business was admirable. Unlike his fellow officers of the old school he would be punctually in Court at 10 A.M. and conduct business with almost clock-work regularity. He used to take down evidence with his own hand—a practice which has been introduced by Government only lately—and wrote his decisions on the bench in the presence of the parties and the Vakeels and thus infused confidence among all. As the result of such steady application and regularity his files were never in arrear and he won golden opinions both among suitors and his superiors by his able and upright decisions. One year did not pass away before he was promoted to the office of Sudder Ameen, and after a service of less than six years at Bancoorah he was transferred in 1838 to Hughli in that capacity. In November 1841 he was appointed Additional Principal Sudder Ameen of the 24-Pargannas, in 1844 was made *pucka* in that office, and in 1847 was promoted to the first grade. Simultaneously he was vested with magisterial powers, and his capacity for work was so great that he conducted the duties of both Magistrate and Civil Judge without having a single file in arrear. The path of preferment in the uncovenanted judicial service in that early epoch was not strewn with flowers. While the Government was always liberal, the District

Judges, and not unoften the Sudder Court, were bent upon putting down native ambition. It was an up-hill work with the uncovenanted Judges, and they had a worthy leader in Babu Hara Chandra. It was his good fortune to be well known at the head-quarters, and while he might be thwarted by the Sudder Court, he was buoyed up by the sympathy and support of the Governor General in Council. On the retirement of Lord William Bentinck, his successor Lord Auckland continued to take the same lively interest in him. He also found a warm and powerful friend in Mr. J. R. Colvin, the Private Secretary to Lord Auckland and afterwards a Judge of the Sudder Court, and lastly Lieutenant Governor of the North Western Provinces. With the aid of Mr. Colvin he got many a circular order of the Sudder Court altered, which bore harshly upon the uncovenanted Judicial service or militated against the interests of the native public. Many are the anecdotes which have reached us regarding the battles which he thus fought for the improvement of the status of his service. Sometime the opposition grew so keen that the Government stepped in and transferred the District Judge, who might become overbearing, to some other Zillah, and thus quieted the contention. We will mention one anecdote, which is rich and illustrative of the feeling which filled the more bigoted portion of the civilians of those days regarding native advancement. Babu Hara Chandra as an educated native and brought up in Calcutta society, used to speak with his official superiors and conduct his correspondence in English and to observe English etiquette. To civilians of those days this was intolerable, and one Scotchman, a District Judge, otherwise a good and pious man, who highly respected Babu Hara Chandra's ability and character, frankly told him,—"Hara Chandra, I like you personally and have a great respect for your talents but I do not like your English education. As conquerors of this country we cannot persuade ourselves to admit natives to our Society on terms of equality. I may be rude in thus speaking my mind to you, but depend upon it, this is more or less the feeling of the Europeans in this country." The Babu lived to see a wholesome change in the feeling of Europeans towards Natives, and he counted many respected friends among them, though unhappily the good feeling which was coming on gradually received a

rude shock from the Mutinies. We have not space to give the highly flattering opinions, which the District Judges and the Sudder Court recorded regarded him—opinions no less honorable to himself than the service and the community he represented. He made such a favorable impression upon the Government that when Lord Dalhousie thought of appointing a Native to the Police bench of Calcutta he was unanimously recommended by the Sudder Judges There were many candidates for that new berth, but it was not Babu Hara Chandra's habit to tout for office. He used to say often that a judicial officer should not seek office, but that the office should seek him, and he acted upon that principle. He could not believe that merit would go unrewarded, and in his own case he was right. He never sought for office or made interest for promotion. His name always stood first on the list of uncovenanted judicial officers, and promotion came to him as a matter of course. When Lord Dalhousie selected him for the Police Magistracy his Lordship sent for him, and wanted to know his own wishes. Babu Hara Chandra's promotion had unfortunately excited jealousy in certain quarters. A particular native family was jealous of him for reasons of which the less said the better. Then several Barrister candidates had been disappointed, and from whichever source they might have come, he was badgered with the most provoking letters with different signatures through the medium of the Press, though the conductors of the papers in one voice supported his appointment. It was the malignancy of this particular clique to which Babu Hara Chandra referred in conversation with Mr. Halliday about his appointment to the Police bench, and which His Veracity had magnified in his evidence before the House of Commons Committee, an act for which he paid dearly at the hands of the late Babu Ram Gopal Ghose. To return to our story. When Lord Dalhousie offered the Police appointment to the Babu, the latter, averting to the attacks upon him in the Press, expressed hesitation as to whether he should accept it. The great statesman replied, "Dont mind newspaper correspondence. They abuse me every day, and am I therefore to be deterred from doing my duty? Hara Chandra, the cause of native progress is on trial, you should show by your own example that your countrymen were fit to

hold high and honorable posts under Government side by side with Europeans." The Babu accepted the appointment, and on the 23rd February 1852, was gazetted as the Junior Magistrate of Calcutta. In 1854 he was nominated a Judge of the Calcutta Small Cause Court. The highly satisfactory manner in which he conducted his duties both as a Police Magistrate and a Judge of the Small Cause Court for the space of nearly sixteen years, under the eyes of a strict and vigilant press, and of a not over-indulgent public, showed that Lord Dalhousie did not misplace his confidence.

In the foregoing sketch we have endeavoured to give a succinct account of the official career of Babu Hara Chandra Ghose. He was an ornament to the service to which he belonged, and the Government always appreciated his rare abilities and high character. One thing was remarkable in the history of his official life. For six and thirty years he served the Government and worked under different Judges, Secretaries, and Governors, but not a single remark was ever made against him as to the discharge of his duties either by the District Judges, the Sudder Court or the Government. On the contrary he always received their warmest approbation. Again, he did not join a single district, where he did not win the golden opinions of the people. They had so much confidence in his judgment and character that whether they gained or lost suits they were equally satisfied. And what was the secret of this marvellous success?—sterling moral excellence. Whilst in the College he did not mix in the follies and frivolities of youth which characterized some of his fellow-students, then fluttering into a new life and a new civilization. In after years his character was distinguished by the same austere virtues, the same simplicity and innate modesty. Utterly guileless, and truthful, honest and conscientious to a degree, he was indeed a model man. One so exalted in station and at the same time so humble in demeanour and so sweet in the ordinary intercourse of life it is not every day we meet with —such a happy combination of good qualities is rare. As a friend he was always warm-hearted, and always delighted on the luxury of doing good. He hated duplicity and Young Bengal vices, and whenever opportunity offered he expressed a strong disapprobation of both.

As a judicial officer he made it his habit in the Mofussil to live apart from society, lest any evil be imputed to him, and he shewed retiring disposition in town. But the native community the more respected him for his rigid Aris-tides-like character. Whenever he was transferred to a new station, the local public mourned his separation as a personal calamity. Babu Hara Chandra was not a fussy man, and did not like to make noise about what he did. He endeavoured to do good by stealth. While at Bankura he established a school, which he supported at his own expense, and several well-to-do men of Bankura, who owe their education to him, attest his services in this direction. When he was Principal Sudder Ameen of the 24-Pargannas he used to reside at Behala, the ancient seat of his family, and there also he established a school and maintained it for many years at his own expense. In Calcutta he was a member of the Bethune Female School Committee since its reorganization. Although as a Judge he abstained from taking part in political movements, he always evinced a lively interest in them. He took an active part in the movement made to commemorate the memory of David Hare, the father of English education in Bengal, with whom he was associated from school-life, and became Secretary to the Testimonial Committee in honor of that eminent philanthropist."*

Babu Hara Chandra, having had a severe periodic attack of piles to which he was subject for a very long time, died on the 3rd December 1868. He was an honor and an example to his countrymen and his death is still considered a public calamity. The bust of this invaluable man who was a worthy representative of the native community and an eminent Judge is to be seen by all in the new building of the Small Cause Court, Calcutta.

He left four sons, of whom the eldest Babu Protap Chandra Ghose, B. A., is the Registrar of Deeds, Calcutta, and an author of some works in Bengali, Sanskrit, and English. Babu Protap Chandra is married to the eldest daughter of Babu Beni Madhab Mitter, a respectable resident of Kumartoli, Calcutta.

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* The *Hindoo Patriot*, December 7, 1868.

VIII.—PANDIT ISVAR CHANDRA BIDYASAGOR C.I.E., SUKEAS STREET.

PANDIT Isvar Chandra Bidyasagor, C.I.E., was born in the year 1820, in the village Birsing, Zilla Hughli. He is the eldest son of Thakur Das Bonerji. His father, though a man of straitened circumstances, gave him a liberal education and took every care of him. He was admitted into the Sanskrit College on the 1st June 1829, where he prosecuted his studies till the year 1841. Having finished his studies, he was appointed Head Pandit of the Fort William College on a salary of Rs. 50 per month. In 1846, he published the work *Betal Panchabingsati* for the use of Schools, and was appointed an Assistant Superintendent of the Sanskrit College which post he resigned after a year. In February 1849, he was appointed a Head Clerk to the Fort William College on a salary of Rs. 80, and in December of the following year he received the appointment of a professor of Sanskrit College on a monthly salary of Rs. 90. In the beginning of January 1851, he was appointed Principal of the Sanskrit College on a monthly salary of Rs. 150. During his term of service he used his best efforts to give a good education to the students by publishing Upakramanika, first three parts of Sanskrit Grammar Kaumudi, and the translation of Sakuntola from Sanskrit to Bengali. These books, even now, very much assist the students of our country to learn Sanskrit with ease and facility.

In the year 1854, he published a *brochure* advocating the cause of widow marriage, but his laudable efforts gained no ground. He was unfortunately hated by all the Hindus—the young and the old,—the rich and the poor, and that hatred towards him knew no bounds. Meetings after meetings were called for to discuss the subject of widow marriage, and Pandits from almost all parts of Bengal passed opinions against him. Some of the learned Pandits who at one time took his side subsequently forsook him and expressed contrary views on the matter. He, however, stood firm and published several pamphlets regarding widow marriage—shewing innumerable proofs from the best Sanskrit authorities to the effect that widow marriage was the custom of this

country from time immemorial. It is true, that several individuals contradicted him, but their contradictions were of no avail. In July 1856, he succeeded in getting the Widow Marriage Act passed by Government. The first widow marriage that was solemnised by him took place in Sukeas Street, Calcutta, on the 7th December 1865, and in consequence a great sensation arose in the Hindu community at large. It was announced by many of the leading Bengalis that he who would join Bidyasagor would at once be excommunicated from the Hindu *Samaj*. Although he was deserted by his friends and country-men ; yet he was all along firm in his own resolution and perseverence. He met the expenses of several widow marriages for which it is said that he was involved in heavy debt.

During the year 1855, he was appointed an Inspector of Schools in the Districts of Hughli, Bardwan, Midnapur, and Nuddea on an increased monthly pay of Rs. 500. While holding this employment, he improved the old Patshala system by introducing a new mode of teaching for beginners, and published several works, such as, Barnaparichoy, Kathamala, Charitabali, &c., for the use of Schools. As a staunch advocate for Female education he established several Girl's schools, but they were afterwards abolished for want of proper aid from Government as well as the public. In the latter part of the year 1858, he resigned his post, and having sufficient leisure published several other works, such as, "Sitar Banabas," an introduction of the Mahabharat in Bengali, the fourth part of the Sanskrit Grammar Kaumudi, Akaunmanjori, and the original Sanskrit works, viz : Bhrantabilas, Meghduta, Uttarcharitra, and Sakuntala with his annotations. In 1871, his attention was also drawn to the important question of checking polygamy. He could have done something to remove this growing evil from our country, had Government interfered and taken interest in the matter.

Pandit Isvar Chandra Bidyasagor, C.I.E., has done immense good to his birth place by establishing an English School and a Charitable Dispensary at his own expense. He also maintains many orphans and widows, and is always ready to lend his helping hand to those who fall in distress. He is a man of simple habits and unexceptionable character, and a great patron and friend to education for which he sacrifices

his own interests by expending every month a large sum of money out of his own purse. His Metropolitan Institution in Calcutta (formerly known as the Training Academy) is considered to be the best of several schools in Bengal, Behar, and Orissa, and his library is also known to many learned men as a valuable one. He is ranked as the best and most renowned Sanskrit scholar of the day and for his excellent literary achievements in English and other languages. He received a certificate of honor at the Darbar, held at Calcutta, on the 1st Janunry 1877, on account of the assumption of the title "Empress of India," by Her Most Gracious Majesty the Queen, and has also been invested with the insignia of a Companion of the Order of the Indian Empire on the 1st January 1880. He is now about 60 years of age, and has a son named Babu Narain Chandra Benorji.

IX.—DEWAN KASI NATH'S FAMILY, BARABAZAR.

Ghasi Ram, grandfather of Kasi Nath, was a Dewan to the Emperor Shah Jehan during the latter part of his reign and was highly esteemed at the Imperial Court. Dewan Ghasi Ram, by race a Kshettri Tunou, lived at Lahore where he died at an advanced age leaving the estate to his only son, Muluk Chand, who, with a view to carry out his extensive speculations first settled at Murshidabad, and then came down to Calcutta.

Muluk Chand, as a rigid Hindu, greatly preferred Calcutta on account of its situation on the banks of the holy river Hughli, and was known among the Pandits of his time as a true lover of the Sanskrit language and literature. He also died at a good old age, leaving one son, the well-known Dewan Kasi Nath (generally called Kasi Nath Babu).

Kasi Nath, in the early days of the British Government, served for sometime as Dewan to Colonel Clive; while he was also a Calcutta Agent to several Rajas and wealthy men of his time who lived in North-Western Provinces and other parts of India.

In 1779, a suit was brought by him against the Raja of Kasijura. In this case Mr. Warren Hastings advocated the cause of the Raja

and forbad him "to recognise the authority of the Court and ordered the military officer at Midnapur to intercept the sheriff's men." The Governor General also issued an order "to all Zamindars, Talukdars, and Chowdhuries, directing them, unless they were British subjects, or were bound by any particular agreement, not to obey the process of the Supreme Court; and the Provincial Chiefs were forbidden to lend a military force to aid." The Court being highly annoyed at this interference "at last went to the length of summoning the Governor General and Council at the suit of this Kasi Nath Babu, for having ordered the detention of the officers, but Mr. Hastings replied at once that neither he nor his colleagues would submit to any order of the Court for acts done in their official capacity. This happened in March 1780. In the meantime, petitions were presented to Parliament by the British inhabitants of Calcutta, and by the Governor General in Council, praying for relief from the oppression of the Court. The subject was fully discussed, and a new Act was passed which took away that jurisdiction over the whole country which the Court had been so anxious to obtain." Dewan Kasi Nath, however, suffered a great loss in this suit, but as he was a man of great talents soon managed to retrieve it by other means.

Dewan Kasi Nath was well versed in the Sanskrit, Persian, and Hindustani languages with a fair knowledge of the English tongue. As a real Hindu he instituted a large temple for "Shamleji" attached to his dwelling house at Barabazar, and endowed *Natun Chak* for its support. He also established the temple of "Langarnath," and offered a *pucka* house to Jumma Sha to live in when he first came from the Sundarbans. The very house is still existing at Barabazar, and resorted to by both Hindus and Masalmans, who consider it as a holy spot since the demise of Jumma Sha (up to this day known as Jumma Sha Pir) who was extremely pious and well known for his virtues.

Dewan Kasi Nath died in extreme old age leaving two sons, Shamal Das and Shama Charan. The former left three sons, Jagannath Das, Balaram Das, and Govardhana Das, but the last died without issue.

Among the three sons of Shamal Das, Balaram died leaving one

son Damudar Das Barman, the present representative of this ancient, respectable and wealthy family.

Babu Damudar Das Barman (alias Raja Babu) has a fair knowledge of the Sanskrit and English languages. He is a nobleman of good character and is known to be a true Hindu. He is a member of the British Indian Association, and received a Certificate of Honor at the Darbar, held at Calcutta, on the 1st January 1877, on account of the assumption of the title "Empress of India," by Her Most Gracious Majesty the Queen. He holds Zamindaries in the Districts of Midnapur and 24-Parganuas in addition to his landed property in Calcutta, known as Natun Chak, Kasi Nath Babu's Bazar, &c. We understand, that Raja's Katra, Kasipur, &c., formerly belonged to the late Dewan Kasi Nath Babu, who at one time purchased extensive and valuable property from Hazurimul, a Sikh millionaire of Calcutta, about two centuries ago who is still remembered as the reputed founder of the ancient and celebrated temple of Kalighat.

X.—THE HON'BLE RAI KRISTO DAS PAL BAHADUR, C. I. E., JARASANKO.

The Hon'ble Rai Kristo Das Pal Bahadur, C. I. E., was born at Calcutta in 1833. He was educated at the Oriental Seminary and was placed for sometime under the private tuition of the Revd. Mr. Morgan. In 1854, he was admitted into the Hindu Metropolitan College, and received his education from Captain D. L. Richardson, Captain F. Palmer, Captain Harris, Mr. William Kirkpatrick, and Mr. William Masters. In 1857, he left College, but kept up his studious habits. He contributed to the Morning Chronicle, Hindu Intelligencer, the Citizen, the Phœnix, the Harkaru, the Hindu Patriot, the Indian Field, and occasionally in the Englishman and was the Calcutta Correspondent of the Central Star published at Cawnpore.

Sometime after the death of Babu Harish Chandra Mukerji, the late editor of the Hindu Patriot, the Hon'ble Rai Kristo Das Pal Bahadur, C. I. E., became the substantive and sole Editor (1860-61). He is a Municipal Commissioner, Honorary Magistrate of the Calcutta

Police, Secretary to the British Indian Association and a member of the Bengal Legislative Council. He received the title of Rai Bahadur at the Delhi Darbar, on the 1st January 1877, and His Honor the Lieutenant Governor of Bengal presented to him the following *sannad* at Belvedere on the 14th August 1877.

BABU,

"You have for many years taken a leading part in all public movements affecting native interests. You have advocated earnestly and well the rights and interests of your fellow countrymen, and you have raised the Anglo-Vernacular Press to a high and influential position ; you have likewise served as a member of the Legislative Council and as Municipal Commissioner and as a member of many Boards and Committees, and Government is indebted to you for much valuable assistance most ungrudgingly given, and in recognition thereof, the title of Rai Bahadur has been conferred on you."

Rai Kristo Das Pal Bahadur, was also invested with the Insignia of a Companion of the Order of the Indian Empire on the 1st January, 1878. He is much liked by both the respectable European and Native gentlemen of Calcutta and abroad for his vast learning, simplicity of habits, and unexceptional character. He evinces a great interest for the welfare of his countrymen and takes an active part in all public movements. He has given a new life to the Hindu Patriot which was almost sinking after the demise of the late Editor Babu Harish Chandra Mukerji by his indefatigable labour, zeal, and exertion, and has thereby earned the highest confidence of all classes of men. With regard to the political career he has made a large figure before the world and his social accomplishments are also not inferior to his political talents which have indeed rendered great service to the cause of the people, not of Bengal only, but of many other places in India.

Rai Kristo Das Pal Bahadur, C.I.E., is properly to be called an architect of his own fortune and an example to many of his countrymen as to how a man can rise to a high position by means of industry, honesty, and perseverence. We hope, that the life of this eminent person may be prolonged to a ripe old age.

XI.—REVD. KRISTO MOHAN BENERJI, L.L. D.

Revd. Kristo Mohan Benerji, L.L. D., son of Babu Jiban Kristo Benerji, was born in Calcutta in the year 1813.

He first learned his Vernacular in a Patshala and was then admitted into the Hare's School where he remained for some years. In February 1824, he joined the Hindu College, and within a short period made a considerable progress in English literature, and was much liked by Mr. D'Rozio who was then the 4th teacher at that institution. Revd. Benerji and several of his fellow-students gave their support to Mr. D'Rozio in his efforts to remove the prejudices of our country, cast off the fetters of Hindu Society and made no distinction whatever in their food. Mr. D'Rozio having been considered to be the root of all these evils, was dismissed by the managers of the College. But his dismissal did not put an end to the evils as he established an Academy, where, as well as at his house, his students used to meet him every day and to learnt his doctrines which were violently opposed to Hinduism. Revd. Benerji was known to have taken an active part in these open violations of the national faith.

In 1829, Revd. Kristo Mohan Benerji was appointed a teacher in Hare's School, and after three years he embraced the religion of Christ. In 1837, he was appointed a preacher of the Christian Religion, and after successfully carrying on his duties for a period of fifteen years he joined Bishop's College as a teacher. Here, he served for 16 years rendering every satisfaction both to his superiors as also to the students of the College who were affectionately attached to him. He took a leading part in the meeting held in honor of David Hare, the great Philanthropist and true friend of the Hindus. In 1858, he was appointed a Fellow of the Calcutta University and acted for three years as President of the Faculty of Arts. He was also for sometime a member of the British Indian Association and President of the Bethune Society. He is at present a member of the Calcutta Municipality and of several public institutions. In 1876, the title of L.L. D., was conferred on him by the Calcutta University for his high literary merits and for the reputation he has gained as the distinguished author of several

English and Sanskrit works. In 1841-42, he wrote on Female Education and in 1861-62 he published "Saradarsan Sangraha," the best of all his productions. He published also some original Sanskrit works, such as, "Raghubansa," "Kumar Samvab," "Bhatikabya," and "Rig Beda" with notes of his own. Besides these, he wrote several works in Bengali, and is also known as one of the best English Scholars in Bengal.

Revd. Kristo Mohan Benerji, L.L. D., takes an active part in almost all the principal Societies or Associations with which he is connected and works hard even up to his present advanced age for the good of his country. He is a man of public spirit and good disposition. He is about 68 years old.

XII.—DEWAN KRISTO RAM BOSE'S FAMILY, SHAMBAZAR.

Dewan Kristo Ram Bose, son of Doya Ram Bose, inhabitant of Tara in the District of Hughli, was born on the 11th of *Pous* in *Sakabda* 1655 or A. D. 1733. His father Doya Ram in consequence of some family calamity first left Tara for Calcutta, but instead of arriving at the latter place he stopt short at Bali, an old village in the District of Hughli. While at Bali, Kristo Ram manifested a great degree of love and respect towards his old father and soothed his broken heart by means of such stories which had references to Hindu religion and morality. As he was then only a boy of about 14 or 15 years, he excited much interest in the hearts of the residents of that place who were astonished to observe the progress he had then made in his own language and the Hindu Sastars. A *Banprasta* religionist judging from his physiognomy, that he would soon become a great man, asked his father Doya Ram's permission to initiate the lad in the mysteries of the religion. Doya Ram complied with his request and his son Kristo Ram was accordingly initiated by the religionist who made him his special *sisya* or disciple.

On coming to Calcutta, Kristo Ram who had also received a fair knowledge of accounts thought of assisting his father in some pecuniary

way. Having obtained a small sum from his father he began his career as an independent man. Once upon an occasion he monopolised the whole lot of salt, that was brought to Calcutta from the Mofussil for public sale by Government, and it so happened to his good luck, that within a few days he gained a profit of Rs. 40,000 on its sale. Being possessed of this large fortune, he successfully carried on various other speculations and thereby acquired such an immense wealth, that he thought at last of closing his mercantile business and searching after some respectable post under Government. He soon became Dewan at Hughli under the Hon'ble E. I. Coy, on a high salary of Rs. 2,000 per mensem, and which post he creditably held for some years. After tendering his resignation he came down to Calcutta, and established his residence at Shambazar, where some of his descendants are still living; while others are scattered over the different parts of Bengal and Orissa. Dewan Kristo Ram was the proprietor of some valuable Zamindaries situated in the Districts of Jessore, Birbhum, and Hughli, and was considered to be one of the millionaires of Calcutta. His good qualities were incomparable and charity unbounded. On one occasion he bought rice to the value of Rs. 1.00.000, for the purpose of profitting by its sale; but before a single grain was sold a great famine took place. Thereupon, he gave up his idea of gain but displayed his charity by opening out *Annachatras* for the purpose of feeding the famine-stricken people without distinction of caste. There were also several occurrences like this, in which, Dewan Kristo Ram sacrificed his own interests for the cause of humanity. In his retired life, his attention was always directed to do such religious acts as would endear his name among his countrymen and the circle of the *sadhus* or religious men of the country. He used to celebrate the *Durga Puja*, &c., with great *eclat* and his charity on these occasions was almost unlimited. Tradition asserts, that after performing the *Bisarjan* of the Goddess *Durga*, *i.e.*, the throwing of the idol into the river Hughli, he used to distribute one rupee to every man who shewed a big earthen-pot or *Kalsi* full of water (it being a sign of good omen well known to the Hindus) from the river *Ghat* back to his home, a distance of not less than a mile. As it is the general report, that seven or eight thousand men used to sit with *Kalsies* full of water on

both the sides of the road, leading from the *Ghat* to his dwelling house at Shambazar; we can well imagine what a large sum of money he used to give away every year to the public for this purpose. Though this practice has at present been stopped, yet it was continued even to his sons and grandsons who paid for sometime at the rate of one rupee per *Kalsi*, and then reduced to half or one-fourth of a rupee according to their circumstances.

Dewan Kristo Ram's charity was not solely confined to Calcutta, as it spread over different parts of Bengal, Behar, Orissa, and the North-Western Provinces. We give below a succinct account of his other religious and charitable acts.

He celebrated the *Rath* of *Jagannath* at Mahesh with great splendour, and the annual festival in connection with it is still continued by his present descendants; established the idols *Madan Gopal Jew* in Jessore and *Radhaballabh Jew* in Birbhum and endowed to the Brahmins of those places with sufficient lands for their support; dedicated temples to the *Sivas* in different parts of Benares and one to *Mahadeva* now to be seen upon the largest and most beautiful hill situated in the centre of the river Ganges bordering Jehanghira, a village in the District of Bhaugulpore, for the support of which the necessary provisions were also made; constructed a road from Tara to Mothurabati in the Hughli District which is known after his name as *Kristo Jangal* and erected stairs over the hill, called *Ramsila* in Gya, upon which the Hindus now easily ascend to offer *Pindas* to their deceased ancestors; planted mangoe trees on both sides of the road leading from Cuttack to Puri, comprising a distance of about twenty *croses* or fifty miles with a view to afford shelter to the pilgrims to *Jagannath* and other travellers from the scorching rays of the sun and to supply them with fruits; excavated a large tank on the outskirt of Puri near the entrance to the sacred shrine of *Jagannath*; and lodged a sufficient sum of money with the Raja of Puri to cover annually the three big cars of *Jagannath*, *Balaram*, and *Suvadra* during the grand festival of *Rath-Jattra*.

Dewan Kristo Ram Bose, after leading a long life of virtue, charity, and benevolence, died at the advanced age of 78. He left two sons, Madan Gopal Bose and Guru Prasad Bose, of whom the former

died one week after his death. The descendants of Madan Gopal Bose, though numerous, are now scattered over different parts of Bengal, and not well known to us. Guru Prasad Bose, had three wives, by the first he had no issue; by the second he had three sons, of whom Kalachand Bose, the eldest, lived to a good old age, and had one son of the name of Rajendro Narain Bose who died during his lifetime. Rajendro Narain had three sons, Babus Bissambhar Bose, Radha Raman Bose, and Kristo Chandra Bose, of whom the second Radha Raman is dead. Babu Bissambhar Bose is living in an affluent state at Shambazar. He is intelligent and courteous and his youngest brother Babu Kristo Chandra Bose, who is equal in merit, is prosecuting his studies in the Presidency College.

Guru Prasad Bose, leaving his second wife's family in Calcutta, Shambazar, went to Orissa with his third wife and her issues where he purchased a Zamindari for them in the District of Balasore, Sub-division, Bhudruck. After a few years he died at Jajpur in the District of Cuttack, leaving two sons, Babus Bindu Madhub Bose and Radha Mohan Bose, of whom the former is now dead.

Babu Bindu Madhub Bose left three sons, Rai Nimy Charan Bose Bahadur, Babu Hari Ballabh Bose, B. A. B.L., and Babu Achuta Nanda Bose. The elder Rai Nimy Charan looks after the Zamindari business, and is an Honorary Magistrate of Kothar. He received the title of Rai Bahadur at the Delhi Darbar on the 1st January, 1877, for his several acts of liberality. The second Babu Hari Ballabh Bose, B. A. B. L., is the Government Pleader of Cuttack, and the third Babu Achuta Nanda Bose resides at Calcutta as an independent man. All these brothers are men of fame and repute.

Babu Radha Mohan Bose, though aged 65 years, devotes much of his time in the acquirement of Sanskrit learning and to religious pursuits. He had two sons, Babus Balaram Bose and Sadhu Prasad Bose. The former, though young, almost leads a retired life and walks in the foot-steps of his noble father, and the latter as a promising young man prosecutes his studies in the Presidency College.

XIII.—MANACKJEE RUSTOMJEE, Esq., PERSIAN CONSUL IN CALCUTTA.

Foremost among the many alien races, who have made India their permanent home, stands the great Parsi community—foremost in intelligence, public spirit and enterprise. The history of Bombay, which has long been the centre of the Parsi community, is to a greater or less extent the history of Parsi progress and development. Still, Calcutta has not entirely been neglected as a field for Parsi usefulness. About half a century ago, no name was more favorably known in the city of Palaces than the honored name of the late Mr. Rustomjee Cowasjee, the acknowledged head of Parsi society on this side of India. No public movement was set on foot, in which this distinguished gentleman did not take a leading and active part; no cry of general or individual distress could be raised, but he was prompt to come forward with unstinted aid from his open and overflowing purse, and his princely hospitality, opened the way to that social intercourse between the European and Native races, which has of late come so much into vogue in the cities and large towns of India. The firm of Messrs. Rustomjee Cowasjee & Co., of which he was the head, was then a recognized mercantile power in this city, especially as regards the trade with China. But the financial crisis which laid low so many of the old race of Merchant Princes in the city of Palaces in the last decade of the first-half of the present century, was not without its effects on this firm, which was then in active charge of Mr. Manackjee Rustomjee, the subject of this sketch.

From early life Mr. Manackjee Rustomjee was engaged in mercantile pursuits having been for some years in China and, during his father's lifetime was largely connected with the commercial business which in those days was so actively and extensively carried on between Calcutta, China, and Bombay. His father's firm then owned a large fleet of Opium clippers, engaged in the China Trade. In 1837, Mr. Manackjee Rustomjee came to Calcutta, and was admitted a partner in his father's firm, and he has settled down here ever since; and so great has always been the influence, which he has established by his unblemished character, his undoubted loyalty and his public spirit that he is universally acknowledged as the head of the Parsi Community of

Calcutta and, as such, he never shrinks from the part that is expected of him in all public movements. His probity, impartiality and sound judgment have won him the respect of all classes, and he is consequently very often consulted by his Native friends, among whom he successfully mediates in the settlement of their differences and disputes. Although of late not largely interested in business, he still maintains his connection with many Joint Stock Companies, in several of which he is a Director.

Mr. Manackjee Rustomjee is a Justice of the Peace, an Honorary Magistrate and a Municipal Commissioner both for the Town of Calcutta and its suburbs. He is also Consul for Persia. He was the first Native gentleman who was ever selected for the honor of shrievalty of Calcutta, which he held in 1874.

Mr. Manackjee Rustomjee has two intelligent sons, Mr. Heerjeebhoy Manackjee Rustomjee, and Mr. Cowasjee Manackjee Rustomjee, the former of whom is also a Justice of the Peace and Honorary Magistrate of Calcutta. We cannot more appropriately close this hasty sketch of a leading notability and representative member of Calcutta Society than by the following extract from Buck's appreciative sketch in the Indian Charivari.

"He would still be as ready as he was in the China war, and in 1857, to place his resources at the service of Government, has still the same open hand for the relief of private distress as he had in the days of his greater prosperity, still acts the parts of peace-maker in the private disputes of his friends, and is still esteemed and respected by all those who have the privilege of knowing him.

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He remains one of the few connecting links between Calcutta as it is and as it was, and we hope that he may long be spared to give us the benefit of his experience."

XIV.— MATI LAL SEAL'S FAMILY, KALUTOLA.

The late Babu Mati Lal Seal, son of Chaitan Charan Seal, by caste a Subarna Banik, was the well known Capitalist and Zamindar in Bengal. He was born in Calcutta in the year 1792, and lost his father while he was an infant of about five years old. He had acquired

a tolerable knowledge of Bengali and English. Babu Bir Chand Seal obtained for him in marriage the hand of one of the daughters of Mohan Chand Dey.

In 1815, Babu Mati Lal Seal accepted the business of supplying stores to the Military Officers in the Fort, and was for sometime a Custom's Daroga, but, in 1820, became banian to Mr. Smithson and seven or eight different European merchants. He founded the first Indigo Mart under the style of Messrs. Moore, Hickey and Co., and entered into several speculations through which he acquired immense wealth. He purchased many Zamindaries in Bengal, and built several houses, &c., in Calcutta and its neighbourhood.

Babu Mati Lal Seal was almost known to all as an architect of his own fortune. He was highly distinguished for his piety and unlimited charity. He established an Alms House, in Belgharia in 1841, which is even now open to the poor. He gave away an extensive tract of land without compensation to Government for the erection of the Fever Hospital at Calcutta, and for which "a ward in the Hospital was dedicated to his memory and named Mati Lal Seal's ward." He was also a great friend to education as he founded a College after his name still known as the "Seal's College," and endowed it with sufficient funds for its management under the Jesuits. On the occasion of his eldest son's marriage he liberated the prisoners who were then imprisoned in the Civil Jail of Calcutta. He was a true Hindu, and had a good taste in music, engineering; and architecture.

Babu Mati Lal Seal died on the 20th May, 1854, leaving five sons, *viz.*, Babus Hira Lal Seal, Chuni Lal Seal, Panna Lal Seal, Govinda Lal Seal, and Kanai Lal Seal, of whom the first three have died during the course of the last few years. Babu Chuni Lal Seal, the second son of Babu Mati Lal Seal, made by will a munificent bequest of Rs. 50,000 to the Fever Hospital. Babus Govinda Lal Seal and Kanai Lal Seal are the present representatives of the family.

The new Municipal market at Dharmatala, Calcutta, belonged to this wealthy family, and its respectable members still possess extensive landed property of value both in Calcutta and its suburbs.

XV.—MULLICK FAMILY OF PATHURIAGHATA AND CHOREBAGAN.

THIS family are of very great antiquity. Sprung from the Subarna Banik caste or the Banker caste of Bengal, whose profession by national custom is confined to banking and mercantile business, the Mullicks have been renowned for their wealth, enterprise, and munificence from immemorial times. So great has been the weight of their social position, that they have always been recognized as the *Dalopaties* or the head of a large number of families of their own caste; and they are besides *Pramanicks*, one of the three principal *Kulin* families of their caste. The patronymic of the family is Seal; but since Jadav Seal, their head in the 13th generation, was honored by the Muhammadan Government with the hereditary title of Mullick*, the family have reserved the name of Seal for use only in religious and matrimonial ceremonies, and have assumed the title of Mullick for their surname.

The nomenclature of Subarna Banik, given to this caste originated as follows :—

Sonaka Adhya, a Baisya, who, besides his piety, general learning and deep knowledge of the Bedas, was the master of great wealth, migrated from Ramgarh in Ajodhya (Oudh) many centuries ago, to the Court of Adisur, the then king of Bengal. The king was so charmed with this pilgrim-merchant that he granted him a village on the banks of the Bramhaputra, where he settled with his family and his priest Gyan Chandra Misra. Sonaka Adhya's very extensive mercantile operations soon converted this obscure spot into a great commercial mart, which, though now in ruins, still bears the name of *Subarnagram* or *Sonargau,* that is, the golden village, so called in honor of the great gold merchant; who lived and carried on his trade there. Adisur was so much pleased with the good effects of his gift that he presented Sonaka Adhya with a copper plate, bearing the following inscription :—

"স্বর্ণবাণিজ্য কারিত্বাদত্র স্থিত বিশাংময়া ।
স্থবর্ণ বণিগিত্যাখ্যা দত্তা সম্মান বর্দ্ধয়ে ॥"

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* Mullick in Persian means a King, an Amir or nobleman. This title of honor was given to noblemen by the Muhammadan kings. (*Vide* Gayah Sul Logat and Taj-ul Logat.)

that is, translated, "In order to increase the honor of the Baisyas of this place, who are engaged in gold trade, I give them the designation of *Subarna Banik.*" (See Ballala Charita, by Ananda Bhatta). For a very long time the *Subarna Baniks* continued to enjoy the royal favor. But, during the reign of King Ballala Sen, a misunderstanding arose between that monarch and Ballabhananda Adhya, a descendant of Sonaka Adhya and the head of the caste at the time. Ballabhananda was the richest man in the kingdom and, according to the biographer of Ballala Sen, possessed 140 millions of gold mohurs. The question of the repayment of the large advances he had made during the Manipur war led to differences which being intensified by other causes, the king in revenge deprived the Subarna Baniks of the privilege of wearing the sacrificial thread, which had belonged to them, by right, as Baisyas, the third order of the *Dwija* or twice born, according to the institutes of Manu.

Writing on this particular subject, Mr. J. Talboys Wheeler, the great historian of India, says: "Notwithstanding however the attempt of the Raja Ballala to lower the Banyas in national esteem, their opulence and enterprise have always maintained the respectability and dignity of the class and a mercantile aristocracy has arisen among them which has held the purse-strings of the nation and of whom the rich family of the Mullicks of the present day are a favorable example. Many of the Banyas may be traced as having gradually migrated in bygone generations from Gour through Murshidabad, Birbhum, and Bardwan, and finally settled at Satgong* in the District of Hughli. It is this latter class of adventurous Banyas who chiefly carried on mercantile transactions in the sixteenth century with the Portuguese of Hughli, and in the seventeenth and eighteenth centuries with the Dutch of Chinsura, the French of Chandernagore, and the English of Calcutta. From this circumstance it is said, that the Banyas first imbibed a tincture of European refinement and delicacy towards females which until late years was little appreciated by the rest of their countrymen."

A pedigree of this family, which is extant and which is given below, traces their descent through twenty-four generations.

* Satgong is the popular name of Saptagram and a Section of the Banya community is still called Saptagramia Subarna Banik.

GENEALOGICAL TABLE OF THE MULLICK FAMILY OF PATHURIA-GHATA AND CHOREBAGAN.*

1st.—Generation on record...Mathu Seal.

2nd.—Gaja Seal and eleven brothers.

3rd.—Shumair Seal and two brothers.

4th.—Barone Seal.

5th.—Bajo Seal.

6th.—Tej Seal.

7th.—Prayag Seal.

8th.—Nagor Seal.

9th.—Nityananda Seal and two brothers.

10th.—Narayan Seal.

11th.—Madan Seal and six brothers.

12th.—Banamali Seal.

13th.—Jadav Seal and two brothers. (Jadav Seal received the title of Mullick).

14th.—Kanuram Mullick and four brothers.

15th.—Joyram Mullick and three brothers.

16th.—Padma Lochan Mullick, and five brothers.

17th.—Sham Sundar Mullick.

☛ *Please turn over.*

GENEALOGICAL TABLE OF THE MULLICK FAMILY OF PATHURIAGHATA AND CHOREBAGAN.—(*Continued*).

18th.—Ram Krishna Mullick and Ganga Bishnu Mullick.

19th.—Anandalal Mullick, Baistab Das Mullick and Sonatan Mullick. 19th.—Nilmani Mullick.

0 0 20th.—Raja Rajendra Mullick, Bahadur.

21st.—Devendra Mullick. Mahendra Mullick. Girindra Mullick. Surendra Mullick. Jogendra Mullick. Manendra Mullick.

22nd.—Nagendra Mullick.

20th.—Bir Narsing Mullick. Sarup Chandra Mullick. Dinabandhu Mullick. Brajabandhu Mullick. Gosthabihari Mullick.

0 21st.—Nandalal Mullick. 21st.—Kunja Bihari Mullick.

21st.—Tulsi Das Mullick. Subaldas Mullick. 21st.—Asutosh Mullick. Govin Lal Mullick. Gopal Lal Mullick. Banamali Mullick. Mati Lal Mullick.

22nd.—Balai Das Mullick. Gyaprasad Mullick. 22nd.—Gopi Mohan Mullick.

* The Family have descended down to the 24th generation but the names of the younger members of the 23rd and 24th generations are not given here.

But from the archives of the family, it appears that their earliest known ancestors were originally settled somewhere on the banks of the *Subarnarekha*, then at *Saptagram*, afterwards at Hughli and Chinsura (the sites of their residences at these two places being still traceable) and, finally, at Calcutta. It is said that Joyram Mullick (15th generation) first came and settled at Calcutta before the establishment of the British rule, in order to avoid spoliation by the *Bargis*, the name by which the Mahratta robbers of those early times were known in Bengal. Though no written account regarding the career of Joyram Mullick, of his ancestors, of his fourth son Padma Lochan Mullick, from whom the present family is directly descended or of his grandson Sham Sundar Mullick is now forthcoming; it is fair to infer from the reputation they had left behind that they had so lived and conducted their business as to have preserved the good name and honor of their forefathers and set a good example worthy of imitation by their progeny. But the authentic history of the family begins with Babu Ramkrishna Mullick and Babu Gangabishnu Mullick, the two sons of Babu Sham Sundar Mullick. The brothers resided jointly in the family dwelling-house at Pathuriaghata, Calcutta, where they carried not only an extensive banking business, but also engaged in mercantile speculations, both in Bengal and the North-Western Provinces, as well as in China, Singapur, and other foreign ports. In their private life, they were also very estimable and exemplary. Besides maintaining a good many relatives, as well as dependents of their own and other castes with uncommon liberality, they also distributed food daily in their Dharmasala opposite their dwelling-house to a large number of poor people, but, what is more, they helped many friends on in the world by assisting them with money to carry on trade or by becoming their securities for the discharge of the duties of lucrative or responsible posts. But their benevolence did not end here. With a liberality, not always to be met with, they kept in their employment a staff of learned native physicians to prepare medicines for free distribution to the sick poor at a time, when European Dispensaries were not in existence. During the terrible famine of 1176, B.S., or A.D. 1770, they relieved a large number of their

starving fellow countrymen, who had flocked into the city, by establishing and maintaining at their own entire cost eight *Annachattras* for the gratuitious distribution of prepared food without distinction of caste or creed to all poor people, who resorted thither. These temporary Alms Houses in the native part of the town were mostly in the houses of their friends, who gladly joined in the good work,—other similar institutions for the relief of the starving poor having been opened in the southern part of the city and supported from other sources. But their charities were not simply local. At Brindaban they established a Chattar, where the rites and ceremonies of the Hindu religion were celebrated with much pomp and a large number of the poor were fed daily. As we have said, a great many families of the *Subarna Banik* caste recognized them as their Head or *Dalopati*, resorted to them for arbitration in their disputes and performed their matrimonial and other rites under their guidance and directions.

Babu Gangabishnu Mullick died on the 7th February 1788, A. D. leaving an only son, Babu Nilmani Mullick. Babu Ramkrishna Mullick, who died several years after in December 1803, left two sons surviving him, Babu Baistab Das Mullick and Babu Sonatan Mullick —his eldest son, Babu Ananda Lal Mullick having without issue predeceased his father.

Babu Nilmani Mullick was born on the 10th September 1775. Babu Baistab Das Mullick was born on the 8th October 1775 ; and Babu Sonatan Mullick on the 4th September 1781. All three resided jointly in the family dwelling-house at Pathuriaghata ; but the youngest, Babu Sonatan Mullick having died in 1805 without male issue, the management of the family affairs devolved upon the two elder brothers,* who continued to maintain the most cordial feelings among the several members of the household and added honor and distinction to their name.

Babu Nilmani Mullick was a very pious and God-fearing man, a pattern of gentlemanliness, extremely noble-hearted and forgiving, sympathising in the sufferings of his fellow-creatures and rejoicing in their prosperity, the poor and helpless always found in him a ready

* In Hindu joint families, cousins are generally termed brothers.

friend. His injunctions to his household were "let no hungry man be refused hospitality, give him my own food if you cannot help him with anything else." Of the many acts of charity and benevolence, that adorned his life and which have marked him out as a memorable personage, we would mention here a few instances. He built and consecrated the Thakurbati of Jagannathji at Chorebagan, the worship of which, he inherited from his maternal uncles. He established an *Atithsala* or Alms House attached to this, where by the grace of God a large number of the poor and helpless of every caste and creed receive daily prepared food up to this day. During the nine days of the festival of Rothojatra every year, he used to invite and entertain in this Thakurbati gentlemen of all the different sections of the Banya community. A large number of Brahmins and vast number of paupers also received hospitality. His pilgrimages to Puri were marked with great liberality. On one occasion finding a large number of poor families in great distress, from the loss of their homesteads through a conflagration in the neighbourhood of Gourbarshahi and Harachandi Shahi Puri, he helped them with money to build their cottages and saved them from the inclemencies of a rainy weather. On another occasion when distress was raging amongst a very large number of poor pilgrims, assembled at *Atharanala* or Eighteen Bridges, where a toll used to be levied in those days he arranged with the local authorities for their free ingress and egress by undertaking himself to pay on their behalf. But, as the amount he had thus to pay, was considerable much more than he had thought of keeping along with him for his journey; he was forced to ask the Collector to accept a draft for this sum on his brother Babu Baistab Das Mullick at Calcutta. He built a costly *Natmandir* to the temple of Jagannathji at Dauton. He several times procured the release of civil prisoners from jail by paying over the amounts of their debts, before the act for the relief of insolvent debtors was extended to this country. In those days a large number of poor and religious devotees used to resort to Calcutta. For these, he built sheds at the *Ghat,* which was called Nilmani Mullicks's *Ghat* after his name and stood on the piece of land now occupied by the *Paun Postah Bazar* belonging to his son. This *Ghat* was commodious and built of

masonry and had separate bathing accommodations for males and females. It became useless since the formation of the old Strand Road and banks. These pilgrims not only found shelter here, but were taken care of, and provided with food and clothes. In the family dwelling-house at Pathuriaghata, he and his brother Babu Baistab Das Mullick who was also for his piety and religious disposition reckoned as almost a saintly personage, jointly maintained on a very liberal scale a *Sadabrata* or Alms House where a large number of poor and hungry pilgrims and mendicants coming there at any hours of the day, received whatever raw articles of food they wanted, they were provided with cooking stalls at a quadrangle in the front of the house, specially reserved for this purpose since the time of their ancestors, and with every requisite ingredient for the preparation of food. Poor people, unable to meet the expenses of the funeral rites of their dead relatives, always found assistance from them and the numbers who sought such help were considerable. They maintained a Patshala for free instruction in Bengali as also an English School, for the children of their neighbours and dependents, distributed medicines prepared by accomplished native physicians to the sick poor and kept up with great liberality all the family rites and ceremonies instituted by their ancestors. The Durga Pujas were celebrated with great munificence in liberal donations to the poor, to the learned Pandits and Brahmins, and in grand entertainments to gentlemen and friends of all nationalities, Europeans and Natives. The musical entertainments lasted for fifteen nights, during which musicians and dancers of the highest repute were engaged and rewarded with presents. Noblemen and Government Officials of the highest rank were invited and several Governors General and Judges of the old Supreme Court graced these annual festivals with their presence on different occasions. The elder brother Babu Nilmani Mullick had a particular taste for music and liberally encouraged professors of that delightful art. On the occasion of *Sripanchami* every year, he held a *Maiphel* in which musicians exhibited their talents and received liberal rewards. He introduced the reformed system of *Full-Ackrai* singing accompanied with musical concerts. The intonations were of a very high and perfect order and of scientific precision. This

sort of singing, has for want of competent masters, became extinct for nearly half a century and has given place to the less clever form of *Half Ackrai* singing. Babu Nilmani Mullick's efforts in this direction, have been casually mentioned in the life of Ram Nidhi Gupta, generally known as Nidhu Babu, the celebrated professor of music. The bent of Babu Baistab Das Mullick was in quite a different direction. He had a passion for old Sanskrit works and made an excellent collection of them. He was fond also of getting medicines accurately prepared according to the directions of our *Shasters*, for distribution to the sick poor for whom he entertained the greatest sympathy. Both the brothers were greatly respected by the community of their times. Amongst whom not a few experienced their goodness and friendship in various substantial ways, in pecuniary accommodations which saved many an estate from sale for default in payment of Government revenue or in some such critical situation, in money advances to help friends in business, in the guarantees they furnished for the faithful discharge of the duties of profitable appointments, in the arbitration of disputes and in assistance given in every way that laid in their power.

The descendants of many near relatives and dependents up to this day enjoy the benefits of the help formerly rendered and remember them with gratitude. As *Dalopati*, they introduced several reforms amongst their kinsmen, and saved many from ex-communication of caste or other social degradation. What added glory to these good deeds, was the unostentatious manner in which they were done and the humility that pervaded their minds. Babu Nilmani Mullick died on the 2nd of September 1821. A few hours before his death, he ordered his servants to carry him in a chair to the family *Thakurbati* and there after performing his prayers and devotions, requested them to convey him to his *Ghat* on the banks of the holy River Hughli chanting a particular hymn which he himself recited. He quietly bid farewell to his friends and relatives assembled there, and asked for their pardon for any fault, he might have committed in his life. On their melting into tears he begged of them not to excite his emotion.

Such was the renown and fame of Babu Nilmani Mullick's liberality, that devotees reaching Calcutta 20 or 30 years after his death, and

on coming to his family-house for relief used semetimes to exclaim, "*Nilmani Mullick ke-joy.*" Speaking of him, the Private Secretary to His Honor the Lieutenant Governor of Bengal, incidentally mentions in a letter addressed to his son, Raja Rajendra Mullick Bahadur, dated the 6th of February 1874, about 53 years after his death. "The Lieutenant Governor desires me to say, that he is well aware of the good services done by your father in helping the poor and destitute." Babu Nilmani Mullick left a widow and an only son (adopted) Raja Rajendra Mullick Bahadur, then an infant of about three years of age. They shortly afterwards removed from the old family-house at Pathuriaghata to Chorebagan. Babu Baistab Das Mullick continued after his brother's death to be the head of this family for many years, and deservedly held his high position preserving the family honor and good name, that through the grace of God had continued for generations. He rendered assistance to many families of rank, in preserving their Zamindaries from being sold for arrears of revenues, and settled the family disputes of many saving them from ruination. He munificently provided comfortable habitations for several of his dependents and continued his share of the family charities and of the numerous other good works inaugurated by his ancestors. Some of these charities still continued to be daily administered up to this day in the house at Pathuriaghata and also at Brindaban by his descendants.

Babu Baistab Das Mullick died on the 10th March 1841, greatly revered and respected by all who knew him. In him the community lost a great votary of the Hindu religion. He left five sons, *viz.*, Babus Bir Narsing Mullick, Sarup Chandra Mullick, Dinabandhu Mullick, Braja Bandhu Mullick, and Gostha Bihari Mullick, all of whom remained in the joint possession of the family dwelling-house of their father. The eldest Babu Bir Narsing Mullick was the most renowned of all his brothers. His genial and kind disposition, his depth of judgment, his uprightness and moral rectitude, and his many high qualities, made him loved and honored by all who came in contact with him. His advice and assistance were sought by not a few in difficulty, and these he was always willing to render with the readiness of a true friend. Following the path of his ancestors, he helped many Zamindars out of pecuniary

difficulties, saved them from disastrous family litigations, and continued performing good works of charity and kindness. All the five brothers were remarkable for their attachment to each other and managed the family affairs in a most harmonious and worthy manner. They were all strict Hindus of very high characters and truly gentlemanly manners. The second brother Babu Sarup Chandra Mullick died first of all on the 25th November 1847 without any male issue. The eldest brother Babu Bir Narsing Mullick died next on the 23rd July 1849, leaving two sons, Babu Tulsi Das Mullick and Babu Subal Das Mullick. The youngest Babu Gostha Bihari Mullick died next in 1851, leaving an infant son, Babu Kunjo Bihari Mullick. On the death of Babu Bir Narsing Mullick, the management of this branch of the family devolved upon Babu Dinabandhu Mullick who continued the good works as before. The opening of the east end of Darpa Narain Tagore Street and its connection with Ratan Sirkar's Garden Street, were effected in his time and mainly through the exertions of his talented nephew Babu Tulsi Das Mullick. The family subscribed liberally towards this project.

On his death, the management fell upon Babu Brajabandhu Mullick, the fourth brother. He was a very kind hearted and virtuous man, and worthily filled the important trust that fell on him, not only with honor and credit, but with great benefit and advantage to the members of the family. He gave up a very valuable piece of land in the vicinity of Clive Street for opening a new Street, now called Clive Row, which greatly improved that locality, and he erected several costly buildings on its sides. His private charities were many and liberal and deservedly made him honored and respected. He died at the age of 50 years in August 1869, leaving five sons, Babus Asutosh Mullick, Govin Lal Mullick, Gopal Lal Mullick, Banamali Mullick, and Mati Lal Mullick.

Babu Tulsi Das Mullick, *the eldest son of Babu Bir Narsing* Mullick, was a very able and worthy man. *He was a good English* scholar and a man of sound judgment. He was the principal adviser in the management of the family affairs, and was a great help to his uncles. People sought his advice and he was ever ready to help them with it. When the Government first established the bench of Honorary

Magistrates in Calcutta, he was one of those, first appointed. He died on 21st December 1861, leaving two sons, Babus Balai Das Mullick and Gyaprasad Mullick. On the death of Babu Brajabandhu Mullick, Babu Subaldas Mullick became the head of this branch. He was a very amiable and polite gentleman and was always ready to befriend people seeking his assistance. He was kind to his friends and dependents, and helped many in obtaining situations. He was the first native gentleman to set the example of volunteering Basti improvement in Calcutta. He was an Honorary Magistrate and Justice of the Peace for Calcutta. He died in 1876, leaving one son, Babu Gopi Mohan Mullick.

A short time after the death of Babu Nilmani Mullick, a suit for partition was instituted in the year 1822 between Babu Baistab Das Mullick and the widow of Babu Nilmani Mullick as the gaurdian of her infant son, Raja Rajendra Mullick Bahadur, who was then about four years of age. The mother and the infant son removed to the residence attached to the *Thakurbati* in Chorebagan, built by Babu Nilmani Mullick, where they remained until the minor came of age. For the greater part of this period, the greatest difficulties hampered the action of the noble widow lady in conducting the charitable and religious works of the *Thakurbati* of her husband, as for a length of time no expenses for maintaining them could be obtained from the Court by whom the estate was held in charge. During this interval she nobly strove to keep the charities agoing to her utmost power by pledging or parting with her own estates through which she raised the necessary funds. Her generosity and kindness were exemplary. To the household dependents her sympathy was truly mother-like, several of whom received through her bounty *pucca* houses in this city for the peaceful enjoyment of themselves and their children. For the poor and hungry resorting to the *Thakurbati* for relief, she took a delight to work with her own hands by assisting in cooking their food, and she would not herself eat, until all the hungry waiting at her doors had been satisfied. In 1835 Raja Rajèndra Mullick Bahadur, who was born on the 24th Junè 1819, came of age. During the minority of the Raja, the late Supreme Court had appointed Mr. James Weir Hogg, afterwards Sir James Weir Hogg, Baronet, as his guardian who took great care and

interest in his welfare and property. The history of the Raja's career, we are unable to detail, as he has declined giving any information regarding himself out of his known meekness and humility of spirit. However, we give below, what informations we have been able to collect from other sources, but we are really afraid lest they may not do justice to his high and unblemished character.

Raja Rajendra Mullick Bahadur, first received from Government the title of Rai Bahadur on the 3rd January 1867, for his eminent services during the great famine of 1866-67. It is generally said, that at this time of extreme distress, he first opened *Annachatras* or Alms Houses at Chorebagan and Chitpur for the free distribution of alms as also cooked food to the famine-stricken people on a very grand scale. The Raja daily feeds a large number of pauper at his residence at Chorebagan without distinction of caste. For this daily charity, and other acts of public utility, he received a Certificate of Honor at the Darbar held at Calcutta, on the 1st January 1877, on account of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen. The title of Raja Bahadur was also conferred on him by His Excellency Lord Lytton, the late Viceroy and Governor General on the 1st January 1878, with a *Sannad* and *Khilat* consisting of a large-sized diamond ring &c., as a mark of personal distinction. We hear, that the Raja Bahadur has also received medals, and diplomas from different European Societies with some of which he is a corresponding member on account of his sound knowledge on natural history.

The grand marble Baitakkhana or Drawing Room, which he has constructed, is not only a specimen of the higher order of Oriental Architecture and Engineering, but a sufficient proof of his great skill and talents in these arts. He maintains a menagerie composed of birds and animals from different parts of the world which are daily visited free by crowds of people coming from the metropolis and other distant places. Several respectable personages of Europe, as also of this country, who, from time to time have inspected the menagerie and several works of indigeneous art seemed to have been highly gratified and interested with what they saw.

To the Zoological Garden of Calcutta, he has presented some

costly animals with liberal contributions, in recognition of which a House has been called after him, "Mullick's House." He has also sent on various occasions different kinds of animals to several Zoological Gardens in Europe, whence he in return, has received some valuable presents comprising medals, diplomas, beautiful birds, &c., from the West. The Raja has a fine taste for botany, as is evident from the collection of certain wonderful trees which he has planted in his gardens, situated in the suburbs of Calcutta and in the one attached to his dwelling-house. He is one of the best amateur painters and a good musician. Having a command over the Sanskrit and Bengali languages, he takes the greatest pleasure in composing congregational or holy songs in honor of Hindu Gods, set to Hindu Rágs and Ráginees. His knowledge of English is tolerably good and he is also acquainted with the Persian language.

He is extremely courteous, kind, and liberal, and has a great attachment for his friends, relatives, and neighbours. He is always clad in simple dress and eats vegetable food, but takes fish only in cases of sickness when prescribed by medical practitioners. Piety is the only exercise to which he is firmly attached, so much so, that he recently bore the deaths of his two grown-up and well-educated sons, *viz.*, Kumars Girindra Mullick and Surendra Mullick, which occurred during the year 1879, without shewing the least signs of external grief. Such of his friends, relations, and acquaintances as went to condole with him were astonished to observe his moral courage and to hear series of moral lessons on the subject of death and religion.

With a view to improve the locality of Chorebagan, he has voluntarily offered to Government without compensation several plots of lands for the opening of some new streets; for which act of public utility, we presume, he must have received several letters of thanks.

Raja Rajendra Mullick Bahadur has some idea of Hindu medicine, and is so kind to the poor, that he prepares medicines at home properly examined by the best medical practitioners for free distribution among them. In addition to the provisions made by his father for supplying medicine to the helpless, he has introduced some Patent English medicines for epidemic fever testified to be harmless by the best Civil

Surgeons for gratuitous distribution. We have seen hundreds and hundreds of men go to his hospitable door almost every day for help. Let God! grant long life to this useful citizen and great philanthropist.

His surviving four sons, Kumars Devendra Mullick, Mahendra Mullick, Jogondra Mullick, and Manendra Mullick, possess several excellent qualities of their good and venerable father. All of them are very intelligent, polite, courteous, and kind-hearted youngmen. They are also very simple in habits and honest in character. The eldest Kumar Devendra Mullick has a good command over the English language and knows Sanskrit. He is an Honorary Magistrate of the Calcutta Police, Justice of the Peace, and member of several other institutions in Calcutta. He like his father is highly efficient in painting and engineering. He has an intelligent son, named Kumar Nagendra Mullick, who has attained a good knowledge of Sanskrit and English. Raja Rajendra Mullick Bahadur and his sons and grandsons are all orthodox Hindus, who devote much of their time to pious observances. The Raja Bahadur as a rule makes enquiry almost every morning from each of his sons and the members of his family whether they have attended the *Thakurbati* and regularly performed their religious duties, such as, prayers, &c., in accordance with the injunctions of the Hindu *Sastars*.

XVI.—MULLICK FAMILY OF BARABAZAR.

THIS old and respectable family of the *Subarna Banik* originally bore the name of "Dey," but the hereditary title of Mullick was conferred on them by the Muhammadan Government.

Banamali Mullick, who began to flourish during the reign of the Emperor Akbar, was born at Saptagram, *i.e.*, seven villages situated on the west of Tribeni in the District of Hughli. He had an *ábád* Kachrapara in the District of Nuddea, adjoining to which he excavated a canal which is still known as the Mullick's Canal. He was a man of charitable disposition, and founded an *Atithisala* or guest-house in the District of Nuddea.

Banamali Mullick died in 1608, leaving his grandson Kristo Das Mullick, heir to his estate. Kristo Das was born in 1601. He built a

temple at Ballabhpur near the banks of the river Hughli and an Alms House in Tribeni where the poor people were daily fed. He was a man of high enterprise and zeal. He died in 1680, leaving three sons, *viz.*, Rajaram Mullick, Pran Ballabh Mullick, and Kali Charan Mullick, of whom the last died without issue.

Rajaram Mullick, the eldest son of Kristo Das Mullick, was born in 1636. He was well versed in the Urdu, Persian, and Bengali languages. He died in 1702, leaving two sons, *viz.*, Darpa Narayan Mullick and Santosh Mullick, of whom the latter had no sons.

Pranballabh Mullick, the second son of Kristo Das Mullick, was born in 1639. He died leaving his only surviving son Sukdev Mullick. Sukdev had eight sons, of whom Rai Hari Ram Mullick, Rai Rayan (*i.e.*,) the then Agent to the Hon'ble East India Company, Dacca, was born in 1707, and died without any issue. The present representatives of Sukdev Mullick's family are Babus Jadav Chandra Mullick, Binod Chand Mullick, and others.

Darpa Narain Mullick, the eldest son of Rajaram Mullick, was born in 1672 at Tribeni, and was celebrated for his practical charity and religion, which he evinced by the establishment of several Alms Houses and temples at Benares and in the Districts of Nuddea and Hughli. He first came to Calcutta in 1703 with his cousin Sukdev Mullick to avoid the oppressions of the Muhammadan Government of the time. Darpa Narain died in 1740, leaving his only son, Nayan Chand Mullick.

Nayan Chand Mullick was born at Calcutta in 1710. He built many temples and *Dharmasalas* at Mahesh near Sirampur, Benares, and other places, excavated many tanks in different parts of Bengal, and constructed a *pucca* road in Barabazar, Calcutta, which he made over to the Hon'ble East India Company, for the public use. He held a great many Zamindaries in the Districts of Hughli, Nuddea, and 24-Pargannas. He died in 1777, leaving three sons, *viz.*, Gaur Charan Mullick, Nimai Charan Mullick, and Radha Charan Mullick. These three brothers jointly expended a heavy amount in the Sradha ceremony of their father. Radha Charan Mullick died without male issue.

Gaur Charan Mullick, in concert with his brother Nimai Charan Mullick, built a temple at Kachrapara. He left four sons, Bisvambhar

Mullick, Ram Lochan Mullick, Jaga Mohan Mullick, and Rup Lal Mullick, of whom the first was famous for his charity. Rup Lal Mullick was a man of simple habits. He had four sons, Pran Kristo Mullick, Sri Kristo Mullick, Nava Kumar Mullick, and Syama Charan Mullick, who were distinguished by their numerous acts of public spirit. The seven tanks, called "Gupta Brindavan," well-known to all Europeans, was founded by them, and is now owned by Babu Nanda Lal Mullick, son of Syama Charan Mullick, the only male representative of Rup Lal Mullick's family. The grand reception of His Royal Highness the Duke of Edinburgh was held in the above villa in 1868, by the *elite* of the native community, and it is worth mentioning, that His Royal Highness was quite pleased with the site of the garden and the tanks.

Nimai Charan Mullick, the second son of Nayan Chand Mullick, was born at Calcutta, Barabazar (formerly known as Kamal Nayan's Ber) in 1736. He was an accomplished gentleman, and was well versed in the Bengali, English, and Persian languages. He was also an orthodox Hindu. He inherited from his father about forty *lakhs* of Rupees which he greatly enhanced by his own exertions. He married the sister of Ganga Bishnu Mullick and Ram Krishna Mullick of Pathuriaghata; the former was the grandfather of the late Bir Narsing Mullick, and the latter the grandfather of Raja Rajendra Mullick Bahadur of Chorebagan, Calcutta. Nimai Charan built a temple at Ballabhpur, and took part with his brother Gaur Charan Mullick in the erection of an edifice at Kachrapara for Krishnaroyji, and left a sufficient fund in the late Supreme Court for the support of these religious institutions. He performed several religious acts, such as, *Chaitanya Mangal Gan, Parayan, Tulat, &c.*, at an enormous cost by distributing on each occasion pearls and golden necklaces, silver plates, and other valuable articles to Brahmins, Gosvamies, &c., and feeding a large number of beggars who received small amount of cash besides clothes. His generosity, indeed, was manifested most strikingly in liberating all Civil prisoners for debts who happened to be in Jail under judgments of the Small Cause Court, on the occasion of his *pala*, or term of *Sri Sri Singhabahini Puja*. He died in November 1807, at the age of 71 leaving upwards of three *krors* of Rupees, besides landed

property, Taluks, &c. He had two daughters, and eight sons, *viz.*, Ram Gopal Mullick, Ram Ratan Mullick, Ram Tanu Mullick, Ram Kanie Mullick, Ram Mohan Mullick, Hira Lal Mullick, Sarup Chandra Mullick, and Mati Lal Mullick.

(1).—Ram Gopal Mullick, the eldest son of Nimai Charan Mullick, was born in 1769. He established a family idol *Sri Sri Radha Govindaji* in the year 1825. He was an honorary arbitrator of many cases and his decisons were always considered to be fair and satisfactory by the parties concerned. In 1830, he was elected Chairman of the *Dharma Sava* held at the premises of Bhavani Charan Benerji of Surtibagan, Calcutta. He died in 1833, leaving Babus Bir Charan Mullick, Adaityo Charan Mullick, and others.

(2).—Ram Ratan Mullick, the second son of Nimai Charan Mullick, expended a large sum in celebrating the marriage ceremony of his son Pitambar Mullick; on which occasion, it is said, that some of the Calcutta roads were sprinkled with the best rose-water. He was known to have distributed a large quantity of broad-cloth to the Brahman's and poor in the year 1810, which cost him a very large amount. It is said, however, that he suffered an immense loss in carrying on the Salt monopoly and other speculations. He died in 1841.

(3).—Ram Tanu Mullick, the third son of Nimai Charan Mullick, was favorably known in his time for his good deeds. He died in 1853, leaving two sons, Rama Nath Mullick and Loke Nath Mullick. The former died in 1865, leaving three sons, Babus Kali Charan Mullick, Bhagavati Charan Mullick, and Binoda Bihari Mullick. Babu Bhagavati Charan is an Honorary Magistrate of the 24-Pargannas and received a certificate of honor at the proclamation of Her Majesty the Empress of India, held at Calcutta, on the 1st January 1877.

(4).—Ram Kanie Mullick, the fourth son of Nimai Charan Mullick, suffered severe losses in the Opium trade. He died on the 2nd August 1827. His grandsons Babus Ganga Narayan Mullick, Nakur Chandra Mullick, Dhananjoy Mullick, Sham Chand Mullick, Narsing Das Mullick, and others are the present representatives of his family. Babu Ganga Narayan Mullick is known for erecting a *Math* at Puri

(Jagannath) for public use out of the fund deposited by his great-grand-father Nimai Charan Mullick.

(5).—Ram Mohan Mullick, the fifth son of Nimai Charan Mullick, was born at Calcutta in October 1779. He was widely famous for his purity of character, kind-heartedness, learning, and vast experience in medicine and in astrology. He was versed in Bengali, Sanskrit, Persian, and Urdu, besides possessing a little knowledge of English. He was an eminent banker, and had acquired a large fortune. On inheriting the vast estate of his father, he was not unmindful of improving the charitable institutions established by his ancestors. As is customary with this family, Ram Mohan Mullick held from time to time (*i. e.,*) according to his *palas* or terms, the Durga Puja of the family Goddess *Singhabahini Devi* with great *éclat* and expense; and liberated on every occasion the Civil prisoners of the Small Cause Court from Jail. He became more famous in 1813 by performing one of the most remarkable religious acts, called the reading of the *Ashtadash* or eighteen *Puranas.* This ceremony continued for three months, and on which occasion he fed a large number of men and distributed at the same time clothes and shawls, pearl-necklaces, silver dishes, &c., to the Brahmans and Gosvamies. In his time the condition of the Strand Bank was most wretched and great inconvenience was felt by the people of the Northern Division of Calcutta, who used to go to bathe daily in the river. To obviate this, he caused a bathing *Ghat* to be built at an enormous cost in 1855, which, still stands near the Hughli bridge. The site of the *Ghat* being on the Municipal ground, he gave in exchange a valuable landed property of his own in Clive Street. This *Ghat* was dedicated to his father Nimai Charan Mullick. He had one daughter, and five sons, *viz.,* Babus Dwarka Nath Mullick, Tarak Nath Mullick Prem Nath Mullick, Bhola Nath Mullick, and Hara Nath Mullick. It is said, that he expensed very large sums on the occasion of the marriage ceremonies of his children. He died at the advanced age of 85 years on the 17th December 1863, leaving three surviving sons, Babus Tarak Nath Mullick, Prem Nath Mullick, and Bhola Nath Mullick, who jointly expensed a large sum in performing his *Sradha* ceremony.

(a).—Dwarka Nath Mullick, the eldest son of Ram Mohan Mullick, predeceased his father in 1858, leaving an adopted son, Babu Atal Bihari Mullick.

(b.)—Tarak Nath Mullick, the second son of Ram Mohan Mullick, died two years after the demise of his father in 1866, leaving five sons, *viz.*, Babus Braja Nath Mullick, Jadu Nath Mullick, Baikuntha Nath Mullick, Barendra Nath Mullick, and Devendro Nath Mullick.

(c.)—Babu Prem Nath Mullick, the third son of Ram Mohan Mullick, was born in November 1814. He, in concert with his fourth brother, Babu Bhola Nath Mullick, has repaired the cook-room attached to the temple of Jagannath, (Puri) and improved several religious institutions established by his ancestors. Both of them have jointly purchased one three-storied stone built *Kunjabati* at Brindavan near Goverdhone Dhareh, formerly called Bansilal Gosvamie's *Bavili* (*i. e.*,) house. Babu Prem Nath Mullick is a Hindu of the true type and devotes much of his time to religious exercises. He has three sons, *viz.*, Babus Prasad Das Mullick, Nitya Lal Mullick, and Manu Lal Mullick. Babu Prasad Das Mullick is the enthusiastic Secretary of the Family Literary Club, established by his exertion some 22 years ago. He bears all the expenses of the Club, and takes great interest in its improvement.

(d.)—Babu Bhola Nath Mullick, the fourth son of Ram Mohan Mullick, was born in December 1816. He is versed in Bengali, Sanskrit and English. He can compose Bengali verses with great facility. He is social and always in the habit of distributing alms and clothes to the poor. He has a son, named Babu Balai Chand Mullick, a young man of simple habits.

(e.)—Hara Nath Mullick, the youngest son of Ram Mohan Mullick, also died during his father's life-time in 1848, leaving two intelligent sons, *viz.*, Babus Tulsi Das Mullick and Mahesh Chandra Mullick.

(6.)—Hira Lal Mullick, the sixth son of Nimai Charan Muilick, died in the flower of his age leaving four daughters, *viz.*, Srimaties Ranganmani Dasi, Joymani Dasi, Apurna Dasi, and Navin Kumari Dasi. The second left two issues, *viz.*, Babus Hari Das Datta, and Singhi Das Datta, of whom the former died leaving an adopted son.

(7.)—Sarup Chandra Mullick, the seventh son of Nimai Charan Mullick, was a good scholar in Bengali and English. He had compiled two Bengali novels. He died in 1848, leaving two sons Babus Nitya Nanda Mullick and Chaitanya Charan Mullick. The latter died in 1875, leaving an adopted son, Babu Jogendra Nath Mullick.

(8.)—Mati Lal Mullick, the eighth son of Nimai Charan Mullick built a *Kunjabati*. at Brindavan. He spent large sums in rewarding

Brahmans for the recitation of the *Puranas*, and in the performance of the Puja of the Goddess *Sri Sri Singhabahini Devi* as also of his newly-established idol *Sri Sri Radha Shamji*. He died in 1846, leaving an adopted son, Babu Jadu Lal Mullick. The widow of Mati Lal Mullick built a *Kunjabati* at Mahesh, where poor people are daily fed.

Babu Jadu Lal Mullick has regularly performed several religious rites since the demise of his father up to the present time. In 1878, he performed the *Tula* and *Parayan* of his mother at a large expense. He is an Honorary Magistrate of Calcutta and 24-Pargannas, and a member of the British Indian Association, and is known to many, as an educated and intelligent nobleman of very good character. He received a certificate of honor at the Darbar, held at Calcutta, on the 1st January 1877, on account of the assumption of the title "Empress of India," by Her Most Gracious Majesty the Queen.

Babu Jadu Lal Mullick gave on Saturday afternoon, the 10th January 1880, a very pleasant Garden party to his distinguished European and Native friends of Calcutta at his magnificent villa at Dhakhinesvar, situated on the banks of the river Hughli. Sir Richard Garth, Mr. W. M. Souttar, Mr. A. Mackenzie, the Hon'ble Mr. C. T. Buckland, the Hon'ble Mr. Inglis, the Hon'ble Mr. Colvin, the Hon'ble Mr. Field, Mr. Peacock, the Hon'ble Maharaja Jatindra Mohan Tagore, C. S. I., Maharaja Kamal Krishna Bahadur, Maharaja Narendra Krishna Bahadur, Dr. Rajendra Lala Mitter, C. I. E., the Hon'ble Rai Kristo Das Pal Bahadur, C. I. E., and several others were present on the occasion. As an additional feature on the occasion, they were treated to a pleasant steamer excursion from the Mayo Hospital Ghat to Dakhinesvar, and back. Both the European and Native guests of the Babu were provided with substantial and splendid refreshments. They all seemed to have been quite pleased to witness the *Nautches*, athletic sports, tasteful decoration of the garden with flags and banners, illuminations and fireworks.

XVII.—BABUS NANDA LAL BOSE AND PASUPATI NATH BOSE, BAGBAZAR.

These two respectable Zamindars are 24th in descent from Dassarat Bose. They are the sons of the late Madhav Chandra Bose and

grandsons of the late Jagat Chandra Bose, a distinguished member of the old Bose family of Kantapukur, Shambazar, Calcutta. Madhav Chandra Bose was married to the daughter of the late Rai Nilmoni Mitter, son of Rai Ram Sundar Mitter, belonging to the Mitter Zamindar family of Baraset in Zilla 24-Pargannas. Madhav Chandra who was extremely pious, honest and simple died in June 1859, leaving behind him three sons, Babus Mahendra Nath Bose, Nanda Lal Bose, and Pasupati Nath Bose. It was through the indefatigable exertions of the eldest son, that this branch of the Bose family has come to enjoy the income of a large Zamindari, situated in the District of Gya. He extricated it from numerous difficulties and law-suits, in which it was involved after the death of his maternal aunt from whom he as well as his brothers, Babus Nanda Lal Bose and Pasupati Nath Bose, inherited the estate.

Babu Mahendra Nath Bose was endowed with many good qualities. He was very kind, honest, and upright. He always found pleasure in doing good to his neighbours in every way. He assisted his friends with his purse and good advice, and was never absent from their bed-side in times of sickness. He died on the 16th August 1874 from the effects of diabetes. His two brothers Babus Nanda Lal Bose and Pasupati Nath Bose, the present representatives of the family are known to many as intelligent, kind-hearted, and courteous gentlemen.

Babu Nanda Lal Bose has four sons, *viz.*, Babus Binoda Bihari Bose, Bipin Bihari Bose, Banka Bihari Bose, and Bon Bihari Bose.

XVIII.—PIRIT RAM MAR'S FAMILY, JANBAZAR.

The late Babu Pirit Ram Mar, by caste a *Kaibatyo*, acquired great wealth by trade, and purchased the Zamindari of "Parganna Mokimpur," lying to the east of the Naral Sub-Division, when it was disposed of as part of the estate belonging to the Nattor Raj Family. Pirit Ram built several houses in the English quarter of Calcutta, and died leaving his only surviving son, Raj Chandra Mar.

The late Babu Raj Chandra Mar did much good to the Hindu citizens of Calcutta by constructing a house for the moribund in Nimtala

situated on the Strand. He built also two beautiful *Ghats* in Calcutta, known as *Babus Ghat* and *Hat Khola Ghat*, for the use of the public. He died leaving two daughters and his widow Rasmoni (commonly known as Rani Rasmoni), who became the sole representative of the family and managed the estates through her own skill and capacity for business. Rasmoni was a very kind-hearted and intelligent woman, and of all her charitable institutions the Alms House attached to the *Navaratna* (nine temples) at Dhakhinesvar is the principal one. She was followed by her two daughters Padma Mani Dasi and Jagadamva Dasi. The former died in 1878 and left three sons, *viz.*, Babus Ganes Chandra Das, Balie Chandra Das, and Sita Nath Das. The latter has only one son, named Trailokya Nath Biswas.

XIX.—DEWAN RADHA MADHAV BENERJI'S FAMILY, JORABAGAN.

Dewan Radha Madhav Benerji, second son of Ram Sundar Benerji, and great grandson of Raja Rama Nanda Benerji, first came from Ketiati, a village situated in the District of the 24-Pargannas and settled at Calcutta. He made his fortune by holding the post of Dewan under Government in the Opium Factory at Patna. Having had a good command over the English and Persian languages he was highly respected by both the European and Native communities of Calcutta. He was known also to be an orthodox Hindu famous for his several charitable and religious acts. He dedicated a Bathing *Ghat*, now existing in Nimtala, to Lord William Bentinck, the then Governor General of India, and where he also constructed a temple for the Goddess *Anandamoyi*, which is at present considered to be one of the oldest religious institutions in Calcutta.

Dewan Radha Madhav Benerji left landed property in Calcutta and its suburbs, Zamindaries in several Districts of Orissa, and immense wealth to his five sons, *viz.*, Nava Kristo Benerji, Gopal Kristo Benerji, Sambhu Kristo Benerji, Siv Kristo Benerji, and Tara Kristo Benerji, of whom the first, fourth, and fifth had no issue. His second and third sons had each of them two daughters.

Babu Siv Kristo Benerji, the fourth son of Dewan Radha Madhav Benerji, who survived all his other brothers adopted Babu Nani Mohan Benerji, the present representative of the family. Babu Siv Kristo was known in Calcutta as an influential Zamindar. He received a very good English education and with it a strong spice of European energy and spirit. His name is familiar to all for his extreme fondness for horses as also for carriages of various descriptions. He was at one time the best rider in Calcutta, and it is a well-known fact that he used to whip almost every one who came across his Phæton when he went out driving; on which account he was much disliked by many and had even some most bitter enemies. He, however, soon fell from his high independent position and respectability. Being implicated in a forgery case relative to his own ancestral property he was transported for fourteen years; but while returning from Port Blair on being liberated at the expiration of the term of his sentence, he died unfortunately in the steamer. Prior to his transportation, he like the late Dewan Kristo Ram Bose of Shambazar, made some provision to celebrate annually the *Rath Jattra* of Jagannath at Mahesh, a village situated near Sirampur in the District of Hughli. His adopted son, Babu Nani Mohan Benerji, bears an excellent character, and though, a young man, has a fair knowledge of the English, Bengali, Sanskrit, and Persian languages. Babu Nani Mohan strictly observes the tenets of Hinduism. He has two infant sons.

XX.—MAHARAJA RAJ BALLABH'S FAMILY, BAGBAZAR.

Maharaja Raj Ballabh Bahadur, Rai Rayan, by caste a Kayastha, was the son of Maharaja Durlabh Ram, who was employed by the Muhammadan Government as *Bakshi* or Pay Master of the *Subadar's* forces in Bengal long before Suraja-ud-Dowla was installed as Nawab Nazim of the Province of Bengal, Behar, and Orissa. Maharaja Durlabh Ram, was the son of Maharaja Janaki Ram, who belonged to a respectable Shom Family of Bengal, and was appointed *Subadar* of Patna by the Emperor of Delhi.

Maharaja Raj Ballabh, through the powerful influence of his father and grand-father, secured a berth of much respectability and honor under the Nawab Nazim. He was invested with the insignia of Rai Rayan, (*i. e.*,) Financial Minister, and was Keeper of the Seal of the *Khalsa* and holder of a *Jaghir* in Murshidabad under Nawab Suraja-ud-Dowla. He rendered eminent services to Lord Clive on the early settlement of the British Power in India.

After the battle of Plassey and death of that tyranical Sovereign the infamous Suraja-ud-Dowla, Maharaja Raj Ballabh came to Calcutta, and resided at Bagbazar in Sutanuti. About this time, Lord Clive proposed to offer him some valuable presents for the most distinguished services he had rendered to the Hon'ble East India Company, but Maharaja Raj Ballabh was so proud of his position that he declined to accept anything as a reward. He was for sometime an Honorary Member of the Council of the Hon'ble East India Company. He erected a Bathing *Ghat* at Bagbazar, still known as "Maharaja Raj Ballabh's *Ghat*, and there is a Street still existing after his name as "Raja Raj Ballabh's Street." He died leaving as his heirs the widow of his son Raja Makunda Ballabh, and Babu Kasi Prasad Mitter and others, the issues of his sister.

Raja Gaur Ballabh, the adopted son of Raja Makunda Ballabh, left a son, named Rukmini Ballabh, who is at present residing at Bagbazar, but in reduced circumstances.

Babu Kasi Prasad Mitter left two sons, Rai Ram Prasad Mitter Bahadur, who served Government as Superintendent of Tosakhana and is now a pensioner; and Babu Gopal Lal Mitter, a Pleader of the High Court. Rai Ram Prasad Mitter Bahadur resides at Shambazar, Calcutta. He received the title of "Rai Bahadur" from Government on the 18th February 1862, in recognition of his good and valuable services.

XXI.—RAM DULAL DEY'S FAMILY, SIMLA.

Babu Ram Dulal Dey, better known as Dulal Sircar, was one of the rare individuals who rose from the lowest circumstances

conceivable to the highest pinnacle of wealth and fame. His father, Balaram Sircar, by caste a Kayastha, lived in a village called Rekjanie, close by Dum Dum, and earned his bread by teaching the rudiments of Bengali writing to the children of the neighbouring agriculturists. During one of the depredations of the Mahrattas (1751-52), Balaram had to leave his home with his wife, who was *enceinte* at the time; and who gave birth to the future millionaire in a lonely place. Ram Dulal lost his parents in a short time, and was taken charge of by his maternal grandfather who used to live by begging. His maternal grandmother, after years of privation and degrading manual labor, succeeded in obtaining the situation of a cook in the house of Babu Madan Mohan Datta, the rich merchant, where Ram Dulal was also allowed to remain. There he obtained, along with the sons of his patron, a knowledge of the Vernaculars, and also a smattering of English such as was sufficient to enable him to talk with Ship-Captains, Mates, &c. He was first employed by Madan Babu as a bill collecting sircar, on a salary of Rs. 5 per mensem, and his satisfactory conduct, while in this post, was rewarded by promotion to that of a ship-sircar, on 10 Rupees a month. It was at this time that he had to attend, on behalf of his master, one of the auction-sales of Messrs. Tulloh & Co., where he took it to his head to buy off the wreck of a ship, for Rs. 14,000. When, on completing the transaction and paying the purchase money he was about to leave the premises, an Englishman, who knew the value of the ship and of its contents better than any one else, came over and bargained with him for the transfer of the sale in consideration of the payment of a sum a little less than a *lakh* of Rupees. This sum Ram Dulal handed over to his employer, considering him to be its rightful owner, but Madan Babu became so highly pleased with his honesty and conscientiousness, that he ordered him to take the whole amount. This money was the keystone to all Ram Dulal's future prosperity. He soon commenced the business of Agent to American merchants, and set up the firm which is now styled Messrs. Asutosh Dey and Nephew, and which is now conducted by the surviving brothers of the late Babu Dayal Chand Mitter of Calcutta. He was also banian to the firm of Messrs. Fairlie Fergusson & Co. At this time he attained the zenith of prosperity. His credit in the market was

unlimited. His name inspired confidence and respect in the hearts of all. His charity and liberality were unparalleled. His kindness, piety, and humility proverbial. His gratitude to the family of his patron was truly remarkable. At a meeting in the Town Hall, held to raise subscriptions for the mitigation of famine in Madras, he paid down a *lakh* of Rupees in coin on the spot. He paid Rs. 30,000 towards the establishment of the Hindu College. He used to set aside 70 Rupees a day for the relief of distressed persons who applied to him at his office. He kept in his pay three native physicians with instructions to visit the sick poor and administer to them medicines and medical comforts at his expense. He opened an *Atithisala* (Asylum) at Belgatchia, where alms were liberally distributed to the needy. This institution is still doing its work. Ram Dulal also established 13 temples of *Siva* at Benares, the ceremony of the consecration of which was performed at a cost of Rs. 2,22,000. In the 69th year of his age, he had an attack of paralysis from which he recovered, but from that time his constitution became entirely enervated ; and in the 73rd year of his age, he breathed his last (1st April 1825). His *Shrad* was performed on a scale of grandeur—the whole expense, amounting to nearly five *lakhs* of Rupees. He had two wives, one of whom died leaving no child, and the other was the mother of five girls and two boys—Asutosh and Pramatha Nath. These two brothers (who were extensively known as Satu Babu and Latu Babu, respectively), kept up the name of their great father to a considerable extent. Asutosh alias Satu Babu established religious and charitable institutions at Puri or Jagannath and several other places in North-Western Provinces. He was a great lover of music and was in his time one of the best players on the *sitar*. Musicians from various parts of the country flocked round him and were liberally encouraged. Pramatha Nath alias Latu Babu was celebrated for his physical strength and thorough business habits. The brothers were so charitable and luxurious, that they were everywhere known as the "Babus" of Bengal—the term Babu, signifying differently from the present time, a gentleman who has reached the acme of wealth and fame. Asutosh had a son, named Giris Chandra, who died during the life-time of his father, leaving two

daughters. Asutosh also left two daughters, one the mother of Charu Chandra and Sarat Chandra, and the other, the wife of O. C. Datta, Esq., of Rambagan. Of Pramatha Nath's two widows each has adopted a son—Monmatha Nath and Anath Nath. The vast wealth of Ram Dulal (who is said to have left one *kror* and 23 *lakhs* of Rupees) was so thoroughly enjoyed by his sons that it has dwindled down considerably both for this reason as well as for the extravagance of his successors and loss in commercial speculations. Many a rich house in Calcutta has now sprung up from the ruins of his enormous estate.

XXII.—BABU RAM GOPAL GHOSE, TON TONIA.

Babu Ram Gopal Ghose, by caste a Kayastha, was the son of Govinda Chandra Ghose, who was a tradesman and the Calcutta Agent to His Highness the Maharaja of Kuch Behar. He was born in Calcutta in October 1815, and acquired an elementary English education in Mr. Sherbourne's School. When thirteen years of age he was admitted into the Hindu School, where he made an extraordinary progress under the able tuition of Mr. H. L. V. Derozio. Bad circumstances, however, obliged him to leave the College in quest of a berth and he was successful in obtaining one under Mr. Joseph, a Jewish merchant, at the strong recommendation of David Hare.

Babu Ram Gopal pleased his master so much by the faithful discharge of his duties, and by preparing an account of the indigenous products and manufactures of Bengal and its export trade, that when Mr. Joseph went for sometime to England he confided the charge of his firm to him. Babu Ram Gopal, managed the business so carefully, that he shewed considerable balance of profit to his master when he returned to India. Shortly after, Mr. Kelsall joined Mr. Joseph as his partner, but Babu Ram Gopal remained as their assistant. When Mr. Joseph retired, Mr. Kelsall took Babu Ram Gopal as his partner, and the firm was then styled Messrs. Kelsall and Ghose. Owing to some misunderstanding with Mr. Kelsall, Babu Ram Gopal dissolved his partnership with him in the year 1846, and retired with a large sum of Rs. 2,00,000. About this time the second Judgeship of the Small

Cause Court was offered to him by Government, but he declined the office as he had determined within himself "not to eat the Company's salt."

Babu Ram Gopal opened a firm of his own and made considerable fortune by the export of Arracan rice. He afterwards opened branches at Akyab and Rangoon, and his name became so famous among the circle of the respectable European merchants that on the 26th November 1850, he was elected a member of the Bengal Chamber of Commerce. Mr. Field afterwards became his partner in the year 1854, but he retired after a short time. At the commercial crisis of 1847, several firms in Calcutta were abolished in consequence of heavy losses, but Babu Ram Gopal stood firm. At this crisis he was advised by his friends to make a *Benami* transaction of the bills drawn by him on different houses in England with a view to save his firm in the event of the bills being dishonored, but in reply he said that "he would rather sell the last rag he had on his back than deceive his creditors with such swindling tricks." Babu Ram Gopal, however, was saved from the crisis as all his bills were honored in England. This is indeed the result of his honesty, moral courage, and uprightness. During the course of a few years he became a wealthy man and lived in great respectability at the villa Kamarhati, where he used to entertain his friends now and then. All this time Babu Ram Gopal was not idle in his literary undertakings. He wrote several articles in the *Ganenashan* on the Indian Transit Duties under the signature of "Civis." He edited the diglot and started a paper, called the Spectator, and established the British Indian Society in association with Mr. George Thompson. Babu Ram Gopal was a great friend of education and was known to be a public-spirited man. He co-operated with Mr. David Hare in various important matters, encouraged the students of the Hindu College by gifts and prizes, evinced great interest in the Medical College, and assisted Babu Dwarka Nath Tagore towards sending four students to England for education on different professions. At the request of the Hon'ble Mr. Bethune he accepted a seat in the council of education in September, 1845, and assisted in inaugurating the grant-in-aid system in Bengal. He also helped the Hon'ble Mr. Bethune in the establishment of a

Female School at Calcutta, and offered his best suggestions to Dr. Mouat on the subject of establishing Universities. He took a great delight in politics, advocated the introduction of Railways into India and interfered in favor of the widow marriage movement. "At a meeting of the inhabitants of Calcutta for doing honor to Lord Hardinge he carried his proposition of erecting a statue to him against the three eloquent Barristers of the time Messrs. Turton, Dickens and Hume. The next day the John Bull 'made the startling announcement that a young Bengali orator had floored three English Barristers," and called him the 'Indian Demosthenes.'

The speech he delivered at the Charter meeting held at the Town Hall in July 1853 was lauded by the *Times* as a 'master-piece of oratory.' Mr. Hume, Editor of the *Indian Field*, highly praised his speech on the occasion of the Queen's Proclamation and remarked that if Babu Ram Gopal had been an Englishman, he would have been knighted by the Queen. Babu Ram Gopal was expelled from the Agri-Horticultural Society on account of his Black Act Speech. He now wrote a powerful pamphlet in reply to his opponents. Dr. John Grant would not at first believe that it was an unaided production of a native. For his celebrated speech at the Calcutta Justices' meeting on the Burning Ghat question he will ever be held in grateful remembrance by the Hindu Community. As a speaker and writer he had a singular command of pure idiomatic English, and he so thoroughly identified himself with the subject he discussed or advocated that it was difficult to believe, that English thought and expressions were foreign to him, and that he had not been brought up in the English household. Mr. Cochrane on one occasion remarked that he seldom listened to any one who was more eloquent, never to one who was more zealous than Babu Ram Gopal was in advocating all measures which had any tendency to benefit his countrymen." Babu Ram Gopal was a member of the Bengal Legislative Council, an Honorary Magistrate and a Justice of the Peace for Calcutta, a Fellow of the Calcutta University, Member of the British Indian Association and President of the District Charitable Society. He was also a member of the Police Committee of 1845, of the Small Pox Committee of 1850, of the Central Committees for the

collection of works of industry and arts for the London Exhibition of 1851, and the Paris Exhibitions of 1855 and 1867, and of the Bengal Agricultural Exhibition of 1864. Both the Government and the respectable European gentlemen entertained a very high opinion of Babu Ram Gopal's intrinsic merits. "When the Hon'ble Prasanna Kumar Tagore, C. S. I., gave a farewell dinner to Mr. Theodore Dickens, he asked him whether he would object to his inviting Babu Ram Gopal. He said, 'No, not at all.' Notwithstanding his old political enmities he proposed Babu Ram Gopal's health and in an eulogistic speech remarked that he was the only man fit to take the position of the leader of the Hindu Community."

Babu Ram Gopal who naturally possessed a kind heart, bequeathed by will a princely donation of Rs. 40,000 to the Calcutta University and Rs. 20,000 to the District Charitable Society, and released his friends from debts which they owed to him to the extent of Rs. 40,000. Babu Ram Gopal Ghose, who was a great benefactor and an honor to our country, died on the 25th January 1868 deeply lamented by the rich and the poor. He left no sons but a married daughter who died leaving issue.

XXIII.—DEWAN RAM LOCHAN GHOSE'S FAMILY, PATHURIAGHATA.

Ram Lochan Ghose, from whom the history of this family is here traced, had a brother, named Kriparam, who was a very wealthy man, but whose family is now extinct. Ram Lochan, by caste a Kayastha, was a Sircar to Lady Hastings. He was also a favorite of Warren Hastings, and was generally called as his Dewan. He had an active hand in the making of the decennial settlement. He amassed a vast amount of wealth, and left three sons, Siv Narayan, Dev Narayan, and Ananda Narayan, all of whom were well known influential Zamindars. Babus Kali Prasanna, Durga Prasanna, and Guru Prasanna are the sons of Siv Narayan and represent this branch of the family. The late Babu Khelat Chandra was the son of Dev Narayan (who was celebrated for his piety, charity and liberality), and was a respectable citizen of Calcutta. He was an Honorary Magistrate and a Justice of

the Peace. He used to celebrate the anniversary of his birth-day with *eclat.* He was an active member of the *Sanatan Dharma Rakshini Sava* and was an orthodox Hindu. He has left an adopted son. Ananda Narayan, (the owner of the *Bazar* at Dharmatala, called after his own name, the *Ananda Bazar*), left three sons, Babus Girindra Chandra, Nagendra Chandra and Munindra Chandra, of whom the second is now dead.

Ram Prasad, one of the brothers of Dewan Ram Lochan Ghose, left two sons, Ram Narayan and Jaya Narayan. The former had two sons, Raj Ballabh and Ram Chandra. Ram Chandra left two issues, Babus Kailas Chandra and Hari Mohan (both lovers of music—the latter is still living). Babu Nava Krishna, the son of Babu Kailas Chandra, is a well-educated gentleman. Babu Sambhu Nath, the son of Jaya Narayan, was a Deputy-Magistrate and Deputy Collector. It is believed that he discovered the Arrowroot plant in Birbhum, and had it cultivated in that District. He had a good knowledge of the art of Agriculture. His son, Babu Prasanna Kumar, was a member of the Maharaja of Bardwan's Council.

XXIV.—RAJA RAM MOHAN ROY'S FAMILY, SUKEA'S STREET.

Raja Ram Mohan Roy, son of Ram Kanta Rai, was born at Radhanagore, Zilla Bardwan, in 1774. Having acquired at home a good knowledge of Bengali, he went to Patna where he learnt Persian and studied Geometry and Aristotle's writings in Arabic. He then travelled to Benares where he lived for some years and acquired a thorough knowledge of Sanskrit. When only 16 years of age he wrote against the Idolatrous system of the Hindus and went up to Thibet where he studied Buddhism and closely examined much of the Lama form of the creed. He returned home when only 22 years old and commenced to study English, which he learnt with great accuracy and made a wonderful progress within a very short time. In 1803, he lost his father and was obliged to serve as a clerk under Mr. John Digby, Collector of Rungpore. Mr. Digby appreciated his merits and soon promoted him to

the position of Dewan. During his tenure of this post he amassed some wealth and became a landlord of property yielding an income of Rupees 10,000 a year. He then turned his mind to the study of the higher branches of Mathematics and to a knowledge of the Latin language and literature. From Rungpore he was transferred to Ramgarh and Bhagalpur, where he resided for sometime; eventually settling at Calcutta about the year 1814. His works in Persian, Arabic, and Bengali against the Idolatry of all nations raised such an ill-feeling against him that he was deserted by all except a few of his European friends. He bore also with patience the strong reproaches of his mother as also of his countrymen at large.

With a view to study the Scriptures he learned Greek and Hebrew, and published an anonymous work in English, Sanskrit, and Bengali, entitled "The Precepts of Jesus, the Guide to Peace and Happiness." Several criticisms of this work by Dr. Marshman appeared in the Friend of India, to which Raja Ram Mohan Roy gave from time to time very able replies under the designations of "A Friend to Truth," "Second Appeal," and "Final Appeal." The Raja, was however, spoken of by the Indian Gazette as a man who was distinguished "among his own people, by caste, rank, and respectability; and amongst all men he must ever be distinguished for his philanthropy, his great learning and his intellectual ascendancy in general." With regard to the controversy which arose on the publication of the Raja's work, "The Precepts of Jesus," the Editor also remarked that "it still further exhibited the acuteness of his mind, the logical power of his intellect, and the unrivalled good temper with which he could argue," it roused up "a most gigantic combatant in the theological field—a combatant who, we are constrained to say, has not yet met with his match here."

Raja Ram Mohan Roy advocated the cause of Female Education, and considered polygamy a crime punishable by law and translated the *Bedanta* in Hindustani, Bengali, and English. When Sir Edward Hyde East first referred to the project for the establishment of the Hindu College, some of the native gentry refused to give it any support, if Raja Ram Mohan co-operated in it. Knowing that his interference would altogether mar the prospects of his beloved countrymen, the Raja

cheerfully gave up his connection and established an English School of his own. He had also started a Press, called Unitarian Press, for the purpose of publishing his own works. In 1820, he published a short treatise in Bengali and English, called "Conference between an Advocate for, and an opponent of, the Practice of Burning Widows alive." Two years after he published another work on the same subject which he inscribed to the Marchioness of Hastings. But it was not, however, till 1829, that Lord William Bentinck abolished the rite of Sati and Raja Ram Mohan Roy in spite of the risk of loosing his caste joined in a deputation which was to present that great Governor General an address. He established the Brahma Samaj in 1828, wrote several papers and works on Brahminism, and composed several songs in Bengali which are still known as the best congregational music of our country. He assisted Dr. Duff in his educational schemes and gave Eustace Carey a piece of land for a School.

In the year 1826-27, Col. Lachlan, who was deputed by the *Societe Asiatique*, came to Calcutta, and delivered to the Raja a Diploma of the Honorary Membership of that learned Society; his health having previously been proposed from the Chair at the Anniversary of the British and Foreign Unitarian Association.

The Raja had for a long time cherished a desire to visit England which was at last fulfilled. The Emperor of Delhi conferred on him by firman the title of Raja and sent him on the 15th November 1830, as an ambassador to the King of England to appeal for the settlement of some pecuniary claims. He reached Liverpool on the 18th April 1831, and was respectfully treated by William Rathbone, Esqr., Dr. Spurzheim, Mr. Roscoe, and several other gentlemen. "On his departure for London, he carried with him a letter of introduction from Mr. Roscoe to Lord Brougham. His visit to England was at a period peculiarly important. In 1831-32 a Committee of the House of Commons was sitting on the affairs of India, and in 1833 a bill on that subject was introduced into Parliament. Hence his time and thoughts were continually occupied with the proceedings of the Government and with affording information and advice whenever they were required. Frequently the Raja was seen within the precincts of both the Houses

of Parliament." He wrote several memorials to the Privy Council on behalf of the Native Press of India, as also some papers on the working of the Supreme Court of Calcutta and against the Salt Monopoly in India. He opposed the appeal made by the orthodox Hindus, "against the edict of Lord William Bentinck prohibiting the revolting practice of Sati to the King in Council," and in consequence the final decision of the Privy Council was against them. The Raja was highly honored by the Court of Directors and obtained introductions to Religious, Political, Social, and Literary institutions, where he warmly discussed on the different subjects mooted in a style which was much admired. He was invited by His Majesty, the King of England, to the dinner which took place in celebration of the opening of the London Bridge. On the 6th July 1833, he was also entertained by the Court of Directors in the name of the Hon'ble East India Company and warm receptions were also given to him by the British and Foreign Unitarian Association.

In 1832, Raja Ram Mohan Roy visited France and was well treated by Louis Philippe. "He dined with His Majesty twice." Here, he studied French and returned to London in 1833. At Stapleton Grove, near Bristol, he was warmly received by Miss Castle who placed her house at his disposal. Here, he was constantly visited by Mr. John Foster and Dr. Carpenter, and received addresses from Ireland, Dublin, and other places. He had also "brought his negociations with the Government, on behalf of the Emperor of Delhi to a successful close, by a compromise with the ministers of the Crown." Shortly after, he was taken ill, and Doctors Prichard and Carrick attended him but to no effect. He died at Bristol on the 27th September 1833 and a cast of his head and face was taken by an Italian who accompanied Pugh, a marble mason. He was interred on the 18th October 1833, in a beautiful spot offered by Miss Castle before whom he had desired "that in case of his dying in England, a small piece of freehold ground might be purchased for his burying place, and a cottage built on it for the gratuitious residence of some respectable poor person to take charge of it." On the 29th of May 1843, the case containing the coffin was removed to the beautiful cemetry of Arnos Vale, near Bristol, where a

fine monument was erected in the early part of the following year by the famous Dwarka Nath Tagore, one of the Raja's best and most respected friends.

Raja Ram Mohan Roy left one son, Rama Prasad Roy (generally called Raja Rama Prasad). Rama Prasad was educated in the old Hindu School and had a fair knowledge of the Sanskrit, Bengali, and Persian languages. He possessed several good qualities like his father, and enhanced his paternal estates by his own energy and perseverance. He was much respected as the Senior Government Pleader of the High Court, and was nominated to be the first Native Judge of the same Court; but unfortunately he did not live to take his seat on the Bench. He left two sons, Babus Hari Mohan Roy and Piyari Mohan Roy, who live in their family-house, situated in Sukea's Street, Calcutta, and possess Zamindaries in 24-Pargannas and some other Districts in Bengal.

XXV.—RASAMAYA DATTA'S FAMILY, RAMBAGAN.

The members of this family are noted for their learning as well as for the highly honorable offices they have held and still hold under Government. The father of Nilmani Datta removed to Calcutta from his native village in the Hughli District. Nilmani, by caste a Kayastha, had three sons, *viz.*, Rasamaya, Sri Ram and Pitambar.

(1) Rasamaya was a very influential and celebrated man of his time. He began life as a Book-keeper to the firm of Messrs. Davidson and Co., and was afterwards appointed a Commissioner of the Court of Requests, which designation was subsequently changed to "Judge of the Small Cause Court." This was the first high judicial appointment which a Native had the honor of holding. He was one of the founders of the Hindu College, and was the Secretary to the Council of Education and of the Sanskrit College. He was also an useful member of the District Charitable Society. He left five sons, *viz.*, Kristo Chandra, Kailas Chandra, Govinda Chandra, Hara Chandra, and Giris Chandra—the last three of whom are still living and are converts to Christianity.

Kristo Chandra was for sometime an Assistant in the Board of Revenue, and was, for a long time, the Khazanchi of the Treasury. He

left two sons, Hem Chandra and Charu Chandra—the former of whom succeeded to his father's place in the Treasury, and, on the abolition of that Department, was appointed Bullion-keeper of the Mint and *Ex-officio* Treasurer of the Paper Currency Department, and, afterwards, as well as of the Reserve Treasury—which appointments he still holds with great credit. Charu Chandra a B. A., B. L., of the Calcutta University, was for sometime the Deputy Bullion-keeper of the Mint, and is now, upon his return from England, practising in the High Court as a Barrister. He is a Christian.

Kailas Chandra used, while at School, to edit a literary periodical, called the Hindu Pioneer. He was the Superintendent of the Abkari Department, was Deputy Collector of Calcutta, and was, for a short time, Officiating Collector. He has left one son—Omesh Chandra, who was Actuary of the Government Savings Bank, Vice-Chairman of the Calcutta Municipality, and is at present the Collector of the Corporation. He is a fellow of the Calcutta University, an Honorary Magistrate and a Justice of the Peace. He knows French and German very well, and is a Christian.

Govinda Chandra—held, respectively the office of a Deputy Magistrate; Deputy Khazanchi of the Treasury; Khazanchi for a short period after the demise of Kristo Chandra; Actuary of the Government Savings Bank; Head Assistant Government Agency; and Assistant Accountant General (Calcutta and afterwards Bombay). His two daughters, Aru and Toru, who had accompanied their parents on a trip to England and Paris, where they completed their education, were accomplished in English and French and were excellent composers and translators of poetical pieces. Their cleverness and intelligence won the admiration of all. Both of them died of one disease (Pthisis). Govinda Chandra is a thorough master of English, French, and German and knows also the classics. He is remarkably able and intelligent. At present he has given up society altogether. He is now childless.

Hara Chandra served as Deputy Khazanchi Treasury and Actuary of the Government Saving's Bank. He has kept up his habit of writing, and issues now and then religious tracts and pamphlets.

Giris Chandra held the Office of Assistant in the Government

Agency and also that of Judge's Clerk to the Small Cause Court. He has lately come back with his wife from a visit to England. He is childless. His poetical compositions have been highly applauded for the exquisite tenderness and beauty of the thoughts and the almost perfect purity of their languages.

(2) Sri Ram, the second son of Nilmani, left four sons, of whom two are living—Sri Krishna and Raj Krishna. The former is a Bullion Superintendent in the Mint; the latter an Assistant in the Municipality.

(3) Pitambar, the third son of Nilmani, was second Deputy Khazanchi in the Treasury. He left two sons, Isan Chandra and Sosi Chandra.

Isan Chandra, who served for a long time as Deputy Collector (Revenue Survey), has left three sons. Joges Chandra, the first, is an Assistant in the Bengal Secretariat; Rames Chandra, the second, is a Civilian and stood third in the list of successful candidates. Avinas Chandra, the third, has, upon his return from England, become a Professor in the Hughli College.

Sosi Chandra, the second son of Pitambar, was, for a long time a highly useful Assistant in the Bengal Secretariat. He has now retired on pension, and in consideration of his meritorious services, has been made by Government a "Rai Bahadur" on the 25th April 1873. He is also a Justice of the Peace and the author of several English books, which have been highly commended for their merits.

It may be observed, that Government has always held this family in great esteem, and has placed several of its members in posts of trust and respectability. The chief traits of character in the members of this family, are,—a habit of study and unwillingness to join society. There is scarcely one in the family who is not well educated and who has not or does not contribute to the best literary periodicals of the day. The "Datta Family Album" is a collection of the poetical pieces which the members wrote on different occasions. On account of their fondness for poetry, Captain Richardson used to call this family, a "nest of warbling birds."

XXVI.—DEWAN SANTIRAM SINGHI'S FAMILY, JORASANKO.

The prosperity of this family began from the time of Santiram Singhi, who was a Dewan to Mr. Middleton and Sir Thomas Rumbold and transacted the business of the District of Patna and Murshidabad.

Dewan Santiram, by caste a Kayastha, was an orthodox Hindu, who devoted much of his time to religious pursuits, and dedicated a large temple to *Siva* at Benares. He left two sons, Prankrishna Singhi and Jaya Krishna Singhi. The former served as Dewan in the General Treasury and left three sons, Raj Krishna Singhi, Nava Krishna Singhi, and Sri Krishna Singhi, and the latter, one son, Nanda Lal Singhi. Raj Krishna Singhi, the eldest son of Pran Krishna Singhi, had one son named Mahes Chandra Singhi. Mahes Chandra left one son, Haris Chandra who died leaving his only issue Babu Balai Chand Singhi, the present male representative of this large and respectable family. Nava Krishna, the second son of Pran Krishna, died childless. Sri Krishna, the third son of Pran Krishna, left one son, Jadav Krishna, who died leaving one daughter at present a shareholder in the large estate of Dewan Santiram Singhi.

Nanda Lal Singhi, the only son of Jaya Krishna Singhi, left one son, the well-known Kali Prasanna Singhi. Kali Prasanna was well-versed in the Sanskrit, Bengali, and English languages, and had a great taste for the vernacular literature of his country. He was the author of the best Bengali novel, "Hutum Pácha," and that of "Mahabharat," an invaluable work. In contributing towards the publication of the latter work he became involved in debt and was consequently forced to part with many of his valuable Zamindaries in Orissa, and much landed property in Calcutta, such as, the Bengal Club, &c.

It has been said, that the debt thus incurred was partly on account of his loose and irregular habits, but in spite of these, men of undoubtedly good character speak of him with the highest esteem, and he was praised by those who intimately knew him as a man possessing some rare qualities.

XXVII.—SAVABAZAR RAJ FAMILY.

Early History.

This highly respectable family is of considerable antiquity. Its original style was *Maulika Kayastha Dev-bansa* of *Chitrapura*. Its earliest representative was Srihari Dev, who lived in Karanswarna (Kansona) near Murshidabad. One of his descendants, Pitambar Dev had, for services rendered to Moghal Government, received from it the title of Khan Bahadur.

Rukmini Kanta Dev, a descendant of Pitambar, who held some responsible office under the same Government, received the title of *Byavaharta* (one who transacts affairs of state). Ram Charan Dev, one of the grandsons of Rukmini Kanta, distinguished himself in the service of Nawab Mahabet Jang, under whom he successively held the offices of Commissioner of Revenue of Parganna Muragatcha, Salt Agent and Collector. His best appointment was the Dewanship of Cuttack. In this capacity when he accompanied Maniruddin Khan the Subadar of the place, at the head of the Nawab's troops, he met a band of Pindaris who rushed out from an ambuscade and attacked and plundered them and in spite of a brave resistance cut off the Subadar: Ram Charan having killed a large number of the enemy with his own hands, at last fell overpowered.

Dewan Ram Charan left three sons, of whom Ram Sundra Dev was the eldest and Nava Krishna Dev was the youngest, they lived in Govindapur, the site of the present Fort William, whither their father had removed the family residence from Muragatcha. Ram Sundara was supervisor of Panchakuta (Pachet) and other places, and supported the family as its head for several years. In 1766 he received a *sanad* from the Emperor of Delhi conferring on him the title of Rai and the dignity of *Mansab* (one thousand) with the privilege of retaining five hundred sowars (horsemen).

When the lands in Govindapur were required for the erection of Fort William, he removed to Sutanuti and purchased a house there, which formed the nucleus of the present Savabazar Rajbari buildings.

MAHARAJA NAVA KRISHNA DEV BAHADUR.

Maharaja Nava Krishna Dev Bahadur, the founder of the present Savabazar Raj family, showed marks of a great mind; he had

scarcely passed his youth when he turned out a sound Persian Scholar and acquired some knowledge of English; he finished his education at Murshidabad. He was, as Lord Thurlow, represents him before the House of Lords, during the trial of Warren Hastings, "the Persian preceptor of Mr. Hastings so far back as the year 1750, when they were both youngmen."

Six years later he acquitted himself so satisfactorily by explaining in English the confidential Persian letter of the nobles of Murshidabad to the address of Mr. Drake and writing a Persian letter in reply thereto, that he was appointed Munshi to the Hon'ble East India Company.

Thus commenced the Munshiship of Nava Krishna in which capacity he displayed so much ability that he was entrusted by Colonel Clive with the most important diplomatic missions, besides the duties which now devolve on the Foreign Secretary. He was sent with presents to Suraja-ud-dowla when he lay encamped at Halsibag, meditating a second attack upon Calcutta, and he returned with detached accounts of the Nawab's encampment. He was chiefly instrumental in bringing about the league between Meer Jaffier and Colonel Clive which terminated in the ruin of Suraja-ud-dowla; he subsequently settled the terms of the Subadari agreement between them, he attended Major Adams when the war broke out with Meer Kossim, rendered him essential service, and after having narrowly escaped from a body of the Nawab's plundering party, was entrusted with the charge of conducting the Major to Calcutta when he fell dangerously ill in the battlefield. He was also employed in concluding a treaty with the Emperor Shah Alam and the Nawab Suja-ud-Dowla of Oude; he effected the settlement of Benares with the Maharaja Balwant Sing and that of the Province of Behar with Shitab Roy. He was appointed the guardian of the then minor Maharaja Tej Chandra Bahadur of Bardwan, and Commissioner of the Maharaja's extensive estates which he saved from disorder and ruin. In 1765, when Munshi Nava Krishna accompanied Lord Clive to Allahabad, the Emperor Shah Alam conferred on him the dignity of *Mansab Panjhazari* with three thousand sowars and the title of Raja Bahadur, and allowed him a *Palki-Jhalardar, Tog, Nakhara, &c.*

In 1766, Lord Clive on account of the benefit derived by the Company from the services of the Raja and of his high lineage (of which he was informed by the Nawab of Arcot) got a firman from His Majesty Shah Alam, granting the Raja the dignity of ***Mansab Shashhazari*** with four thousand sowars, and the title of Maharaja Bahadur. Lord Clive also bestowed on him a gold medal bearing a Persian inscription in testimony of his valuable services. His Lordship also presented him with honorary robes, precious jewels, a sword and shield, horses, elephants, &c., and allowed a guard of Sepoys to protect his gate. The ceremony of the investiture of the ***Khilat*** was concluded with his Lordship's conducting the Maharaja to the ***Howda*** of an elephant which conducted him home in a grand procession.

In 1778, Warren Hastings as a reward for the services of the Maharaja, granted to him the Talukdari in perpetuity, of the village of Sutanuti (now bounded on the north by the Mahratta Ditch, South by the new Mint, west by the River Hughli, and east by the Circular Road) and thus made him besides the Hon'ble East India Company, the only Talukdar of lands within the Jurisdiction of Calcutta. Almost all the wealthy and principal native inhabitants of the town protested against this transfer of the Taluk to the Maharaja, but they were directed to regard him as their superior Lord in as much as all the rights and privileges in respect of the Taluk enjoyed by the Hon'ble East India Company had been conveyed to him.

The Maharaja had charge of the following Government offices. The ***Munshi Daftar***, *i. e.*, Persian Secretary's office; ***Arzbegi Daftar*** (*i. e.*,) Petition receiving office; ***Jatimala Kachari***, *i. e.*, Tribunal for hearing and adjudicating cases relative to caste; The Money Godown, *i. e.*, Company's Treasury; The ***Mal Adalat***, *i. e.*, Financial Court of the 24-Pargannas; and the ***Tahsil Daftar***, *i. e*, office of the Collector of 24-Pargannas. These offices the Maharaja used to hold in his Savabazar buildings, the particular locality of which was formerly called ***Pabnarbagan***, of these the edifices on the north of Raja Nava Krishna's Street, called the old Rajbari are in the possession of Raja Rajendra Narayan and the other heirs of the late Raja Sir Radha Kanta Dev Bahadur, and those on the south of that street are in the possession of

the heirs of the late Raja Raj Krishna Bahadur. The *Dewan Khana* halls in the Old Rajbari were built by the Maharaja to commemorate the victory of Plassey, and Lord Clive attended at their opening and at the festivities celebrated on the occasion. Maharaja Nava Krishna was a great patron of learning, his house was the resort of the learned Brahmins of Bengal and of the Upper Provinces. The celebrated Jagannath Tarkapanchanan and Banesvara Bidyalankar were the ornaments of his *Sava.* He spared no expense to procure copies of many valuable Sanskrit and Persian manuscripts and caused transcripts of them to be prepared in a first-rate style of caligraphy. Hence, the library which he has bequeathed to his heirs, may be deemed to be the most priceless jewel amongst his treasures.

The Old Burying Ground and the adjoining land on which stands St. John's Cathedral, were the gifts of the Maharaja, he constructed a road about 32 miles in length from Behala to Culpi known as the Raja's *Jangal;* he also opened the road which runs between the old and new Rajbari, and since called after him Raja Nava Krishna's Street.

Governor Verelest in his " View of Bengal" has borne high testimony to the Maharaja's merits as a public officer, in the following terms: — " Nava Krishna is a native Hindu who had been extremely zealous in the English cause during the troubles preceding Meer Jaffier's elevation to the Subadari. When the war broke out with Meer Kossim, he attended Major Adams and continued with that Commander till the Subadar was driven out of the Provinces; his address and attachment to the English recommended him to Lord Clive, who made him banian to the Committee* in which office he continued three years likewise of Mr. Verelest's career."

Lord Thurlow describes him, " As having stood during the administration of Warren Hastings in point of emoluments and political influence inferior only to Muhammad Reza Khan."

From 1774 to 1793 the various letters which the Maharaja received from England from Lady Clive, John Knot, and the Stracheys

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* "This nomination implied his being agent for the Committee in Political transactions with the Country Powers."

testify to his meritorious services, his influence and honest devotion to the British cause.

The Maharaja despairing of having any male issue adopted as his son, Gopi Mohan Dev, the third son of his eldest brother Raya Ram Sundra Dev; but a son was subsequently born to him afterwards known as Raja Raj Krishna Bahadur. The Maharaja who was the founder of the Savabazar Raj family, died on the 22nd November 1797. His two sons, Gopi Mohan Dev and Raj Krishna Dev after a very extensive lawsuit in the Supreme Court divided their princely heretage equally amongst themselves, the former taking for his share the old Rajbari for his residence, and the latter the new Rajbari, and thus with Gopi Mohan Dev started the Senior or Elder Branch, and with Raj Krishna Dev the Junior or younger Branch of the Savabazar Raj family. Maharaja Kamal Krishna and Maharaja Narendra Krishna are now the two surviving sons of Raja Raj Krishna.

Senior Branch.

RAJA GOPI MOHAN DEV BAHADUR.

Raja Gopi Mohan Dev Bahadur, served as Dewan to Mr. John Stables, then a member of the Supreme Council; to Brigadier General Sir James Rivet Carnac Bart., first Commander-in-Chief, and to Sir J. Macpherson, the Governor General; and acquitted himself to their satisfaction.

In 1833, he received the title of "Raja Bahadur" with the privilege of being attended by an armed retinue during the administration of Lord William Bentinck, who highly loved and respected him, and often consulted him on important questions. He was a man of extraordinary natural parts and of great public spirit. The Raja was a good Persian scholar and was admired by the Pandits for his astute reasoning in discussing the most abstruse doctrines of Metaphysics and Logic. He delighted much in the study of Geography and Astronomy as he caused Terrestrial and Celestial Globes and a Map of the World to be prepared according to the Hindu system under his immediate direction and superintendence, and left unfinished a curious machine which would have served for a permanent calender indicating years, months,

days of the week, *Tithis* or Phases of the Moon and *Nakhatras.* He founded the late *Dharma Sava,* and was a great patron of learning. His hand was ever stretched out to help the needy and distressed, and his advice was sought by all classes of people :—being, in fact, the general referee on all subjects that concerned the welfare of the Hindus and the arbiter of disputes between respectable parties. He had an excellent ear for music. He died on the 17th March 1837, leaving an only son Radha Kanta Dev. Lord Auckland in his letter of condolence, dated 24th March 1837, says, "I assure you that I sincerely lament for the public and for society the loss of so excellent a man, &c., &c."

RAJA SIR RADHA KANTA DEV BAHADUR, K. C. S. I.

RAJA SIR RADHA KANTA DEVA, K. C. S. I., was born on the 1st of *Choitra,* 1705, *Saka æra,* corresponding with the 11th March 1784, A.D., at his maternal uncle's house at Simla, Calcutta. He very early acquired a taste for knowledge which developed itself remarkably with his growing age, and by untiring application he soon distinguished himself as a Sanskrit, Arabic, and Persian scholar, and was esteemed for his high attainments in English at a time when such an acquisition by a Hindu was very rare in India. Bishop Heber thus speaks of him in his journal "He, Radha Kanta Dev, is a young man of pleasing countenance and manners, speaks English well and has read many of our popular authors particularly historical and geographical." Rickards in his work on India instances the high attainments of Radha Kanta Dev in proof of the capabilities of the native mind.

The marriage of Raja Sir Radha Kanta Dev was an event of great social importance; it was celebrated by his grandsire Maharaja Nava Krishna, who obtained for him by great exertions the hand of the daughter of the then celebrated Gostipati Gopi Kanta Singha Chaturdhurina of Gopinagar, and thus according to the strict rules of the *Karika,* i.e., Metrical laconic formula of the Ghatakas; constituted his grandson the thirteenth Gostipati, i. e., the chief person or President in all formal assemblies from Srimanta Raya (the first Gostipati); and as such he received the first honors in every formal assembly

of the Hindus on occasions of the *Malyachandana*, when a chaplet of flowers was first placed on his neck and sandal marks were first made on his forehead.

From his ancestors Raja Sir Radha Kanta Dev inherited a deep sense of loyalty to the British Government, labored successfully in his sphere to further its views and objects, and, moreover, used his utmost efforts to advance the cause of Native Education, and to promote the diffusion of useful knowledge among his countrymen. Many of the principal and most important Public Institutions in Calcutta, owe their foundation and early prosperity to his indefatigable exertions. In 1816 in concert with Sir Edward Hyde East Bart, he exerted his influence and used his best endeavours for the establishment of the late Hindu College (now incorporated with the Calcutta University) and persuaded his countrymen of the advantages of a liberal English education and as an active member of its managing Committee, he zealously aided the late H. H. Wilson in bringing it to its most flourishing state; he was connected with it for thirty-four years of the best part of his life:—he was a constant visitor of the Calcutta Government Sanskrit College, and as its Honorary Secretary and Examiner took the greatest interest in advancing the high character of the institution.

On the foundation of the School Book Society, the Hindus feared to purchase books published under its patronage lest they should contain anything inimical to their religion, he became one of its zealous members, declared the groundlessness of their fears, and thus paved the way for the introduction of its books into native schools and societies. As Honorary Secretary to the late School Society he associated himself with that excellent philanthropist the late David Hare, and exerted his utmost efforts to promote vernacular education in this country by introducing order and system into the Indigenous Schools so bringing them under active superintendence and periodical examination. He assisted the late Gaur Mohan Bidya Lankar, the head *Pandit* of the School Society in the preparation and publication of a pamphlet, called the *Strisikhya Bidhayaka*, *i. e.*, on the importance of female education and its concordance with the dictates of the Hindu *Shastras*. He published in 1820 the first Bengali Nitikatta as also the

first Bengali Spelling Book or Reader according to the European system, which were highly prized by the Royal Asiatic Society of Great Britain and Ireland, and are in many points still the model of such books now pouring out of the Native press. He advocated so much by his writings and example the cause of native female education (though not in public school) that the late Drinkwater Bethune thus wrote to him on one occasion, "I am anxious to give you the credit which justly belongs to you of having been the first native in India, who, in modern times, has pointed out the folly and wickedness of allowing women to grow up in utter ignorance and that this is neither enjoined nor countenanced by anything in the Hindu Shastras."

As Vice-President of the Agricultural and Horticultural Society he used his best efforts to promote the objects of the Society and contributed many important papers on the agriculture of Bengal, which were published in the early numbers of the Transactions of the Society.

He was a corresponding member of the Royal Asiatic Society of Great Britain and Ireland and of the German Oriental Society at Leipzig and an Honorary Member of the Royal Academy of Sciences at Berlin, of the Royal Society of Northern Antiquaries at Copenhagen, of the Imperial Academy of Sciences of St.Petersburg, and of the American Oriental Society founded at Boston, of the Kaiserlichen Academy of Vienna and of the Asiatic Society of Bengal, and wrote valuable essays on Oriental subjects which were published in the Journals of some one or other of these Societies.

The high fame and celebrity of Raja Sir Radha Kanta Dev as an author rest upon his *Magnum opus*, the *Sabdakalpa-druma*, an Encyclopædic Lexican in Sanskrit in eight thick quarto volumes. To this work he devoted nearly forty years of his existence and a considerable portion of his fortune. It was at once a Worterbuch, a book of synonyms, a cyclopædia and an index of all the departments of Sanskrit literature and science. It was the first publication of the kind and required an unbounded erudition, a herculean labour and extensive research and immense outlay to achieve it, especially at a time when printing itself had but recently been introduced into India. He established his own press and had his types cast which have since passed

under the designation of Raja's type. The first volume appeared in 1822 and the last in 1858, as each volume issued from the press he took pleasure in distributing it gratis amongst those who expressed a desire to make use of it and to the learned and literary institutions of all countries where the Sanskrit language is cultivated or appreciated. He lived long enough to reap the reward of his toil and merit in finding his work become the theme of universal admiration; it was eulogized in Philological journals and various publication in unmeasured terms, and was eagerly sought after by the *Pandits* of India and the savants of Europe and America. The principal societies of Europe and America most eagerly and voluntarily enrolled his name in the list of their Honorary or Corresponding Members and even European Sovereigns, such as the late Czar of Russia, the King Frederick VII. of Denmark, took delight in honoring him with the most distinguishing marks of their approbation and Royal favour; among which may be mentioned a Royal medal *pro meritis* from his late Majesty Frederic VII. King of Denmark. This is a massive medal and chain of pure gold of beautiful workmanship, the medal bears on the obverse the head of his Danish Majesty, and on the reverse the words *pro meritis* over the image of the Genius of Science, holding a laurel wreath. The chain is composed of links which are alternately FVII. and a Crown. The present was sent to the donee through the late Court of Directors.

Great and unremitting as were the literary labours of Raja Sir Radha Kanta Dev, they did not entirely absorb his time and attention; he took an active interest in the politics of the day and was foremost in all important movements for the good of the country and the support of Government or calling for the exercise of the highest public spirit or acts of beneficence which extended even to worthy applicants in the European continent.

In 1855, he was appointed by Government one of the first two native Justices of the Peace and an Honorary Magistrate of the Metropolis, and for many years he zealously and faithfully discharged his duties.

On the establishment of the British Indian Association in 1851, he was unanimously elected its President, which post he held up to the

time of his death, and he took the lead in all important measures which emanated from that useful body. In 1837 soon after the death of his father Raja Gopi Mohan Dev Bahadur the Government conferred on him the title of Raja Bahadur and invested him with a *Khilat* or robe of honor, jewels, a sword and shield. The Government letter to his address, dated the 10th July 1837, states "The Governor General in Council has been pleased to confer this honor on you in consideration of the dignity of your ancestors, the high character for probity and learning you bear among your countrymen and the laudable anxiety you have ever displayed to render your services useful to the public."

In 1859, Her Most Gracious Majesty Queen Victoria was pleased to confer on the Raja a conspicuous mark of Royal favour by the gift of a splendid medal bearing on the obverse the head of Her Majesty and on the reverse. "From Her Majesty Queen Victoria to Raja Radha Kanta Bahadur." On this occasion Sir Charles Wood, the Secretary of State, thus wrote to the Raja "I have laid before the Queen your letter with copy of the *Sabdakalpa-druma* forwarded by you for presentation to Her Majesty and I am commanded to acquaint you that Her Majesty has received the work very graciously and fully appreciating the spirit of loyalty in which you have transmitted it, has directed me to forward to you the accompanying medal."

In 1864, the Raja then upwards of eighty-four years had retired to Brindaban to end his days in devotion in that holy place, and on the 16th November 1866, when the grand Darbar was held at Agra by the Viceroy for the investiture of the new Order of the Star of India, instituted by Her Majesty, the Raja was by Royal Command summoned from his retreat to attend the Darbar, and there he was decorated by the Viceroy with the Insignia of a Knight Commander of the Most Exalted Order of the Star of India—he also received a *Khilat* of 21 *Parchas* with the present of an elephant and a horse. Such is the general report that no sooner Raja Sir Radha Kanta Dev had entered the Hall of the Darbar, His Excellency Sir John Lawrence, the then Viceroy and Governor General having rose up to receive him and to inspect the splendid medal presented to him by Her Most Gracious Majesty the Queen and the most precious medal and chain, bearing the Royal

effigies by His Majesty Frederick VII., King of Denmark, which were also used at that time by the Raja, all the Feudatory Princes of India, Nobles, and Eminent men, who were present on the occasion, stood up to offer him a similar mark of respect; such as has rarely been offered under similar circumstances before.

It is also a well-known fact that Raja Sir Radha Kanta Dev did not at all seek for honor, but honor always sought for him. Before he was invested with the Insignia of a Knight Commander of the Most Exalted Order of the Star of India, he had written to the members of his family that he felt himself highly honored by the distinction proposed to be conferred on him by Her Most Gracious Majesty's commands; but at the same time he extremely regretted that as he was in a retired state of life, he would not be able to leave Brindaban for the purpose of going to Calcutta to receive this high distinction. Sir Cecil Beadon hearing this, wrote to the Raja the following letter from Darjeeling.

DARJEELING :

September 14, 1866.

MY DEAR RAJA,

THE Governor General has expressed a wish that all the newly-created Knights of the Star should be present at the Darbar at Agra in November to receive the investiture.

It will be a great pleasure to me if you can attend, and as the distance from Muttra is so short, I trust that neither the state of your health nor your present occupation will prevent you from being there.

I shall be at Agra, I hope, about the 10th November and remain there till the Darbar is over.

Believe me,

Yours sincerely,

(Sd.) CECIL BEADON.

On receipt of the above letter the Raja attended the Darbar held at Agra, after taking due permission from several learned *Pandits* who had told him that he can go to Agra and such other places which are lying within the precincts of Brindaban according to the rites of Hinduism.

The Raja, we believe, would never have come down to Calcutta, and the Darbar of the Star of India was only held at Agra by His Excellency the Viceroy and Governor General with a view to honor this distinguished noble of Bengal.

The Raja's high learning and useful career, his illustrious rank and noble lineage, added to his pre-eminent virtues and sincere faith in the essence of the Hindu religion, his venerable age, urbanity and simplicity of manners gave him an extraordinary prestige, position, and influence in society, and a popularity amongst all classes of the community which were almost unequalled. He was justly and deservedly the leader of the Natives of Calcutta and the head of the Hindu community and he rightly earned the title of "the Hindu of Hindus," the motto of his life was truly *Deo Regi Patria.* Nor was he unmindful of the duties which devolved upon him as the genuine *Gosthipati* of the *Kayasthas* as a nobleman belonging to a family proverbial for its hospitality and as the cosmopolitan chief of a mixed community. He celebrated a grand *Ekjai* on the occasion of the marriage of his grandson and on appropriate occasions every year, his grand mansion was thrown open for festivities and entertainments on the highest scale of magnificence, and while the Governor General and high officials and nobles and chieftains graced his Halls, the humblest individual claimed a share of his hospitality; but these social demonstrations culminated to the highest pitch in 1858, when the Raja gave a grand Ball and supper "in joint commemoration of the recapture of Delhi, the relief of Lucknow and the advent of Her Majesty's Government in India." The magnificent and tasteful style in which the whole house under European management was decorated and illuminated, the grandeur of the Ball room, the richness of the feast and the rank of the guests who joined in the Ball were described in adequate terms in the papers of the time, the following is an extract from the Overland Englishman of the period.

"This is the first demonstration of loyalty, in so remote a dependency of the Crown of Great Britain, offered to the public *by the feeling and spirit of a native subject:* but it is not, exactly, the first time that the Raja's Halls have responded to the voice of triumph and gratulation. By a rare coincidence, this very Savabazar residence (of a full

century gone by) re-echoed the shouts of victory and honored the conquerors of Plassey—Clive and his heroes—by a similar display of 'fidelity and attachment to the British Cause. Proud, indeed, was the remembrance of such a fact in the heart of the good, the venerated old Raja, on thus finding the roof he was representing hereditary allegiance under which had rung to the descendants of those whom his ancestors, one hundred years ago and in the same locality, had been equally delighted to honor: proud to think, that in his person, should be realized the evidence of family devotion to "Old England," which had been uninterruptedly cherished by his family, from the past to the present period, through all its varying changes and chances: prouder still, to know *his* life was so prolonged as to allow *him* to make the *first* public acknowledgment of native fealty and attachment, on the altered circumstances of the times, and the auspicious dominancy of Her Most Gracious Majesty, the great, the good, the amiable Queen Victoria."

In 1860, the Raja gave another similar entertainment in commemoration of the restoration of peace in India, to which were added Pyrotechnical exhibitions under the management of the Professors who had been employed at Cremorne. The Englishman of the day thus concludes an account of this ball and entertainment. "What with an excellent Band, beautiful fireworks, and tastefully lighted gardens, the *tout ensemble* of the Raja's mansions was almost like a dream of the Arabian Nights, and the large sheet of water with its stone terraces and the lights gleaming on its surface, was as like the feast of Beltshazzar as anything that Martin has ever drawn."

In 1860, the elite and the intelligent portion of the native community and the numerous admirers of the Raja, presented him with an address testifying to their high regard for his learning and virtues and subscribed to a full length portrait of the Raja which was drawn by Hudson, and which now graces the Hall of the Asiatic Society of Bengal. The Honorable Ashley Eden now (His Honor Sir Ashley Eden Lieutenant-Governor of Bengal) and other European friends of the Raja were among the cosignatories of the address and subscribers.

The Raja breathed his last at his retreat in Brindaban on the 19th April 1867, universally regretted and esteemed. "The Friday Review"

thus refers to the last stage of the existence of Raja Sir Radha Kanta Dev Bahadur, K. C. S. I. It is a record of cremation. 'Every body knows that Raja Sir Radha Kanta Dev Bahadur had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning, he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father of his daughter-in-law approaching him said,—"How are you to-day. Would n't it be as well to take some medicine?" The Raja Bahadur replied,—"Medicine cures disease, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it." After saying a word or two more in the above strain, he addressed himself to his devotions. The rosary having been repeated, he said to his favourite servant—"Nobin, I am feeling weak, give me some milk to drink." The servant brought some milk, the Raja Bahadur drank it, and went to the sitting room, with the rosary in hand. After a little he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin,—"To-day I shall leave off my body. It is not therefore advisable for me to remain here on the second story. Send for the priest." [We may state here that the Raja Bahadur, on going to Brindaban, had selected a learned Brahmin of the place for his priest, to whom he had imparted a knowledge of the mysteries of (Funeral) cremation, which the Raja had himself collected from a diligent perusal of many Shastars.] On the priest being brought before him,the Raja questioned him as to his knowledge of funeral obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin;—"You remember I explained to you long ago the way in which my body should be treated, after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, *gandhamalya* and other flowers. You are then to carry the corpse to the banks of the Jamuna, accompanied by a band of *Baishnava* singers repeating the name of Hari. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions

given to the priest. See to it that the funeral pile is longer than my body; and you are to take care that no other fuel is used than the wood of the *Tulsi* and sandal wood. (We may state here that the Raja Bahadur had himself collected a large quantity of *Tulsi* wood for the purpose). You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are, moreover, to take four long bamboos and put them into the ground at the four corners of the pile, and let the canopy of my curtains be suspended on those bamboos over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered to the priest. See to it that the fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Jamuna; the third part you are to bury in this Brindaban so deep in the ground, that animals may not be able to disinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses; if you be very hungry, you could go and eat something elsewhere. On the tenth day after my death, offer ten *pindas* to the Jamuna, and give a good feast to the Brahmans of Brindaban. After which you may turn your face towards the native land.'

The devout Raja having said all this, was preparing to go down-stairs, when the father of his daughter-in-law, and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of *Tulsi* plants which was on the premises, he ordered a bed of raza (Dust of Brindaban) to be prepared at the foot of a *Tulsi* plant. The magnanimous Raja emancipated, though in the body, stretched himself on the bed, put a *salgram* near his headside, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death, his whole face was lit up with a smile. No other symptoms were seen. When his spirit left his body, the groves of Brindaban resounded with the

shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta.' Such were the last moments of the earthly career of the Pall Mall Gazette's Roman Catholic amongst Hindus."

Shortly after his death, a public meeting was held at Calcutta, on Tuesday, the 14th May 1867, at 5 P. M., in the Hall of the British Indian Association, to perpetuate the memory of the Raja and a marble Bust, a portrait and a fund in order to furnish an endowment for an annual gold medal to be awarded to the best Sanskrit scholar were subscribed to by all classes of the community from the Viceroy to the humblest school-boy. The Bust now adorns one of the *niches* of the Town Hall, the portrait graces the Hall of the British Indian Association, and the medal is yearly bestowed on some successful student of the Government Sanskrit College proceeding to the degree of Bachelor of Arts.

We give below the following extracts of speeches, delivered by some respectable European and Native gentlemen, who were assembled in the Hall of the British Indian Association on the evening of the 14th May 1867, to do honor to the memory of the late most distinguished Raja Sir Radha Kanta Dev Bahadur, K. C. S. I.

Babu Prasanna Kumar Tagore, C. S. I., the Chairman, said :—

"That he could not but feel deep regret at the melancholy event, which had led to this meeting. But he had one satisfaction—that of being able to do honor to the memory of one, whom he held in high respect. He was a student of the Hindu College when Raja Radha Kanta was one of its Governors, and he well remembered the warm interest which the lamented deceased used to take in the welfare of the institution. Subsequently he had the honor of working with him as a Governor of the College as well as in many other public matters and always found him a staunch advocate of improvement. Sanskrit Learning now-a-days was not much honored in this country, but in those days when the Raja was young Sanskrit Scholarship was much prized. He early distinguished himself as a Sanskrit scholar. His *Sabdakalpa-druma* was a gigantic work. It was an Encyclopædia of Sanskrit literature, and a monument of his learning and labor. Similar works in European countries were accomplished by the joint labors of many men extending over a century or so. The Raja also assisted much in the cause of Vernacular education by his primers and other useful school-books. He used to head almost all public movements among the native community for the promotion of their political welfare.

One of the grandest movements made by the natives was that against the Lakhraj Resumption. A monster meeting was held at the Town Hall to protest against this measure; it was attended by about 8,000 people, and the Raja he remembered took an active part in it. He was a leading member of the Landholders' Association and the respected President of the British Indian Association since its formation. The Raja was also an advocate of female education. In those days he used to throw open his house for the instruction of Hindu girls. "You have now," continued the Chairman, "met in this Hall to do honor to the memory of Raja Radha Kanta. This, I must say, is as honorable to the deceased as it is to you."

Babu Rama Nath Tagore, afterwards Maharaja Rama Nath Tagore, C. S. I., said:—

"I consider the death of Raja Radha Kanta a national calamity. Old or young, learned or unlearned are alike shedding tears for the deceased, and in whatever direction we turn we hear nothing but a general cry of lamentation amongst all classes of people. Indeed the death of Raja Radha Kanta is a sad blow to us.

Raja Radha Kanta was born on the first day of *Choitra* 1705 *Sakabda* at his maternal uncle's house, and there he received his early education. Born and brought up in an aristocratic family it was really remarkable that he did not imbibe the habits and pursuits which have proved a ruin to the sons of many a rich man amongst us. He applied his early youth to the cultivation of literature and in a short time became a distinguished scholar in the Sanskrit language. His English education was deservedly held in high estimation considering the time when he was educated. He published several Bengali books, chiefly primers, which greatly facilitated the acquisition of knowledge, and thereby rendered an invaluable service to the cause of vernacular education. His last and grandest work which would always link his name with the cause of Sanskrit literature was the famous *Sabdakalpa-druma.* Not being myself a Sanskrit scholar I confess I cannot speak with authority on the high merits of that work, but allow me to tell you, that the *Pandits* who are best able to judge of its excellencies consider it a splendid monument of Hindu literature. He devoted nearly fifty years to the completion of this work, and as a reward for his trouble and labour he received the approbation of kings and savants of Europe, including our beloved Queen Victoria.

Raja Radha Kanta was an orthodox Hindu, but he was not a narrow-minded man. He was very liberal in his ideas and opinions. I will mention an anecdote in illustration. An influential native gentleman had been in England from a desire to see with his own eyes the treasures of its transcendant civilization as well as to set an example to his educated countrymen. When he came back to

India some bigoted men called on the Raja, and urged him to cut his acquaintance. The Raja told them to come the next day and when they arrived he informed them that he had deliberated over the matter, and that he thought that the gentleman in question merited honor instead of disgrace, and that he would never discard him. He had been in England for the good of his country, and those who did so were not objects of social degradation. His own respect for the Babu had been increased ten-fold by that act. The bigoted Hindus, who went to counsel the Raja this discreditable step, returned muttering, "The *Kaliyoga* is come, even a Saint like the Raja has been turned into a devil." The Raja, as has been already remarked by the Chairman, was an advocate of female education. He was not of course for education in public schools but for private instruction. He was as you all know equally respected by Europeans and Natives, and the presence of the influential European gentlemen he saw around him was a proof of what he said. One thing was remarkable, Raja Radha Kanta had no enemy; indeed he was considered the very emblem of goodness. In honoring the memory of such a man, he needs scarcely say, the community would be only honoring themselves (Loud cheers.)"

Babu Rajendralala Mitra, (now Dr. Rajendralala Mitra, Rai Bahadur, and C. I. E.,) said:—

"There are few in this Hall who knew not the Venerable Raja to mourn whose death we have here assembled, and who, knowing would deny that we do well thus publicly to give expression to our high sense of the services rendered by him to our country. It is right that we should so meet, and it is proper that we should extol the virtues of those who have done well by us. Respect for the dead has been a characteristic of man in all ages and in every state of society, and it is eminently due to those who have been benefactors to their race. It is a tribute to worth which it should be our pride, as it is our duty to pay. Even in an utilitarian—a low utilitarian—sense it is of use, for it does more good to the living than it can possibly do to those who have passed away from among us. The memory of Raja Radha Kanta has high claims to this tribute. Several of you, gentlemen, and foremost of all you, Mr. Chairman, can, from your earlier and more intimate acquaintance with the late Raja, speak more fully on those claims, than I can, but I cannot forget that even I had the privilege of his friendship for more than five and twenty years, and I have not been a careless observer of his brilliant career.

Of the early history of the Raja I know not much, and all that I could say on the subject has been already anticipated by Babu Rama Nath Tagore. At the time when Raja Radha Kanta was a boy, school education was held unbecoming the rank of the higher classes of the people, and there was no school in existence, save a few *patsalas* of the most primitive type; but the worthy father of the

Raja had seen enough of Englishmen to be able fully to appreciate the advantage of schools, and he overcame the difficulty in his way by sending his son to an English Academy. Provision was at the same time made at home for his tuition in Arabic, Persian and the vernaculars, and nothing was wanting to secure for him an education befitting his high position in life. Nor was he unworthy of the care that was taken for him. Active, intelligent, well disposed, and of retentive memory, he devoted himself most earnestly to his books, and benefited largely from the training he received from his tutors. The advantage he derived at Mr. Cumming's Academy impressed on him the importance of school education over that given at home, and he devoted his life strenuously and zealously to encourage the diffusion of schools on the English model over the country. It was quite unusual in those days for sons of Raja's and men of rank to accept office, but Radha Kanta was deterred by no such consideration. He became the secretary of the school society—an institution projected by the late David Hare to promote the education of the people through the medium of public schools. In this capacity he laboured hard and effected many radical changes in our system of popular education. He had several schools placed under him ; he visited them often; did much to extend the sphere of their usefulness, and compiled Primers and Readers, for the use of the pupils—the first of the kind in our language. He took an important part also in founding the Hindu College of which he was an active and most painstaking Governor for the long period of four and thirty years. On his retirement from the office the general Committee of Public Instruction recorded a resolution expressive of its high sense of his services to the cause of native education. Nor did he confine his attention to the education of the boys only ; the intellectual condition of the females of the country early attracted his notice, and in the language of the late Hon'ble Mr. Bethune, to him belongs the credit of being the first native of India "who in modern times, has pointed out the folly and wickedness of allowing women to grow up in utter ignorance." In his house was seen for the first time in the history of this country the happy sight of the pupils of girls' schools assembled to receive prizes for successful prosecution of their studies. In this respect he brought about a consummation for which he deserves our highest praise. Again, as a leader and representation of the Hindu Community he commanded the respect of all his countrymen by his moderation, his urbanity and the thorough rectitude of his character. As the president of the British Indian Association he will be long remembered for his earnestness and zeal for the good of the community at large. He was the Chairman of every public meeting, and foremost in every movement for the social, moral, and political amelioration of our race. He may not have been all that some so-called reformers of our day could wish. He may have placed himself in opposition to many of them. A Hindu brought up in the faith of his ancestors he may have set his face against infantile and juvenile conver-

sions; he certainly objected to the slaughter of the cow, and strongly reprobated licentious indulgence in spirituous liquors, which to many appear as the stepping stone to reformation. But, Sir, he never offered opposition to any measure of real usefulness; and had nothing of the bigotry of a partisan. He was no enemy to real reformers. He found no fault with those who dissected the human body in the Medical College. He subscribed as freely to the fund for sending native youths to England to prosecute their studies in medicine as for any orthodox undertaking. In this respect he has set us a noble example and I cannot but accord to him the highest praise for the moderation with which he exercised the unlimited influence which he had over Hindu Society. He would not—and what right-minded man would?—surrender the liberty of his conscience to others; but he had nothing of the character of those who—themselves an insignificant minority—would, in the fulness of their own liberty, ride roughshod over the conscience of a whole race. I can fully appreciate—I yield to none in a proper appreciation of—liberality of sentiment; but I cannot understand the liberality of those who in the fervour of their own liberality would be the most intolerant of oppressors to those who may happen to differ from them in opinion, Raja Radha Kanta, though a thorough orthodox Hindu, was none of them; and I have no doubt you will all agree with me that he was as tolerant a Hindu gentleman as he well could be. On his strict honesty, perfect sincerity, and thorough uprightness I could dwell for hours, but you know them as well as I do. As a man of fascinating and popular manners he had no equal, and justly did Sir Lawrence Peel Chief Justice of the late Supreme Court say that 'he was a pattern of gentlemanliness which we would all do well to imitate.' But I must now pass on to say a few words on his scholarship. It is a matter of regret that Sanskrit learning is not held in sufficient estimation in our day, and Raja Radha Kanta's services in the case of the ancient classics of our country may not, therefore, be duly appreciated by many; but as an humble labourer in the field of Indian literature I beg to assure you, gentlemen, that those services are of the highest order. The Raja was no genius—no gifted man. Scholarship did not come to him of its own accord. He could not say, 'he lisped in numbers for the members came.' No more for him than for others was there a royal road to knowledge. He had to work his way like any other man. He was born in wealth and affluence, but he did not like others in his circumstances spend his time and wealth in ease and enjoyment; he adopted the hard life of a scholar, and devoted a whole life-time to the cultivation of our ancient literature. It was by dint of an unremitting labour of years—of protracted labour of forty long years,—that he produced the great work of his life the *Sabdakalpa-druma*, which has been the theme of praise to all who have seen it. But Sir, you need not accept my assurance on trust. Those who are best able to weigh the importance of literary productions, who are the great guardians of the republic of letter and who bestow

praise with the greatest discrimination, I mean the learned societies of Europe, were the first to recognize the merits of the Raja's lexicon, and not slow in giving expression to their sense of its value. The Imperial Academy of St. Petersburgh, the Royal Academy of Berlin, the Kaiserlichen Academy of Vienna, the Royal Asiatic Society of Great Britain, the Oriental Societies of Germany and America, the Asiatic Society of Paris, and the Royal Society of Northern antiquities, sent him diplomas of honorary or corresponding membership. Those are testimonies the value of which can never be shaken. Again, Princes in Europe impressed by a high sense of the Raja's scholarship forwarded to him handsome token of their approbation. The late Czar of Russia and the King Frederick VII. of Denmark sent him medals, and our own Gracious Sovereign conferred on him the jewel of Her Order of the Most Exalted Star of India; and these favours would never have come had not the great Cyclopædia been worthy of them. Raja Radha Kanta is now no more. He has died in the fulness of time esteemed by kings and scholars, and respected by all who knew him. But his work remains, and as long as the Sanskrit language will be cultivated, so long will it endure as a splendid reparatory of our ancient literature, and a noble monument of his devotion to the cause of letters."

Mr. John Cochrane said :—

"I should have hesitated in rising to address you—I should still more have hesitated in doing so, in a matter so peculiar to yourselves—if I did not think that the memory of this good and virtuous man belonged not to any particular nation but was the common property of all.

His efforts on behalf of the literature of his country and the education of the people have continued to the last. This venerable and respected man is now no more. He has gone 'where the wicked cease to trouble and the weary are at rest.'

You will pay a tribute to him not for the purpose of recalling him to your recollections for we all remember him as freshly as if he stood before us—the calm demeanour—the gentle manners—that mild aspect on which the nobility of nature was stamped in characters indelible are present to my view.

The tribute paid by you will go down to your children and their descendants a memorial of honor.

For many years I had the pleasure of his acquaintance and never failed to admire the firmness of his mind even in the moments of calamity and distress —He was unquestionably the foremost man of your countrymen.

It was the Athenian orator of old who observed: 'It is erudition which teaches us the just distinction between good and evil'—but learning never taught this man humanity—all kind and gentle feelings—all love for his fellow-creatures were the natural inmates of his benevolent heart. He was an honor to humanity. With the

exception of one or two of your countrymen—no one ever stood forth so prominently as this man—and none assuredly merited more the affection and respect of all. He stood forth a man who loved his fellow-men and was beloved by them. With no intention of rising in coming here, I could not refrain from adding my humble testimony to departed worth. We shall seldom behold so virtuous and gentle-hearted a man again."

Babu Kisori Chand Mitter said :—

"I am glad of this opportunity for offering the humble tribute of my admiration for the departed worth the memory of which we are now assembled to commemorate. Sir, I conceive it falls to the lot of few of our fellow-beings to live the simple and unchequered, the honorable and the laudable life which was lived by the lamented chief of our community. It was a life of unselfish devotion to what he esteemed the interests of his country. (cheers). Though born in affluent circumstances and boasting of a distinguished filiation, Raja Radha Kanta refused to play the role of a sybarite and to descend to posterity as only the third transmitter of a respected name. Surrounded by temptations which usually prove irresistible to lethargic Asiatics, he manfully grappled with them and eschewing the beaten track of Babuism he dedicated himself to literature and to the great work of disseminating knowledge in the world. Influenced mainly by the ambition—the noblest of all aspirations—to be of service to his fellow-creatures, he felt he could best carry out this aim by promoting Sanskrit education and also by cordially co-operating with the founders and supporters of the *Mohabidyalaya* or great seat of learning for the communication of the benefits of western science and literature. He took an active part in the growth and development of this institution afterwards known as the Hindu College. He also evinced the most lively interest in the minor and auxiliary schools and *patsalas* established by David Hare, and proved a most valuable co-adjutor of that great apostle of education. He did a great deal to improve the *patsalas* by introducing order and system into them, by placing them under an active and intelligent supervision, and by testing their progress by periodical examinations which used to be held in his own house. When the School Book Society was established he readily gave his advice and aid in directing the compilation of suitable works and adapted to the understandings of those for whom they were intended. He also for sometime discharged the duties of Honorary Native Secretary to this Society. As Secretary to the Sanskrit College, as a Member of the Managing Committee of the Hindu College, as Secretary to the School Book Society, and as a Visitor of Mr. Hare's Schools and *patsalas*, Raja Radha Kanta rendered valuable services to the cause of education which entitles his memory to our lasting gratitude.

On the question of female education which was in his time a vexed question, he took a temperate line advocating the *Zenana* but not school instruction for the

females of the respectable classes. But this shows that he was deeply impressed with the evils of allowing women to grow up in ignorance and idleness. But the fame of Raja Radha Kanta must rest mainly on the voluminous Sanskrit Lexicon to which the preceding speakers have referred. This laborious literary undertaking absorbed the best portion of his life and will remain a monument of his profound scholarship. The comprehensiveness of its range and excellence of its arrangements are calculated to afford facilities to the study of Sanskrit literature.

Allusion has been made by more than one speaker to the religious views of the Raja. I wish it had not been made, for religion is a matter between man and his Maker, and should not under ordinary circumstances be ventilated at gatherings. But while I yield to no one in my appreciation of the eminent merits of the Raja, I must deprecate such indiscriminate laudation as Babu Rajendra Lal Mitra has thought fit to lavish on him, because it does more harm than good and will be abominated by the spirit of Radha Kanta himself. Babu Rajendra Lal Mitra has been pleased to speak of the Raja as if he were the flower and perfection of humanity, and of his superstition as if it were something which far from being a bar to progress was an aid to it. He has also given us to understand that the Raja always exercised a progressive and never a retrogressive influence on society. I should belie my convictions if I were to pass such statements uncontradicted. I am convinced that the Raja did not exercise a progressive influence when he agitated for the repeal of Lord William Bentinck's Law for the abolition of the *Sati*, or when he patronised the Dharma Shava, or when he petitioned against the enactment of the Lex-Loci or when he counter-petitioned against the association of friends for the promotion of Social Improvement in respect to the suppression of the evils of polygamy. When he took action in these matters he no doubt believed that he was acting according to the dictates of his own conscience, but was, however unwittingly, putting back the clock of improvement. In truth, like several other enlightened men of enlightened times he clung to the creed in which he had been cradled. He did not out-grow it, and his attachment to the antiquated institutions and customs and usages of his country was as devoted as his advocacy of education and of other liberal measures was zealous. But his earnestness in Hinduism was entirely free from intolerance and did not lead him to uncharitableness to those who were beyond its pale. In truth, he acted according to the light that was in him. The credit of that rare virtue; viz., sincerity in reference to the highest concern of man, his religion, must be unquestionably accorded to him. His actions were in accord with his professions and persuasion. As he believed so he acted, which is more than what can be said of several of his educated countrymen, who believe in one way and practise in another, who celebrate the *puja* in the morning and dine off veal-cutlets and sausages in the evening (cheers). Differing as I do from the lamented Raja in

views of religion I nevertheless do not hesitate to add my humble but impartial testimony to his singleness of purpose and deep consciousness, to his devotion to learning and to his enlightened philanthropy. (Loud cheers)."

Mr. Montriou :—

"Would say a few words, if only to express his cordial concurrence in the propositions and sentiments so feelingly and eloquently dwelt upon by Mr. Cochrane. He (Mr. M.) had enjoyed friendly intercourse with the late Raja for several years. Truly a great and a good man had passed away! And first, he would allude to a subject that he would have passed by had it not been already touched upon—the religion of the illustrious deceased. He was a strict and conscientious adherent of that mystical symbolism which was the ground-work of the faith of his ancestors: the Raja was a consistent and an orthodox Hindu. But, when I look around and see ministers of the Christian religion met with us here to do honor to his memory, I am more confident in putting the question to all who knew him or who had opportunity to judge of his mind and his character—did you, did any consider the Raja to be superstitious? His dogmatic religion was personal—his faith or his belief was (as all men's must be) between his God and his conscience. The religion of his life is what we are concerned in—the purity, benevolence, consistent and active virtues which shed their lustre so far and so wide! While he has indeed left other and memorable 'footsteps on the sands of Time;' it is by the active religion of his life, his never-tiring sympathies and charity, his nobility of heart and of conduct, that he is most endearingly known. His place is vacant! I would not disparage the living—but, who shall fill the chair of Raja Radha Kanta? He was ever in the van, the recognised and natural leader of his nation. To the Orthodox Hindu he was a guide and a ruler—to him the loss is irreparable. To others; to the progressive school (I do not mean the disciples of champagne and beefsteaks) he was a beacon of Hinduism, sacred and respected. Strange as it may seem, the Raja was a link, and a boundary between the conservative and the progressive classes. His very name was on all occasions a tower of strength! Truly he was a representative man, and, even as the impersonation of Hinduism, he commanded the respect of all, whether Christian, rationalist or philosopher—of all thinking men. I would see a statue to this great and good man. I do not under-rate endowments for learning or for charitable purposes, but I would transmit in marble to future generations the noble and benevolent lineaments of the illustrious Raja."

Revd. K. M. Benerji, now Dr. K. M. Benerji, said :—

"I rise not so much to make a speech as simply to bear my personal testimony to the many excellencies which appeared in the character of the late Raja Radha Kanta, and to express my personal gratitude for the benefits which I myself derived from his patriotic exertions to promote education in our country. It was in the

Central Vernacular School of the late Calcutta School Society, of which he was Secretary conjointly with Mr. David Hare, that I received my early education, while my later education was due to the Hindu College of which he was both a founder and manager. I have therefore first to make these personal acknowledgments of the benefits which in common with many others I myself derived from the Raja's public-spirited efforts. As regards his literary attainments and especially his great work the *Sabdakalpa-druma*, I can only say that I concur with all that previous speakers have advanced. It would be taxing your patience too much to repeat those same remarks. But I must mention one expressive fact. A public-spirited native gentleman at Madras asked me a few months ago to procure the Raja's permission for reprinting the *Sabdakalpa-druma* in the Telugu character for the benefit of the natives of Deccan. The Raja not being in town at the time, I wrote to my friend at Madras that although formal permission was not obtained, yet the Raja I thought would never object to his undertaking so useful an enterprise, and that he might at once commence the Telugu edition he was contemplating. And we Bengalees may justly take some pride at this practical appreciation of the Raja's works in the sister presidency—and that a wealthy gentleman at Madras should at this moment be reprinting for the benefit of *Dravida Brahmins* and in the Telugu Character a voluminous Encyclopædia originally compiled in our own character by the great man who has just been lost to our country and our race. With reference to the allusions made to the Raja's religious opinions and the somewhat unpleasant reflections which have resulted therefrom, I must confess I regret those allusions. In a promiscuous assembly composed of persons of various persuasions, who have been convened only *as friends and admirers* of the late Raja to commemorate such excellencies of his character as we all can appreciate *in common*, any expressions calculated to disturb the harmony of the meeting are much to be deprecated. To the remarks made on the Raja's retrograde movements and his obstructions to *progress*, I can only say that it is unfair to compare him with persons who were his juniors by more than half a century; as unfair, indeed as it would be to disparage the statesmanship of a bygone politician, such as, Mr. Pitt by saying that he was no reformer, or that he did not propose household suffrage. A man in this respect can only be compared with *his own contemporaries*. Judged by such a standard the Raja would certainly appear, not behind, but *in advance* of his equals in age. I must also mention another fact--take it for what it may be worth. It was in his house that I for the first time saw a dignitary of the Church with whom afterwards I became intimately acquainted. The late Bishop Corrie of Madras, then Archdeacon of Calcutta, was presiding at an examination of Schools at the Raja's house when I first saw him. I repeatedly heard afterwards from Bishop Corrie's own lips that he much admired and had great respect for the eminent person whose loss we have met here to deplore."

Baboo Koylash Chunder Bose, said :—

"The Raja was to all intents and purposes the head and leader of the native community, and though isolated for the last few days of his mortal career on earth from home, relatives and friends, and though given solely to his religious devotions far away under the shady and perfumed groves of Brindaban, his moral influence was not the less felt here than when he was present amongst us. (Cheers). Orthodox or heterodox, liberals or conservatives all alike bowed to him—a circumstance which speaks to the power which true greatness will always exercise whether in the midst of a family or a nation without reference to the diversities of opinions, tastes and religious feelings which may exist among the individual members of that family or that nation. (Cheers). The opinions, tastes, and religious feelings of Raja Radha Kanta were certainly not in accord with those of the present generation—the go-ahead portion of the community who, with a praiseworthy zeal, are striving hard to get rid of the innumerable evils with which our social system happens to be blended—who would marry widows, who would abolish caste, who would lay a ban on polygamy, even if it were by means of legislative interference—who would refuse to their dying parents the rite of *Unturjully*, and would rather gladly consign their remains to the earth than to the devouring element which in a moment reduces every thing to ashes. And yet, Sir, if I mistake not, this meeting is composed chiefly of the advocates of widow marriage and social reform, against whom, whose opinions and actions, Raja Radha Kanta, out of the sincerity of his own heart, always set his face. Does not therefore the unanimity of feeling with which we mourn his loss point to a moral of the gravest import? When heterodoxy in an earnest spirit honors orthodoxy, it is a phenomenon which can alone be explained by the hypothesis that true greatness will, in spite of all adverse circumstances, rise superior to all religious and social differences, and cause its influence to be felt by all alike whether in or out of church.

We admire, Sir, and honor the memory of the lamented deceased, not simply because he was a great scholar, or because he was the author of a Sanskrit Encyclopædia, or because he was a pious Hindu, or because he was a good and an amiable man, but because he united in his person all those noble qualities both of mind and heart which would impart greatness to any man of any age or nation.(loud cheers.) If it could be said of any nobleman of this country that he had a kingly nature, that charity beamed in his countenance and patriotism glowed in his heart, it could be said only, with equal justice and truth, of that venerable and pious Hindu who has just departed this life, whose ashes have been washed into the Ganges, but whose soul has found a home where peace and rest ever dwell."

The Revd. Mr. Dall said :—

"That the name of the Raja Radha Kanta was known, not only in Europe and

in England, but for years had been honored also in America. Seeing no other American present, he felt it a duty to declare the fact that there were scholars on that side of the world, almost antipodal to India, who would be proud to add their voices to-day to those of the Raja's more intimate friends, in commemoration of his worth, and as an expression of simple gratitude to God that he had lived. Personally, he rejoiced that he had been allowed, through ten or a dozen years, to be often in conversation with the good old man, whom none could closely commune with, and not love as a father. On several occasions the Raja had trusted him with messages, and had also by him sent volumes of his grandest work to libraries in America, wherein it was likely to be consulted by men who longed to acquaint themselves with the truth that lay hidden in the East beneath the Sanskrit tongue. Among the receivers of the last volume of the *Sabdakalpa-druma*, were the two oldest American Universities at Cambridge and at New Haven, and the Astor Library in the city of New York. Mr. Dall had also been made an intermediary by the American Oriental Society, whose journals and publications it had often been his pleasure to hand over to the revered Raja enjoying his smile and *selam* at their reception. Within a few weeks some of these missives of appreciative good-will had reached him from Boston, endorsed with the name of Radha Kanta Deva. The news of his death would reach American scholars as that of a dear friend; almost a personal friend; certainly as that of a fellow of the Republic of knowledge, and an eminent citizen and brother in the common wealth of learning. So much had been said already, and so very much more remained to be said, that the speaker found it very difficult to decide what should be touched and what omitted. The grandest lesson of the Raja's life to this age clearly is his *life—long industry in study*; his incessant mental labor in a land where such labor is unfortunately as exceptional as it is rich in opportunity. Other speakers had touched on this point, and he would turn another leaf. He saw there an extended procession of the councillors and Governors of India, stretching through more than half a century; and down along that chain of men, that goodly company welcomed by all, taking hand after hand, and passing on from one to the other, natural, kindly, and quickening as a flash of pure electric light, he saw the Raja; the common link of all, the bond of all. From Lord Bentinck (or before him) down to Canning and Elgin and Lawrence; from Heber down to Bishop Cotton, State and church alike joined hands in him; and in his gentlemanhood and ready accessibility and sincerity, were made one. There was an element of affection and paternity in the never-jewelled, white-robed patriarch, which crowned and graced his other gifts, and made them fragrant, as did the *Bela* and the *Magnolia* those palace gardens, where he so loved to walk and talk with his friends. He had one gift higher and better than all the rest; it was the spirit of worship, the spirit if not of prayer yet of self-consecration to the Infinite, the inmost vital spirit of religion. The honored chairman had somewhat playfully called Radha Kanta an idolator. On this point

(said the speaker,) I have a special message, to such as think he worshipped idols. I almost hear him now, saying, "Tell them all; let them know the truth; show them what was the religion which sustained me in all my work." That handsome temple of Krishna which the Raja built within his grounds not many years ago is said to hold in its shrine an idol of the god, made of the nine most precious metals. I asked my venerated friend one day Raja, "do you worship that idol?" No:—*men* never worship idols," was his reply: "they are for our little ones." With a smile he added, "you give your children dolls?" I answered, yes; to play with, not to worship. "We give *our* children dolls," he continued, "until they grow big enough to worship without such help."—Then dear Raja if you never worship idols, what do you worship?—"My worship," he replied, "my religion, is *shalokkyo*, to be always in the same place with god; *Shamippo* to be drawing nearer and nearer to god; *Shajugio* to be in conscious communion with god; *Nirban*, to be lost in god, as a star in the morning light." This, (I said) "this, Raja, is my religion: I was taught as a Christian child by a Christian mother, to sing,

'Man is nought, is less than nought;'
'Thou, our god, art all in all.'

Thus, friends, was it made clear to me that Radha Kanta was no idolator, and, that what sustained him in his trials, and so largely redeemed him from his errors, rescued him from self-indulgence, held him nobly up through a long life and made him a man to be honored the world over,—was the very spirit and essence of all religion, the absolute religion of humanity, the soul's struggle toward the Infinite, its sustained and ever renewed communion with its creator and Father. I need not say what I would, if possible, have added to that undefined worship of the Omnipresent. I feel bound and charged to testify that the Raja's personal faith was not of the outward form, but of the inmost spirit. And he looked to the day when all castes and nations should be one in the same spirit. This appeared on many occasions, of which one example will now suffice. At the time of his magnificent celebration of Queen Victoria becoming Empress of India, the Raja was particularly struck with one figure that occurred in a published notice of his loyalty. The words are perhaps familiar to you. They are these; "out of an unknown antiquity there comes an unlooked-for wisdom in the fact that the gods, in the beginning, divided *man* into *men*, as the hand is divided into fingers, that it might be more helpful to itself. "That's it; that is the thing;" (said the Raja to me) "you have it exactly!" And he went on to say that something like a division of labor had clearly been ordained by God among all nations for the elaboration of the true religion for the world. Thus he has reached a height of real manhood, and of true influence as a scholar,—in India, England and America; and as a worshipper and thinker will be loved by a grateful posterity."

Babu Giris Chandra Ghose said :—

"The late Raja Sir Radha Kanta Dev was not only distinguished in literature and in politics, but he was besides the most innocent of men, his moral worth was superior to that of any one of his contemporaries. There are spots in the moon, but I defy any in that large assembly to declare that there existed the least taint or blemish in the character of the man whose memory we had met to honor. Essentially the most moral of men the chaste bent of his mind led him to resent as a personal grievance the law for the suppression of *sati*. The opposition was not the fruit of a selfish bigotry, but was dictated by motives the purest, and I fully believe that if the Raja had been born a woman as he was a man, and if the fates had so ordained that he should have been reduced to the hard destiny of a widow he would have cheerfully, yea exultingly mounted the funeral pile in order to mount to the Heaven of his fervid imagination. The chastity of his nature suggested the belief that the act for the abolition of *Sati* would be regarded as a downright grievance by his country-women and this belief urged him to the course he adopted. I cannot conclude without giving expression to a deep sense of gratitude for the earnestness and warmth with which the leaders of the bar and the missions and of native society have come forward to do honor to the memory of the greatest of modern Hindus."

Raja Sir Radha Kanta Dev Bahadur, K.C.S.I., left three sons, Kumar Mahendra Narayan Dev, Rajendra Narayan Dev, and Devendra Narayan Dev. The first left no male issue, the third left two sons, Brajendra Narayan and Surendra Narayan of whom the latter survives.

RAJA RAJENDRA NARAYAN DEV, BAHADUR.

Raja Rajendra Narayan Dev Bahadur, the second son of Raja Sir Radha Kanta Dev Bahadur, K.C.S.I., was born in the month of June 1815. He belongs to the Senior Branch of Maharaja Nava Krishna's family, and is the most senior in age of all the living members of the two branches. He received from Government the title and dignity of Raja Bahadur on the 30th April 1869, with the usual *Khilat* or robe of honor, jewels, sword and shield. The following extract from official papers bears on the subject of this title.

"Kumar Rajendra Narayan Dev is the only surviving son of the late Raja Sir Radha Kanta Bahadur, who, it is well-known, was one of the most remarkable and distinguished native gentlemen of the present century. He was thoroughly esteemed and respected by all classes of

the community not only for his learning, which indeed acquired for him an European reputation, but for the integrity and purity of his life. The Lieutenant-Governor is satisfied that the bestowal of a title on the son in recognition of the eminent merit of the father would be an act which would be thoroughly appreciated by the native community. Though of course he has not the merits of his father, the Lieutenant-Governor has reason to believe that he is in every respect deserving of the honor. His Honor would therefore recommend that the title of Raja Bahadur which has been conferred upon the representatives of the family for generations may be continued to the only surviving member, who is in every way fitted to the dignity."

The following is the Notification No. 593, (Political), dated 30th April 1869, published in the *Gazette of India*, 1st May, 1869.

"In recognition of the distinguished character and merits of the late Raja Sir Radha Kanta Dev Bahadur, K. C. S. I., and of the services rendered by his ancestors to the British Government the Viceroy and Governor General in Council is pleased to confer upon his son, Kumar Rajendra Narayan Dev, the title of "Raja Bahadur" as a personal distinction."

In 1870, Raja Rajendra Narayan was also by Government order exempted from attendance in Civil Courts. He is an orthodox Hindu and his earnest zeal in preserving the religion of his ancestors has endeared him to the Hindu community. He is a great admirer of Sanskrit scholars, and is the object of general love and respect for his courteous and social habits. He is the president of the *Kayastha Kula Sanga Rakshina Sava* and a member of the British Indian Association, and for sometime he was an Assistant President of the *Sanatan Dharma Rakshini Sava.* He has caused several tanks to be excavated in his Zamindaries, and instituted *patsalas* for affording elementary education to the children of his *Ryats.* He made a liberal gift of land in Calcutta, Kumartali, for the Burning Ghat, and is always ready to contribute liberally to all objects of public interest.

Raja Rajendra Narayan Dev Bahadur, aged 66 years, has an only son, named Kumar Girindra Narayan Dev, who is now serving Government as a Deputy Magistrate and Collector in Bardwan.

Junior Branch.

RAJA RAJ KRISHNA DEV, BAHADUR.

RAJA RAJ KRISHNA DEV BAHADUR, son of the Maharaja Nava Krishna Dev Bahadur, was born in A.D. 1782. He was only 15 years old when he lost his father, and as heir to the vast wealth and an extensive estate he lived like a prince or *Umrao*. On the occasion of his marriage in 1791, the Governor General, the Commander-in-Chief, and the other high officials joined the marriage procession, and the 4,000 sowars, &c., whom the Maharaja Nava Krishna Bahadur had the privilege of retaining in his service contributed to the pomp and pageantry with which the event was celebrated.

Raja Raj Krishna Bahadur was exceedingly handsome and an excellent rider. He was a good Bengali, Hindi, and Persian scholar, and the best patron of his time of music and Sanskrit learning. His munificence and magnanimity were also unbounded. He wrote a book in Bengali on the genealogy and marriage connections of the *Kulin Kayasthas*, called the *Kula Pradipa*. He had also written in both Urdu and Persian, the "Dewan Raja" and "Masnavi Raja," and took great interest in all social movements. He caused to be erected two bathing *ghats* on the river-side, and made a gift of lands to Government for the Custom House and Police *Thanas* in Calcutta and land for more than three miles in length for constructing the Barrackpore Road. He excavated 100 tanks at different places, and also a large *Khal* from Khardah to Natagar.

The title of Raja Bahadur was conferred on him after the death of his father by the Hon'ble Sir John MacPherson, the then Governor General of India. Raja Raj Krishna Bahadur died at the age of 42 years in the month of August 1824, A. D., leaving behind him eight sons, *viz.*, Siv Krishna, Kali Krishna, Devi Krishna, Apurva Krishna, Madhav Krishna, Kamal Krishna, Narendra Krishna, and Jadavendra Krishna, of whom we notice the lives of the second, fourth, sixth and seventh whose accounts we have been able to collect.

RAJA KALI KRISHNA DEV, BAHADUR.

RAJA KALI KRISHNA DEV BAHADUR, was the second son of Raja Raj Krishna Bahadur. In the year 1833, he was created Raja Bahadur

by Lord William Bentinck, the then Governor General of India, who honoured him also with a gold medal and a *Khilat*. After the demise of his illustrious cousin Raja Sir Radha Kanta Dev Bahadur, K. C. S. I., he upheld the dignity of the Hindu religion and promoted its interests. He translated into Bengali, Rasselas, Gay's Fables, and several other works. Her Majesty the Queen and Empress of India favoured the Raja with an autograph letter, to which was appended her sign manual in appreciation of his successful translation of the great Sanskrit work the *Maha Nataka*, which, with permission he had dedicated to Her Majesty. The Emperor of Germany, the Emperor of the French, His Majesty the King of Belgium, His Majesty the Emperor of Austria, and the King of Oudh, honoured him with gold medals in recognition of his high attainments in the Sanskrit language. His Majesty the King of Nepal also created him a Knight of the Gurkah Star.

Raja Kali Krishna Bahadur was a corresponding member of the Royal Asiatic Society of Great Britain and Ireland and of Paris. He was a fellow of the Calcutta University, a Justice of the Peace for the town of Calcutta, a Governor of the Mayo Native Hospital, a Manager of the Government Bethune Female School and President of the *Sanatan Dharma Rakshini Sava*.

Raja Kali Krishna Bahadur died at the age of 66 years in the Holy City of Benares on the 11th April 1874, leaving three sons, Raja Harendra Krishna Bahadur, Kumar Uday Krishna Bahadur and Kumar Amarendra Krishna Bahadur.

KUMAR APURVA KRISHNA DEV, BAHADUR.

KUMAR APURVA KRISHNA DEV BAHADUR was the fourth son of Raja Raj Krishna Bahadur and a grandson of Maharaja Nava Krishna Bahadur. He was a Persian scholar and had a knowledge of English and Sanskrit, besides considerable merit as a poet. He obtained the honor of Knighthood from the King of Spain. He carried on a constant correspondence with several of the European nobles and men of letters. He was upright in his behaviour and social in manners and of frugal habits. He died in 1867, leaving two sons, Kumar Krishna and Upendra Krishna.

MAHARAJA KAMAL KRISHNA DEV, BAHADUR.

MAHARAJA KAMAL KRISHNA DEV BAHADUR is the sixth and the eldest surviving son of the late Raja Raj Krishna Dev Bahadur of Savabazar. He is at present the head of the Junior Branch of the Savabazar Raj family. He was born in September 1820, A.D., and received his education in the late Hindu College. After leaving College he gave himself up to literary pursuits and Hindu theology was his favourite study. The two Bengali Newspapers "Gunakar" and "Bhaskar" which were conducted under his auspices, were chiefly written by him, and he became a good Bengali writer. He is a man of strong common sense and is well-known for his honourable feelings and a charitable disposition. As instances of his liberality, we may state, that he has created a perpetual fund in the District Charitable Society for the maintenance of twelve Hindu widows. He has given land for the construction of a road in the District of Tippera and a building for the accommodation of the Khardah Charitable Municipal Dispensary, and has contributed a sum of Rs. 2,000, to the Building Fund of the Mayo Hospital, besides an annual subscription. A donation of Rs. 2,000 has been given by him to the Indian Science Association, and he pays regularly a monthly subscription of Rs. 25. He pays also an annual scholarship to the boys of the Oriental Seminary, and has offered a donation of Rs. 2,000 towards its building fund. His munificence during the famines of 1866 and 1874 deserves special notice. On the former occasion he opened an *Annachatra* in his house at Savabazar on an extensive scale, and besides gave subscriptions, utensils, clothings, and blankets; and on the latter occasion he opened a Relief House in his Khardah Garden, and gave a subscription of Rs. 10,000 to the Central Relief Fund. He has also given Rs. 2,200 to the Indian Famine Fund.

In recognition of the loyalty which has characterised the Savabazar Raj family since the commencement of the British sway and his liberality as a Zamindar; His Excellency Lord Lytton the Viceroy and Governor General was graciously pleased to confer on him the title of "Raja" as a mark of personal distinction on the grand occasion of the Imperial Assemblage, held at Delhi on the 1st January, 1877.

At the Darbar held at Belvedere on the 14th August 1877, His

Honor the Lieutenant-Governor of Bengal presented to him the following *sannad:*

"RAJA—The title of Raja which you have always enjoyed as a matter of courtesy and by popular recognition, has now been fully conferred upon you in recognition of your liberal support of every measure for the benefit of your countrymen. Your donations to the public charities of Calcutta have been munificent, you have also given largely of your wealth in support of dispensaries, schools, roads, and other objects of public interest in the interior. I need only instance your magnificent donations of Rs. 10,000 to the Central Relief Fund of the late Bengal Famine, of Rs. 2,000 to the building fund of the Mayo Hospital —a hospital erected for the benefit of your poor countrymen, and of Rs. 1,000 to the Bardwan Fever Relief Fund. No subscription has ever been raised in Calcutta to which you have not most willingly contributed, and have thus maintained the reputation for generosity of one of the oldest families of Calcutta."

The title of Maharaja was also conferred on him by His Excellency Lord Lytton, the late Viceroy and Governor General, on the 23rd February 1880 and the investiture took place at Belvedere on the 31st March 1880, on which occasion a *sannad* and a *Khilat,* consisting of a large-sized diamond ring, &c., were presented to him

The Maharaja as Zamindar of Parganna Gangamandal, in Zilla Tippera, Bengal, rendered assistance to Government at the time of the Sepoy Mutiny of 1857. He has two sons, *viz.*, Kumar Nil Krishna and Kumar Binay Krishna; and on the occasion of their marriage ceremony His Excellency the Commander-in-Chief, His Honor the Lieutenant-Governor of Bengal, the Chief Justice and several other respectable European and native gentlemen were present.

MAHARAJA NARENDRA KRISHNA DEV, BAHADUR.

MAHARAJA NARENDRA KRISHNA BAHADUR was the seventh son of Raja Raj Krishna Bahadur. He served Government for sometime as Deputy Magistrate and Deputy Collector in several districts and afterwards resigned the public service. He is a Vice-President of the British Indian Association, and a Commissioner of the town of Calcutta. He takes an active part in every public meeting and is foremost in every movement for the social, moral, and political improvement of his countrymen. He was a member of the Viceregal Council

He first received from Government the title of Raja Bahadur and subsequently the title of Maharaja at the Imperial Assemblage, held at Delhi on the 1st January 1877, together with a medal and robes of honor. At the Darbar held at Belvedere on the 14th August 1877, His Honor the Lieutenant-Governor of Bengal presented to him the following *sannad*:—

"MAHARAJA—The title of Maharaja, of which I now present you the *sannad*, has been conferred upon you as a representative of an old and highly respectable family of Bengal, and in recognition of your public service as a member of the Governor General's Council and a Municipal Commissioner."

The Maharaja is an exceptionally good English scholar, and is of excellent character. He is highly esteemed by both the European and Native communities, and has always been forward in contributing liberally to almost all charitable institutions and public funds.

The Maharaja has seven sons, of whom the second Kumar Gopendra Krishna, M. A. B. L., is serving Government as Deputy Magistrate and Deputy Collector of Baharampur, Bengal.

RAJA HARENDRA KRISHNA DEV, BAHADUR.

RAJA HARENDRA KRISHNA DEV, BAHADUR, is the eldest son of Raja Kali Krishna Dev, Bahadur. He entered the service of Government in March 1851 as a Deputy Magistrate, and served in various districts in the Province of Bengal, and had reached in course of promotion the first grade of the Subordinate Executive Service. His services on several occasions have been acknowledged by the Lieutenant-Governors of Bengal, and, in 1866, he was appointed a member of the Bengal Legislative Council. He received from Government the title of "Raja Bahadur" on the 4th June 1874, and is at present a fellow of the Calcutta University, and a Member of the Faculties of Art and Law. Raja Harendra Krishna Bahadur has now retired on pension from the Government service. He has two sons.

Two Other Eminent Men connected with the Savabazar Raj Family.

RAJA SITA NATH BOSE, BAHADUR.

RAJA SITA NATH BOSE, BAHADUR was the son of Babu Madan Mohan Bose, a Kulin Kayastha of Krishnaghar. He was a grandson

by the daughter's side of Braja Mohan Dev, the nephew of Maharaja Nava Krishna Dev Bahadur, by whom he was maintained and educated.

Raja Sita Nath commenced his services under Government in the judicial line as a Munseff. He afterwards became the Superintendent of the Government Toshakhana, in this capacity he discharged his duties with such energy and prudence, that he soon gained the esteem of his superiors; and when the estate of the present Nawab Nazim of Bengal was during his minority being mismanaged by the wicked intrigues of his Muhammadan courtiers, Raja Sita Nath Bose Bahadur was selected and deputed as Dewan to the Nawab Nazim. By his ability and strict economy he put the Nizam's estate into order, and received the title of "Raja Bahadur" and a *Khilat* from Government. Sometime before his death he retired from service to enjoy the fruits of his life's labour. He left only a daughter as heiress of his property and representative of his family.

RAJA PRASANNA NARAYAN DEV, BAHADUR.

RAJA PRASANNA NARAYAN DEV, BAHADUR, was the eldest son of Sri Narayan Dev, and a great grandson of the eldest brother of Maharaja Nava Krishna Dev, Bahadur.

He commenced his services under Government as a Deputy Superintendent of the Toshakhana attached to the Office of the Secretary to the Government of India, Foreign Department, but for his intelligence and integrity he was soon promoted to the office of the Superintendent, which was vacated by his cousin, Raja Sita Nath Bose, Bahadur.

Raja Prasanna Narayan, Bahadur, by his great intelligence and honesty, secured for himself the high approbation of the Governors General, Lords Ellenborough and Hardinge, and the good opinion of the then-several Chief Secretaries, Sir Herbert Maddock, the Hon'ble Mr. Thomason, Sir F. Currie and Sir Henry Elliot; who equally bore testimony to his great and rare merits and good qualities. The high character of Raja Prasanna Narayan, Bahadur, obtained for him the honorary distinction of Rai Bahadur from Government in the year 1847, and eventually the title of "Raja Bahadur" was also conferred upon him.

The Right Hon'ble Lord Hardinge Governor General of India, recorded his opinion as follows, about the character and qualification of Raja Prasanna Narayan Dev, Bahadur:

Calcutta, 3rd January, 1848.

"I have great pleasure in recording my sense of the excellent services of Raja Prasanna Narayan Dev, Bahadur, the Superintendent of the Toshakhana. This officer accompanied me in 1845 to the North-West Frontier as the head of his Department, and I have, on several occasions, stated in public *Darbar* and elsewhere my approbation of his services. During the Campaign of the Satlej and the whole period of my sojourn in the Upper Provinces, and especially on the occasion of my visiting Lahor, very responsible duties devolved on the Rai, and they were always performed to my satisfaction.

I last year conferred on the Rai Bahadur his present title which was notified in the Government Gazette, and in consideration of his great merits, his excellent personal character, and his highly respectable family and connection, I think him quite worthy to be advanced to the rank and title of Raja.

In reference, however, to his present employment it would probably be more expedient that the bestowal of this title should be deferred till his retirement from office.

I give the Rai this note of my opinion of his official services and merits as a mark of my personal esteem, and it is my intention to present him with a gold medal with a suitable inscription which I shall send to him from England."

(Sd.) HARDINGE.

On the death of Raja Sita Nath Bahadur, the Dewanship to the Nawab Nazim of Bengal became vacant, and at the recommendation of Government, the post was conferred upon Raja Prasanna Narayan Dev, Bahadur, who held it with great credit and effected a great many changes (which were approved of both by the Government and the Nawab) to rescue the Nizamat from the ruinous consequences of past mismanagement.

With the permission of His Highness the Nawab Nazim of Bengal,

Raja Prasanna Narayan Dev was temporarily employed in 1859, as Honorary Assistant Secretary to the Government of India, Foreign Department, to accompany His Excellency the Governor General to Lucknow and Cawnpore. Raja Prasanna Narayan did not live long to enjoy the honors he received from Government. In 1870, he died leaving two sons, Kumar Jogendra Narayan and Kumar Jatindra Narayan, of whom the former died in 1879.

XXVIII.—THE SEN FAMILY OF KALUTOLA.

A PECULIAR interest attaches to the Sen Family of Kalutola, formerly of Gouriffa, situated in the 24-Pargannas District, but lying opposite the town of Hughli. Its chief title to public notice lies in the facts that it rose to distinction by its connection with the cause of literature, education and social progress, and that it continues to be attached to the same cause with more than ordinary interest even in its third generation, since its foundation. In the ancient Hindu social system, while the Brahmin caste constituted the hereditary priesthood, the Baidyas or physician caste almost formed a literary class, and it was not surprising that the Baidya family of the Sens of Kalutola, should have taken to literature so largely as a vocation. Like the Dattas of Ram Bagan, the Sens have become a literary family, and like the Dattas, the Sen's have been often selected to fill places of the highest rank under the Government, by whom they have been held in great estimation for their peculiar probity.

The first member of the family, who made a figure, under the British Government, was the late Ram Kamal Sen, popularly known as Dewan Ram Kamal Sen, the second son of Gokul Chandra Sen, who had acquired a peculiar reputation for his attachment to the Baisnavas, and for his rigid practice of the religious austerities of the sect. The case of Ram Kamal Sen was another bright instance of the distinction which waits upon natural intelligence and strict probity, well directed and well employed. Born at a time when the present system of education had hardly been perhaps conceived, Ram Kamal availed himself of the limited opportunities which were then accessible

for the cultivation and pursuit of the English language and literature. By diligent study under the few men who were capable of imparting even elementary English education, he acquired such a proficiency in the English language that he spoke and wrote it with more than ordinary credit for his time. To his own exertions it is mainly owing that he rose to distinction. Entirely a self-made man of an ancient stock that, in the vicissitudes of time, had sunk into comparative poverty, he raised himself by his talents and his character for integrity from the obscure post of a compositor to the responsible office of Dewan to the Bank of Bengal, at a time when the Government held the largest interest, and took the most active part in the management of the Bank. A rigid Baisnav like his father Gokul Chandra, who was a Sheristadar in the Hughli Court on a salary of Rs. 50 a month, Ram Kamal was naturally of a religious turn of mind, and continued to the end of his life an orthodox Hindu; faithful and true to the religion of his fathers. But his orthodoxy was such that while firm and unyielding in his adherence to his own religion, he freely entered into European society, in which he was at least held in real respect. Nor did this orthodoxy prevent him from appreciating the great value of those parts of the Western system of principles and practice, which were calculated to revolutionise and regenerate Hindu society to new and improved forms of life. A thorough Bengali and exceptionally good English scholar, he cheerfully came forward with his great practical knowledge to become the pioneer of progress in Bengal. With that earnestness and zeal, which give vitality to enlarged and thoughtful minds, he took a leading and active part in the promotion of all projects for the advancement of the people of Bengal in the path of progress opened out to them by the Government. Prominently connected with most Societies and Committees which existed in his day, he was an active member of the Committee of Management of both of the Hindu and Sanskrit Colleges, and became in time identified with the cause of Native Education in Bengal. So well-known was his great experience of the management of educational institutions and so catholic his sympathy with the cause of education that, though a Native, he was specially selected to sit on the Committee which directed

the affairs of the Parental Academic Institution, since merged in the Doveton College, then as now, the Institution for the education especially of European and Eurasian youths of the middle classes. But his services in the cause of education were not confined simply to precepts, but were practically testified by his contributions to the Journals of the Asiatic Society of Bengal and the Agricultural and Horticultural Society of India, and particularly by his well-known Bengali and English Dictionary. His desultory writings in the Asiatic Society's publications and the introduction to his Dictionary will give a tolerably fair idea of the great progress he had made, almost unassisted and by his own exertions, towards a mastery of the English language. Though his memory, enriched by rare qualities of mind and heart, will not soon fade away, it is likely to be long associated with the name of Horace Hayman Wilson, late Boden Professor of Sanskrit in the Oxford University with whom for the best years of his life, and till the day of his death, he had been on terms of the most intimate and confidential friendship. Ram Kamal Sen had very rightly appreciated the true value of the Western system of education, and had, therefore, applied the whole powers of his mind to its diffusion among the people of Bengal. It is generally to his credit that though his official position should have bent his tastes and inclinations to monetary and commercial affairs, his unostentatious patriotism should have urged him on to devote his enforced leisure and the great weight of his personal influence to the advancement of the cause of education, so little in unison with his regular pursuits.

Ram Kamal was born on the 15th March, 1783. He left his native village of Gouriffa, and began his career in life on the 19th November, 1800. He was engaged in December, 1802, with Mr. Namey, Clerk to Mr. Blacquire, the Magistrate of Calcutta. In December, 1803, he married and, shortly after, took service under Mr. Blechynden, the Government Architect. In July, 1804, he entered the service of Dr. Hunter, and in the same month, was placed in charge of the Hindustani Press. His first connection with the Asiatic Society commenced in November, 1806, and he took charge of the Native Hospital at Chadney in November, 1808. He began to work for Dr. Horace Hayman Wilson

in March, 1811, and entered into employment under Lieutenant Ramsay in the Fort William College in 1812.

Ram Kamal was one of the Directors of the Hindu College, or the *Vidyalayah*, as it was then called, with Rajah Gopi Mohan Deb, Babu (afterwards Rajah Sir) Radha Kanta Deb, Babus Dwarkanath Tagore, Srikissen Sing, Guru Prosad Bose, Shib Chundra Sircar, and Russomoy Dutt, and Messrs. David Hare and J.C.C. Sutherland. He was also a member of the Managing Committee of the College, and an Honorary Member of the Committee of Public Instruction, with the Hon'ble T. B. (afterwards Lord) Macaulay. It is worthy of note that Mr. Macaulay very generally concurred in Ram Kamal Sen's views as regards the best measures which should be adopted for furthering the cause of Native education. He was also a Member of the Council of Education in which the Committee of Public Instruction was merged, and, we believe, acted as its Secretary for a time. He was also Secretary and Superintendent of the Sanskrit College, an office held successively by Professor H. H. Wilson, Captain Price, Captain Marshall and Captain Troyer. With Babu Dwarka Nath Tagore and other friends of Native education, he was also a Member of the Calcutta School Book Society. He was also one of the Governors of the Native Hospital with Rajah Nursing Chundra Roy, Babu Dwarka Nath Tagore, Mr. Rustomji Cowasji and others. He was also Native Secretary and Collector to the Asiatic Society, and the only Native Member of the Committee of Papers. He was also Native Secretary to the Agricultural and Horticultural Society of India, and with Rajah Radhakant Deb and Babu Dwarkanath Tagore he was a Native Member of several Standing Committees of that Society, of which he eventually became a Vice-President with Rajah Radhakant. The Asiatic Society and the Agricultural and Horticultural Society were the only two literary and scientific associations of that time. He was a co-laborer with Dr. Carey in the Agricultural and Horticultural Society, to the "Transactions" of which he contributed a valuable paper on the "Manufacture of Paper in India," which is very freely quoted in Babu Hem Chunder Kerr's Report on Jute.

Ram Kamal was a man of such unbounded public spirit that it is

impossible to name any association existing in his time, in which he did not take an active part in promoting the welfare and advancement of his countrymen. On the establishment of the Calcutta District Charitable Society he circulated an address among the wealthy Native gentry, asking them to come forward to the support of such a benevolent and useful institution, and for this and other services he was appointed its Vice-President. As a practical proof of his earnest sympathy for the poorer classes of the city, he gave the District Charitable Society a piece of land for the Alms House. He was also a Member of the Landholders' Society, the only political organisation then existing, started, we believe, chiefly through the efforts of Babu Dwarkanath Tagore and several non-official European gentlemen of note, and supported by both European and Native Members. In this respect it was quite on a different footing from the present British Indian Association, which is now composed only of Native noblemen and gentlemen. He was also a Member of the Municipal Committee, appointed by Lord William Bentinck, at the recommendation of Dr. Ronald Martin; and many sanitary improvements in the city owe their origin to his wisdom and foresight, and the practical wisdom of Dr. Issac Jackson. Not the least benefit, which that Committee conferred on the local community, was their recommendation, subsequently adopted, for the establishment of the Fever Hospital, now more generally known as the Calcutta Medical College Hospital, perhaps the largest similar Institution in India.

It was not only that he distinguished himself as a most earnest advocate and friend of Native education; but at a time when few took interest in such questions, he strongly urged the development and improvement of agriculture, gave the support of his influence to the first political association formed in this country, and took such an accurate view of the sanitary wants of Calcutta, as is remarkable, coming from a layman.

The Agricultural and Horticultural Society of India thus lamented the death of Ram Kamal :—" Among the Members who have been taken away from the Society by death, Ram Kamal Sen, may, perhaps, be reckoned as the foremost whose loss is to be deplored. Connected

with the Society very shortly after its formation, he was one of the few of its remaining original Members. For several years he held the post of Native Secretary and Collector, and at a more recent period he was a Vice-President of the Institution. The good example he set his countrymen, and, that too at a time when they gave little or no attention to any matters connected with the welfare of the country, is deserving of much praise. In his regular attendance at the monthly meetings, and in the lively interest he took in agricultural pursuits, the Society regrets to find that he stood almost alone among the Native Members of the Institution."

Five days after Ram Kamal's death, *i. e.*, on the 7th August, 1844, a meeting of the Asiatic Society of Bengal was held under the chairmanship of the President, the Hon'ble Sir Edward Ryan. We make the following extract from the Proceedings of the Society for August, 1844 :—

The Secretary announced with deep regret to the Society the death of an old and highly talented associate, and formerly a valuable servant of the Society, Dewan Ram Kamal Sen, a gentleman not less distinguished for his great attainments, his enlightened views, his steady attachment to the cause of education, and his untiring energy and industry in every good and useful work by which the community, Native or European, could be benefited than by his modest and even retiring character and extensive charity.

The friend and correspondent of Mr. Colebrooke, Professor Wilson, Mr. W. B. Bailey, and many other gentlemen formerly connected with India, he was known in Europe as here, as one possessing not only great acquirements in the literature of his country, but an ardent desire to see its children regain their ancient place amongst the families of the human race; and towards this noble end, for a whole life were his strenuous endeavours directed. Perhaps, indeed, with too much zeal; for there is reason to believe, that he fell a sacrifice to over-exertion in study, super-added to the labours which his highly responsible situation of Dewan of the Bank of Bengal, necessarily imposed upon him.

The Hon'ble the President proposed, and it was agreed to *nem diss* that a letter of condolence expressing the deep regret of the Society should be addressed to his family.

TO BABU HARI MOHAN SEN.

SIR,—I am desired by the Hon'ble the President and Members of the Asiatic Society to convey to you, and request that you will express to the other

members of the family of your late father, the deep and unfeigned regret with which the Society has learnt his decease.

They cannot, Sir, on such an occasion refrain from testifying to you and his relatives and friends the high esteem which his literary acquirements, his steady advocacy of the cause of Native education, his many private and public virtues, and his long and valuable services to the Society had won for him from its Members, and from every friend to literature and science, both in India and in Europe, to whom he was known; nor will the Society cease to cherish his name, and to deplore his loss, as one of the most distinguished and most deeply lamented of their associates.

I am, &c.,

MUSEUM, 9th *August*, 1844.

(Sd.) H. TORRENS,
Vice-President and Secy., Asiatic Society.

The *Friend of India*, (15th August, 1844,) then edited by the late Mr. John Clarke Marshman, contained the following obituary notice of the late Dewan Ram Kamal Sen:—

During the past week, the papers have announced the death of Ram Kamal Sen, the Dewan or Treasurer of the Bank of Bengal. The elevated position which he had attained in the Native community of Calcutta, and the great influence which he enjoyed among his own countrymen, seem to demand more than a mere passing notice of his decease. Of the Native gentlemen who have raised themselves to eminence in the Native society of Calcutta, by the acquisition and distribution of wealth within the present century, Ram Kamal Sen will be freely acknowledged as the most remarkable. Others have risen from equal obscurity to greater wealth, but none have been distinguished for their intellectual attainments. Bishonath Mutilal, lately the Dewan of the Salt Golahs, began life with eight Rupees a month, and is generally understood to have amassed twelve or fifteen lakhs of Rupees before he was required to relinquish his office. The father of Babu Asootosh Deb, the founder of that wealthy family, served a Native master at five rupees a month, before he became a clerk in the late firm of Fairlie, Fergusson & Co., in whose employ, and also in that of the American merchants—who named one of their ships after him, Ramdulal Day, he accumulated a colossal fortune. The present dictator in the money market, the Rothschild of Calcutta, Muti Babu, began his career with the humble salary of ten Rupees a month. Ram Kamal Sen also was the architect of his own fortune, and began life as a compositor in Dr. Hunter's Hindustani Press at eight Rupees a month, and though he is said to have bequeathed a smaller sum to his family than the accumulations of any of the Native gentlemen we have mentioned—

no report carries his fortune beyond ten lakhs—yet he has attained a more solid renown, from his connection with the progress of knowledge and civilization among his own countrymen, of which he was one of the most strenuous and distinguished promoters.

He did not long continue in the subordinate situation of a compositor in the Printing Office. He attracted the notice of Dr. Wilson, now Professor of Sanskrit in the University of Oxford, who discovered his natural abilities and his thirst for knowledge, and took every opportunity of bringing him forward. His first promotion, we believe, was to some subordinate situation in the establishment of the Asiatic Society, which introduced him to the notice of some of the most distinguished members of European society. He had early applied with diligence to the acquisition of English, which he spoke with considerable fluency. At the time we allude to, a good colloquial knowledge of English was rare, and the possession of it was a sure passport to distinction. Ram Kamal Sen came to be recognized as a leading man in the small band of enlightened Natives in Calcutta. On the establishment of the Calcutta School Book Society, he was placed on its Committee, and materially assisted its operations by the compilation and translation of several useful works. When the Hindu College was set on foot the year after, the organization of it was in a great measure entrusted to him, through the recommendation of his constant patron, Dr. Wilson. Here he had an opportunity of indulging his ardour for the spread of knowledge among his own countrymen, and of exhibiting his natural aptitude for managing the complicated details of business. His position in this institution materially improved his standing in Native society, and laid the foundation of that influence which he subsequently acquired. Three years after the establishment of the Hindu College, he projected the publication of an English and Bengali Dictionary in conjunction with Mr. Felix Carey, the eldest son of Dr. Carey, but his death in 1822, before a hundred pages of the work were printed, suspended its further progress. It was, we believe, soon after this undertaking, that Ram Kamal Sen was placed at the head of the Native establishment of the Mint by Dr. Wilson, the Assay Master. This highly responsible and lucrative appointment raised him to great distinction, and his mansion in Colutolah became the resort of the wealthy and the learned, and the fame of his greatness was spread far and wide through Bengal. In 1830, he resumed the project of the Dictionary, and, with great personal labour, completed the undertaking, and carried through the Press a quarto volume of 700 pages. It is by far the fullest and most valuable work of its kind which we possess, and will be the most lasting monument of his industry, zeal, and erudition. It is probably the work by which his name will be best recognized by posterity.

After the departure of Dr. Wilson to England, he quitted the service of Government, and accepted the office of Native Treasurer of the Bank. Some

months back, his constitution began to exhibit symptoms of that decay, which had been accelerated, we have no doubt, by the extraordinary personal labour to which he submitted, and which had been one of the main instruments of his elevation; and he expired about a fortnight ago, at his family residence in the country, opposite the town of Hughly.

There is scarcely a public Institution in Calcutta, of which he was not a Member, and which he did not endeavour to advance by his individual exertions. He was on the Committee of Papers of the Asiatic Society; he was a Vice-President of the Agricultural Society; he was one of the Committee of the Calcutta School Book Society; he was a Manager of the Hindu College. He was equally honored in the European and the Native community, and had long been considered as one of the most eminent and influential Natives of the metropolis. Though he continued through life to maintain the principles of a rigid, and in some respects, of a bigoted Hindu,—for he was never in advance of his creed—to him belongs the merit of having taken a leading part in the efforts which were made for the diffusion of knowledge among his own countrymen, at the period when Lord Hastings, for the first time, repudiated the idea that the ignorance of the people was the firmest safeguard of our empire. He was one of the chief instruments in the establishment of those institutions which have diffused European science among the Natives, and so greatly raised the tone of Native society.

On the death of Ram Kamal, the following letter was addressed by Professor Horace Hoyman Wilson to his son, Hari Mohan Sen:—

East India House,

London, 2nd November, 1844.

The accounts I had received from Dr. Grant and Mr. Piddington of the state of Ram Kamal's health had prepared me in some degree for the melancholy result which your letter announces, and which I most sincerely lament. The confidential intercourse of many years had made me thoroughly acquainted with my late friend's merits, and his tried worth had secured for him my esteem and affection. A more sound and sterling character the society of Calcutta, Native or European, never boasted. The good of his country, the elevation of his countrymen, were the great objects of his life, but he never made a parade of his public spirit, and rather shrank from, than courted notice. While honestly and earnestly labouring for the advancement of the rising generation, he was not in a hurry, he did not wish to precipitate changes, but to let them develope themselves gradually and safely. Hence he was somewhat less popular than several of his more ardent and ambitious associates; and was only appreciated, as he deserved to be, by those who knew him: of these I was proud to be one, and from my opportunities

of observation, which were more close and constant than those of most of his friends, I know that he was from first to last the most efficient, though not the most obtruding, friend and promoter of Native improvement.

My acquaintance with Ram Kamal commenced towards the end of 1810. He was then in the service of Dr. William Hunter, and, amongst other duties, was the managing man of the "Hindustani Printing Press," of which Dr. Hunter was the principal proprietor. At that date Dr. Leyden and myself joined Dr. Hunter in the property; and when that gentleman and Dr. Leyden went to Java early in 1811, they left the Press under my charge nominally at least, for I was a young man little acquainted with the business of printing, and the real conductor and superintendent was Ram Kamal. Dr. Hunter and Dr. Leyden both died in Java, and the Press came almost entirely into my hands. I was joined by Captain Roebuck, Ram Kamal continuing to conduct, to our entire satisfaction, all the business details until 1828, when the establishment was transferred to other proprietors. He was also at the same time Sircar to the Asiatic Society, of which I was Secretary, and these duties and occupations brought us daily and hourly together, and afforded me every opportunity of knowing his ability, integrity and independent spirit. I esteemed and loved him, and trusted him with the management of my private affairs, which benefited by his regulation of them much more than by my own. We had many objects in common. Although he had not had time to make much advance in Sanskrit, he was deeply interested in the language and literature, and in its professors. He was an excellent Bengali scholar as you know, and these acquirements and his connexion with the Asiatic Society, of which he eventually became the Native Secretary, fostered in him that love of knowledge, which was one of the peculiarities of his character. In the course of time, he became Dewan of the Mint; and about the time I left Calcutta, Cashier of the Bank. I left India in 1833, a period of twenty-three years, therefore, had passed since I have first known him, and during the whole of that time I found him uniformly and consistently intelligent, indefatigable, upright, and calm. I never for one instant saw him slow of comprehension, weary of labour, discomposed or angry; and I never had, nor do I believe any one connected with him ever had, a momentary doubt of his probity, nowithstanding the large pecuniary interests which were in his keeping. His labour in the Mint was at most times intense, for ten and twelve hours a day, yet he was always cheerful and alert, and truly placed his happiness in the faithful discharge of his duty. To me he was of infinite value as an adviser in all my intercourse with his countrymen, and as a colleague upon whose judgment and discretion I could always implicitly rely, and whose personal regard and just appreciation of my motives secured me his assistance and support. This was especially the case in the management of the Hindu College, of which, as well as myself, he was an active Member. In short, in the Press, in the Asiatic Society, in literary pursuits, in public and private business, in the Mint, in the College, we were constantly united;

and it must ever be a subject of grateful recollection to recall the long and uninterrupted cordiality with which, through so many years, our objects were the same. There were very few persons in Calcutta from whom I felt it so painful to part as from my friend, Ram Kamal Sen, and it was some, though an inadequate, compensation to maintain with him a correspondence upon subjects, in which we still continued to take a common interest. I always looked for his letters with impatience, and valued them not only as proofs of the same activity of mind by which the writer was distinguished, but as evidences of undiminishing regard. It is some comfort to know that it continued unimpaired to the end of his existence, and I shall cease to remember him with affection and esteem only when I also cease to be.

In the above review of my long and intimate connexion with Ram Kamal, I have indulged my own recollections. I will endeavour to send you next month a more connected statement of what I know of his useful and honorable public career.

Your sincere friend,

(Sd.) H. H. WILSON.

The connected statement, promised by Professor Wilson in the above letter, of Ram Kamal's useful and honorable public career, is unfortunately not forthcoming.

In *Maunder's Biographical Treasury; a Dictionary of Universal Biography*, Fifth Edition, published, in 1845, by Longman, Brown, Green and Longmans, the following short notice appears of the late Dewan Ram Kamal Sen. The only other distinguished Native of India, of whom a short biographical sketch is also given in its pages, is the late Rajah Ram Mohan Roy :—

Ram Kamal Sen, a Hindu of superior attainments, indefatigable industry and great influence, was the Dewan or Treasurer of the Bengal Bank. He was originally a compositor at the Hindustani Press of Dr. Hunter, and may be truly called the architect of his own fortune. His endeavours to disseminate useful knowledge were both zealous and well-directed, and throughout his whole career he proved himself to be an active promoter of every institution in Calcutta that had for its object the advancement of European science, or the intellectual progress of his countrymen. Died, August, 1844.

This brief sketch of the eminent man, who left his mark not only on his own time, but also on succeeding generations by the good

work he had done for the moral, social, and intellectual advancement of his countrymen, would be incomplete on two most important points, if due prominence were not given to his strong feeling of religion and to the simplicity of his habits. Ram Kamal was a *Vaishnava*, and his invariable practice was to sit every morning amid a perfect grove of *Tulsi* plants, sacred to Vishnu, and to perform his daily prayers, at which he was punctual, never allowing any business arrangement, however pressing, to distract him or take him away from the charge of this duty, so pleasing to him above all other duties. Among the archieves of his family have been found some manuscript-prayers and hymns, composed by him which abound with high devotional fervour, and show the intensity of his love for the Common Father of mankind. Of a piece with his strong religious disposition, were his personal habits. A strict vegetarian, he was also strictly abstemious, living actually on only one real full meal a day. In the evenings, he partook of some light refreshments in the shape of simple sweetmeats with a cup or two, and sometimes three cups of tea, of which he was very fond. On his return from work, he used in his Manicktollah Garden to cook his own vegetable diet with the help of his servants, or superintend its cooking, quite as much probably from a disposition to self-humiliation as from a wish to be assured that his food was strictly in accord with the tenets of pure Hinduism.

Ram Kamal Sen had two brothers, *viz.*, Madan Mohan Sen, the eldest, and Ram Dhone Sen, the youngest. Madan Mohan was Dewan of the Army Clothing Agency at Calcutta. His eldest son, Govinda Chandra Sen, was for many years Assistant Secretary to the Committee of Public Instruction. This Committee was replaced by the Council of Education to which he was also Assistant Secretary. On his father's death he succeeded him in the Army Clothing Agency. He was a large Zemindar, having at one time been the owner of Halishahar Parganna. He was a Justice of the Peace for Calcutta, and was for some time Vice-President of the Agricultural and Horticultural Society, and a Member of the Committee of the British Indian Association. He was one of the chief men connected with the Calcutta Branch of the Bank of Hindustan, China, and Japan, now defunct.

Madu Sudan Sen, the now surviving son of Madan Mohan, is the Khazanchi of the Agra Bank.

Ram Dhone Sen, the youngest brother of Ram Kamal Sen, was a Deputy Collector. An exceptionally good Persian scholar, he was the author of an excellent edition of English and Persian Dictionary. His eldest son, Madhav Chandra Sen, was formerly Assistant Khazanchi of the Bank of Bengal, but succeeded Hari Mohan Sen in the office of Khazanchi of the Bank, and filled it for nearly forty-two years, drawing a salary of Rs. 1,200 a month. During this long period of his service, he was highly esteemed by the successive Directors and Secretaries of the Bank, and was looked upon by all who had business transactions with him as a kind and courteous gentleman. He retired from the Bank's service in the year 1879, and is now drawing a pension of Rs. 250 per mensem, allowed by the Directors of the Bank, as a special case in recognition of his good and meritorious services. His eldest son, Rajkissen Sen, is a Barrister-at-law, and a Munsiff. Thakur Charan Sen, the youngest son of Ram Dhone, was admitted a Vakil of the High Court sometime ago, and is now Banian to Messrs. A. Agelasto and Co. of this city.

Ram Kamal Sen left four sons, *viz.*, Hari Mohan Sen, Peari Mohan Sen, Bansidhar Sen, and Muralidhar Sen. The third, Bansidhar Sen, was Bullion-keeper of the Calcutta Mint, and died while young, leaving two daughters only. He was a proficient in Hindu Music.

Hari Mohan Sen, the eldest son of Ram Kamal Sen, inherited his father's abilities; and these abilities were cultivated by the son under conditions, which had been wholly denied to the father. In the Hindu College, which has developed and formed so much native talent, he passed through the prescribed course of studies with some distinction. He was a class-fellow with such men as Russick Krishna Mullick, Dr. Krishna Mohan Banerji and Rajah Dukhinaranjun Mukerji. But what peculiarly developed and formed his style of writing was a habit his father strongly insisted on his following, namely, to keep a regular journal of his life. This practice not only infused into him habits of regularity and precision, but also settled his hand-writing, which was remarkably good, both in English and Bengali, while it trained him to

a peculiar facility and grace in the art of English composition, in which he earned a distinction. His general intelligence and diligence at his studies made him a good English, Bengali and Persian scholar.

On the death of his father, Hari Mohan succeeded to his father's post as Dewan of the Bank of Bengal, which he held from 1844 to 1849. He also officiated for sometime as Dewan of the Government Treasury, and received a handsome certificate from Mr. Oakes, the Sub-Treasurer. Like his father Hari Mohan was also an orthodox Hindu, though not to so rigid an extent, and was, moreover, equally a man of mark in his day. He was connected with almost every public movement of his time. His connection as the Dewan of the Bank of Bengal was terminated by his voluntary resignation, in consequence of some differences which arose between him and the Secretary to the Bank, Mr. Charles Hogg, on the latter's unjustly suspecting him to be the author of some articles in the *Hindu Intelligencer*, then the only native paper of note, conducted in English by Babu Kashi Prosaud Ghose, which rather freely criticised the oppressive conduct of Mr. Hogg towards the native clerks of the Bank. As Hari Mohan's talent for writing was well-known, the suspicion appeared to be based on some semblance of probability. But Hari Mohan made a declaration before a Magistrate repelling the suspicion. Hari Mohun's impatience of Mr. Hogg's conduct and his independence of character would not be content with this conclusive refutation of a groundless suspicion, and he did not shrink from giving up an appointment, worth to him Rs. 1,500 a month, rather than submit to proceedings against which his conscience and his spirit equally protested. Naturally of a speculative turn of mind, he next directed his attention to commercial pursuits, in which he mistook his vocation, and consequently was unable to achieve success. Among other speculations, it may be mentioned that before the opening of the East Indian Railway, he started with his own resources a Horse Dák Company from Calcutta to Delhi. This venture broke down as a matter of course, as soon as the Railway was opened. Then he engaged in shipbuilding, and actually caused a ship to be built at Sambalpore to be employed exclusively in carrying on a trade in teak-timber between that place and Calcutta. But the most remarkable chapter of his life

comprised his relations with the late Maharaja Ram Sing of Jaipur. With that great and enlightened Prince he had formed a friendship a few years previously, but a closer connection between them sprang up shortly after the great Durbar which Lord Canning held at Agra after the suppression of the Mutinies. To this Durbar, from which the Maharaja had been dissuaded from attending, His Highness went, at the strong advice and urgent solicitation of Hari Mohan. Instead of the dangers which it was feared he would meet with there, the Maharaja returned to his own State not only with fresh honors but, with, what was more valuable, an addition to his territories. The result of the Durbar increased, and confirmed beyond all conception Hari Mohan's influence with the Maharaja, his family and his Court. It is not an ordinary occurrence for a Bengali to gain the confidence of the Prince and people of such a State as Jaipur, and to Hari Mohan the credit is due that his exceptional abilities and the integrity of his character won for him in Jaipur this confidence, which his subsequent services more than justified. With the cordial and whole-hearted support of the Maharaja, whose enlarged mind and liberal heart thoroughly appreciated the wants of his State, Hari Mohan, in spite of considerable opposition, introduced many beneficial reforms. Under his advice, and according to his plans, were formed the Jaipur Royal Council and the Jaipur School of Arts—the latter established with the help of the practical knowledge of Dr. Hunter, late Principal of the Madras School of Arts. To his efforts it is also owing that the Jaipur School, now called the Maharaja's College, was enlarged and placed on its present footing. Kanti Chandra Mukerji, now in Jaipur, was introduced by Hari Mohan into the Maharaja's service, and to Hari Mohan it is also owing that a number of Bengalis are now settled in that State. His influence had been peculiarly beneficial to the Prince and State of Jaipur, and his death defeated many projects he had conceived for the advantage of both the Prince and State, to whose service he had devoted the latter years of his life. As a matter of fact, so unbounded was the confidence reposed in him and so eminent his services, that, for a short time before his death, he was practically invested with the authority of the Chief Minister of Jaipur. His character was peculiarly distinguished for

a constant and almost unceasing desire to do good. Large-hearted, he was always ready to assist, with his intelligent advice and his means, whoever sought him, at the hour of trouble. At the same time, his strength of mind was so great that though soft and melting to the distresses of his fellow-men, he bore with more than ordinary fortitude whatever calamities befell himself personally. His remarkable good breeding, his polished manners and his active benevolence acquired for him a lasting popularity amongst all classes, with whom he came in contact, and with whom he could make himself agreeable by his command and fluency in the three principal languages in which the intercourse of society is carried on in India. His most intimate friends were Sir Raja Radha Kant Dev, Maharaja (then Babu) Ramanath Tagore, and Babu Aushutosh Dev, by all of whom he was held in the highest esteem and regard. It should not be omitted that he possessed a remarkably fine taste and ear for music, and was the best native player on the piano. In concert with Mr. Harraden of the firm of Harraden & Co., of Calcutta, he was the first to adopt Native melodies to European music.

Hari Mohan was not less distinguished than his father, for his public spirit, though it did not take in so wide a field. The Lex Loci Act XXI. of 1850, was the first piece of legislation, which made a direct and open attack upon the Hindu religion; and it necessarily provoked unmitigated opposition; in fact, in no period of the history of British rule in India, did the Hindu population of Bengal, Behar and Orissa, come forward so unanimously to support constitutional resistance to the proposed law,—certainly they never permitted themselves to use such language as was employed in the Memorial to the Court of Directors, in speaking of the British Government in any other season of social excitement. A monster meeting was held in Calcutta, and arrangements were made for sending a Memorial to England protesting against the Lex Loci Act. To carry out this object, Hari Mohan Sen was appointed Secretary to the Committee, and we do not think that any higher compliment could have been paid to his abilities and energy than in his selection for this office, which he discharged most laboriously and satisfactorily during nearly three years. His great services on this

occasion earned him the respect and confidence of the most influential classes of his countrymen. He was a member of the Asiatic Society, and the Agricultural and Horticultural Society of India. In 1853, he was a Vice-President of the Agricultural and Horticultural Society with the late Babu Ram Gopaul Ghose. He was also a member of the Translation Committee of the same Society. Of the Oriental Section of the Asiatic Society, he was also a member. He was also a member of the Landholders' Society and the British Indian Society, which were eventually merged in the British Indian Association, of which he was a most active member. In fact, he used to hold his office daily in the Association Rooms. The other active members of the Association in those days were Babu (afterwards Maharaja) Rama Nath Tagore and Babu Joykissen Mukerji, Rajah Radhakant Dev being the President. He was also an active member of the Calcutta Lyceum, established in 1854, of which the President was Sir John Peter Grant. The object of the Lyceum was the diffusion of knowledge and science, and of art and literature. The members of the Council of the Lyceum were mostly Europeans, the only Native members being Mr. Rustomji Cowasji, Babus Rama Nath Tagore, Hari Mohan Sen and Peari Chand Mittra. He was also an active member of the Society for the Promotion of Industrial Arts, under whose auspices the Calcutta School of Arts, now a Government Institution, was established. Colonel H. Goodwyn was its President. He was also a member of the Committee of the Calcutta Mechanics' Institute. He was also a Vice-President of the Bethune Society with Lieutenant (now Colonel) William Nassau Lees, in 1856. He was also Joint-Secretary with Babu Debendronath Tagore to the Hindu Charitable Institution, which had been established by the Hindu community of Calcutta to counteract the influence of Missionary education in this city.

Murali Dhar Sen is the youngest and the only surviving son of Ram Kamal Sen. Among the first batch of Native Attorneys admitted to practise in the late Supreme Court was Murali Dhar Sen. He was a contemporary of the late Giris Chandra Bannerji, and of Rama Nath Law. He was the first among the few native Attorneys, who were admitted to act as partners in European firms. He was the partner

of Messrs. Oehme and Barrow. He is one of the oldest Attorneys of the High Court. He is an Honorary Magistrate of Calcutta, and had been an elected Commissioner of the Calcutta Municipality.

Hari Mohan Sen left five sons, *viz.*, Jadu Nath Sen, Mahendra Nath Sen, Jogendra Nath Sen, Narendra Nath Sen and Upendra Nath Sen.

Four of the sons of Hari Mohan are now in the service of His Highness the Maharaja of Jaipur. Jadu Nath Sen, the eldest son of Hari Mohan, was at one time the Bullion-keeper of the Calcutta Mint, and Head Treasurer of the Paper Currency Department, Calcutta. He is now a member of the Maharaja's Council of State. Mahendra Nath Sen, the second son of Hari Mohan, was for sometime Head Assistant to the Income Tax Commissioners, Calcutta. He is now in special charge of the English Department of the Jaipur State, and is the Superintendent of the Raj Printing Office in Jaipur. He is also the Editor of the *Jaipur Gazette*, and is a member of several local Committees, and takes an active part in the management of several public Institutions in Jaipur. Jogendra Nath Sen, the third son of Hari Mohan, is a Commissioner and Secretary of the Municipality of Jaipur. Upendra Nath Sen, the youngest son of Hari Mohan, is the Principal of the Jaipur School of Arts.

Narendra Nath Sen, the fourth son of Hari Mohan Sen, was born on the 23rd February, 1843. It seems as if it were a special dispensation of Providence that while four of his brothers should have taken service with His Highness the Maharaja of Jaipur, to whom his father rendered such eminent services, he alone should, though the youngest but one of them all, have been left behind at Calcutta, where his grandfather had played so important a part in the moral and political advancement of his countrymen unless it be that it was intended he also should assist in the good work that had been already so well begun.

Like the youth of the higher classes, he was sent for his early education to the Hindu College where he made a brilliant figure among his contemporaries, some of whom like Raja Sourindra Mohan Tagore have since achieved distinction; but his academic career was cut short by ill-health at the early age of 16 years, and on his partial recovery, his

father, who had spared no expense in giving his sons the best education available, placed him under the private tutorship of Capt. Frank Palmer, a veteran journalist and educationist of the time, still well remembered in Calcutta. Narendra Nath's habits had always been studious; his love of reading was a perfect mania, which his father encouraged; and Captain Palmer naturally took a warm interest in developing the intellectual turn of so promising a pupil. It was, under the influence of his accomplished tutor's success as a journalist, and of the narratives of his personal reminiscences of eminent brothers of the pen that Narendra Nath imbibed his earliest ambition to become a journalist himself. Even when he was, as it were in *statu pupilari*, for he studied under Captain Palmer's directions for several years after he left College, he began sending slight contributions to the periodical press of the day, trying his wings, as it may be said, for higher flights hereafter. During this period also he regularly passed his hours from 10 to 4 daily in reading at the Calcutta Public Library—laying up those stores of information which would fit him for the career, to which he was directed as if by an irresistible impulse. It will thus be seen that Narendra Nath never enjoyed the benefits of a regular academic education, and that like Harish Chandra Mukerji, the late Editor of the *Hindu Patriot*, he has formed his mind by self-study, without which no man can possibly raise himself above the surface of his fellows, either in literature, science or art. A strong disposition for literary pursuits made him impatient of intellectual idleness; and from his early years till now, every hour that can be snatched away from other occupations, has always been devoted to reading, and to the constant accumulation of general and useful knowledge. At the age of nineteen or twenty years, he entered into articles under Mr. William Anley, an eminent European Solicitor of this city, whose name is not yet forgotten, and was soon taken on the regular staff of the *Indian Field*, then edited by Baboo Kissory Chand Mittra, and originally started by the well-known journalist, Mr. James Hume, and other gentlemen of high standing and great literary attainments.

But his contributions to the *Indian Field* and other papers may be considered as the roving fancies of his passion for journalism. It was

when Mr. Manmohan Ghose, now a distinguished member of the Calcutta Bar, with funds first supplied by the liberality of Babu Devendranath Tagore, to whom all praise is due, and afterwards by Babu Keshav Chandra Sen, who deserves every credit for his share in the good work, started the *Indian Mirror*, that Narendra found his first and last love. The *Mirror*, it may be known, originally appeared, in 1861, in a fortnightly form, under the Editorship of Mr. Manmohan Ghose; and Narendra Nath was welcomed by that gentleman with open arms as a most valuable auxiliary. Narendra Nath continued to contribute to the *Mirror* till Mr. Ghose's departure for England, a few months after the *Mirror* had been started, when Narendra Nath was selected to fill the editorial chair, and he never quitted it till the *Mirror* became a weekly paper, when having been admitted an Attorney of the High Court, he was compelled, though reluctantly, to drop his connection with it, in order that he might lay the foundations of a practice for the profession he had embraced.

Babu Keshav Chandra Sen, who had been absent in England, had just returned with a strong idea that the *Mirror* might be made much more useful, if it were converted into a daily paper; and as this idea entirely squared with Narendra Nath's own previous convictions, the change was carried out, and Babu Pratap Chandra Mozumdar became, for a short time, the Editor, giving place to Narendra Nath, who has since then identified himself with the very existence of the *Mirror*. Newspaper undertaking is not generally a very pleasant or profitable form of speculation. The difficulties and anxieties, by which it is beset, can hardly be understood by such as have not been personally engaged in such an enterprise. The work of a journalist is generally of a thankless description. While bound by the responsibilities of his position to write without fear or favor, when advocating the cause of truth and justice, yet he must be careful to weigh every word he writes, lest the exaggeration or palliation of a single fact might injure the cause he has undertaken to represent. But if an English journal, in English interests, has to face, and contend with such appalling obstacles, the case of an English journal, conducted by Natives in Native interests, is still more discouraging. Such a journal is regarded, like any other

product of Native industry, as if it were necessarily inferior, and the struggles it must pass through are such as only the most dogged determination can successfully meet. Many attempts have before been made by Native gentlemen of wealth and talent to start a daily newspaper in English, but with the single exception of the *Mirror*, they have all failed. And if the *Mirror* has not shared the same fate, but has, on the contrary, raised itself to its present position among the English organs of public opinion in Calcutta, the entire credit is admittedly due to the indomitable perseverance and resolution with which Narendra Nath has invariably stuck to the *Indian Mirror* from its inception till its present development into growing prosperity. During the whole period, except for when it was a weekly paper, he gratuitously gave his whole time and labor to the duty of editing the *Mirror*. He has had to overcome many difficulties and to make considerable sacrifices to prove the correctness of his unalterable conviction that an English daily newspaper, conducted by Natives, can be made a success. The dauntless energy with which he faced all difficulties, can only have been equalled by the industry, tact and ability, displayed by him, in the management of the paper. Taking away hour after hour from the practice of a lucrative profession, in which he has always held an unimpeachable character, he has always been devoting the best part of his time to the duty of editing the paper at the risk of health, and to the disregard of necessary relaxation and rest. His industry is indefatigable. The *Mirror* had become so far successful, that in 1878 it was expanded into a daily broadsheet, the only Anglo-Native journal in that form throughout all India. In 1879, the paper which had theretofore been held in joint property, passed entirely into the hands of Narendra Nath as sole Proprietor and Editor. His connection with the Press now extends over a peroid of nearly twenty yéars. It is impossible to exaggerate the great value of the service he has rendered to the cause of Anglo-Native journalism, having proved beyond doubt, what has before been vainly attempted, that an English daily paper, conducted by Natives, may be made as popular as any journal conducted by Englishmen. But he has done more. He has shown that a Native can possess as much energy, perseverance and resolution as are consi-

dered the peculiar gifts of the Anglo-Saxon race ; and it is this moral that is to be drawn from Narendra Nath Sen's life and career, in which he has proved that it is decidedly better to work than to talk. The *Indian Mirror* also affords a conclusive testimony that the literary spirit, which distinguished Dewan Ram Kamal Sen, has been, not without credit, preserved by his descendants at the present day.

One of the grandsons of Hari Mohan Sen is Mr. Behari Lal Gupta, who is a Member of the Bengal Civil Service. He is the eldest son of the eldest daughter of Hari Mohan. He was brought up, from his birth, chiefly under the roof of Hari Mohan. In his early life he did not shew any particular indications of those solid talents, which promise to open out to him almost unlimited prospects of official advancement and distinction. He has for sometime been Officiating Presidency Magistrate and Coroner of Calcutta.

Peari Mohan Sen, the second son of Ram Kamal Sen, was educated in the Hindu College, and was contemporary with Peari Chand Mittra, and others. His life was one of great piety and religion. It is not improbable that he communicated his disposition to his son, Babu Keshav Chandra Sen, who partakes to some extent of other traits of his father's gentle character. Peari Mohan had a great love of music, in which he was a great proficient. He played with great skill on the *Sitar*. His charity was open-handed and his heart was large, and he was a man universally esteemed. He had a great deal of the milk of human kindness in his nature. He was a strict *Vaishnava*, and wore a *Tilak*. He was employed for sometime as Banian to Messrs. Bagshaw and Co., a considerable mercantile firm of the city some years ago. He afterwards filled the office of Bullion-keeper of the Calcutta Mint.

Nobin Chandra Sen, the eldest son of Peari Mohan, was formerly the Native Head Assistant of the Depositors' Department of the Bank of Bengal. It may not be widely known that he was mainly instrumental in founding the Hindu Family Annuity Fund, Calcutta, which has turned out such a prosperous institution. It was through his persuasion that Pandit Iswar Chandra Vidyasagar, C.I.E., became a trustee, and took an active part in its formation. He was the first Secretary to the Fund.

Krishna Behari Sen, the youngest son of Peari Mohan, is a distinguished graduate of the Calcutta University. He is an M. A. When the *Indian Mirror* was originally started as a daily paper, he was appointed its Sub-Editor. After a time he became associate with Narendra Nath Sen in the editorship of the *Mirror*, and continued in this capacity for several years together. He is an excellent English writer. He is now the Editor of the *Sunday Mirror*, and is a Fellow of the Calcutta University. He is also the Rector of the Albert School.

But the one member of the family who has earned a world-wide celebrity is Keshav Chandra Sen, who was born at Kalutolah in Calcutta, on the 19th November, 1838. He was the second son of Peari Mohan Sen. In his childhood Keshav was distinguished by a kind and gentle disposition, and by a spirit of independence, and from many features in his character it was easy to predict that he would afterwards exercise a great influence over men. Indeed, his grandfather, Ram Kamal, who had closely observed human life, was known to have said that Keshav would be a great man.

After the usual initiation in the Bengali language in his own family-house, Keshav was sent to the Hindu College, where he continued his English studies up to the first class of the Presidency College, being reckoned among the most promising students of that Institution. Though remarkable for habitual taciturnity, he occasionally displayed his gifts of eloquence even in his youth. His mode of delivery and pronunciation were very much admired. His *ex tempore* speeches on moral and social questions were so excellent that competent judges have given it as their opinion that he would have excelled as much in the profession of the law, if he had taken to it, as he has since made himself celebrated by his exertions to promote the cause of Brahmoism. Even in his infancy he tried to be the leader of every movement among his play-mates. He used to get up *jattras*, of which he became the *audhikari* or head; and among the earlier traits of his character may be mentioned a peculiar ingenuity, which enabled him to understand and imitate those feats of sleight of hand, which he had witnessed at the performances in "White Magic" of a Frenchman named Gilbert, who at one time created quite a sensation among the sight-seeing denizens of

the "City of Palaces." But his inventiveness did not stop here. In furtherance of the cause of a most important social reform among the Hindu community, and shortly after the passing of the Act legalising Hindu Widow Marriages, Keshav, in concert with, and with the assistance of the other young members of his family, gave at the Hall of the Hindu Metropolitan College a series of theatrical representations, based on the *Hindu Bidhoba Bibaho Natak*, or the Hindu Widow Marriage Drama. Those dramatic performances which were under the immediate management of Keshav, and on which the members of his family spent, on various occasions, no less a sum than Rs. 10,000, proved a decided success, and were talked of in the leading journals of the city in terms of the highest commendation and praise.

As a consequence of his English education, he betook himself to the study of the Bible, which, according to his own admission, led him to the belief in the unity of God, under the influence of English literature and science. His mind naturally threw off, and spurned away the idolatry and the idolatrous practices to which it had been accustomed from childhood, but "there was nothing to fill the place, which had hitherto been occupied by Hindu superstition, and for two or three years he remained in a state of indifference and unconcern about matters of faith. He had not a single friend to speak to him of religion, and he was passing from idolatry into utter worldliness." "At last," he says himself, "it pleased Providence to reveal the light of truth to me in a most mysterious manner, and from that time commenced a series of struggles, aspirations and endeavours which resulted, I am happy to say, in peace, and in the conversion of the heart." His religious tendencies were nourished and stimulated by regular habits of prayer,—habits which early led him to be suspected of apostacy to Christianity, and consequently exposed him to much ridicule and annoyance. Nevertheless, he continued steadfast to habits which strengthened his soul with hope, courage and firmness. With a view to imparting to his friends the blessing of spiritual knowledge, he established an Evening Religious School, of which he himself was Secretary or Manager. Its annual examination was, on two occasions, presided over by the celebrated George Thompson. But after three years, the

school collapsed for want of funds. Shortly afterwards in 1858, Keshav opened, at his own house, a small club, called the "Good Will Fraternity," which was attended by his personal friends and fellow-students. Its chief aim and object were to promote religious discussion and prayer. It was here, and at the debating club established previously by him at his family dwelling-house, that Keshav began to accustom himself to *ex tempore* speaking, and, by the force of his virtues, to acquire over his fellows that personal influence, which has come of so much use to him, in his subsequent career. His reading and study were directed to the discovery of the best form of faith for his future guidance. He was specially fond of works on philosophy and logic.

In 1858, a Brahmo tract fell into his hands, and acquainted him that a Theistic Church already existed, which corresponded exactly with his own ideas, and at the age of twenty years Keshav joined the Brahma Samaj, his little fraternity following his bold example. As a proof of the earnestness of his recantation from Hinduism, he firmly refused to take *mantras* from his family *Guru*, under the advice of Babu Debendranath Tagore, the leading Minister of the Samaj. At the pressing entreaty of the elder members of his family, who pointed out to him the serious injury his worldly prospects would suffer from his pursuit of a religious career, Keshav betook himself to the occupation of a clerk, but his heart was also absorbed in religion and in religious pursuits, and, in a short time, he threw up his appointment with the determination of dedicating his life to the service of God. His secession from the faith of his fathers, and his abjuration of the world exposed him to threats, persecution and annoyances; but his courage and earnestness manned him to stand firmly against them all. In 1859, he accompanied Debendranath Tagore on a voyage which this gentleman made to Ceylon for his health. On their return, Keshav re-entered service, and joined the Bank of Bengal as a clerk on a salary of Rs. 25 a month, which was shortly afterwards raised Rs. 50, on account of the neatness of his handwriting. While in the Bank's service, he published his pamphlet, entitled "Young Bengal."

Keshav, in 1860, took an important part in establishing the *Sangata Sabha*, an institution whose object was chiefly practical, and

related to everything which had a bearing upon the improvement of character. In 1862, he was ordained an *Acharya* or Minister of the Samaj, and in the same year he was appointed its Secretary. At this time, he committed a deliberate breach of caste rules by taking his wife to dine at the house of Debendranath Tagore, who, though a Brahmin, belonged to the ex-communicated class of *Piralis*. For about six months the heretical couple were exiled from the family dwelling-house, but when at the end of that time Keshav Chunder became dangerously ill, his kinsfolk relented, acknowledged his legal rights, and allowed him to return to his place in the family. But he did not thereby sacrifice his independence of action, as he showed soon after the birth of his eldest child, when he insisted on performing the *ját kármá* or birth-festival in simple Brahmic form. For about five years up to this time Keshav had co-operated with Debendranath Tagore in promoting the progress and welfare of the Samaj. But now differences of opinion arose between them, leading first to disunion, and then at length to the establishment of the Brahma Samaj of India, under Keshav's guidance. This rupture is generally attributed to Debendranath Tagore's reluctance to enforce Keshav's objections to the wearing of the *poeta* or sacred thread by Brahmos, who conducted the religious services of the Calcutta Brahmo Samaj. These unpleasant relations between the two moving spirits of the reformed religion had been intensified by Keshav's celebration of a marriage between persons of different castes in 1863.

Keshav was removed from his post of Secretary to the Adi Samaj, and he seceded from it in February, 1865. A year before, *i. e.*, in 1864, he visited Madras and Bombay,—Bombay for the second time, in 1868, and the Punjab 1869. In May 1866, he delivered, in the Theatre of the Medical College, his memorable lecture, entitled " Jesus Christ, Europe, and Asia, which led people to suspect him, but wrongly of a strong leaning to Christianity. In November 1866, occurred the formal separation of the Somaj into two branches. The Adi Samaj or original Church continued under the guidance of Dabendranath Tagore, while Keshav became the minister of the Brahmo Samaj of India. In 1868, at the invitation of the Viceroy, Sir John Lawrence, Keshav

went to Simla, where he stayed at the house usually reserved for Native Princes, and which was kindly placed at his disposal. It was at Simla that Sir Henry Maine, at this instance, introduced the Brahmo Marriage Act. The Act was passed by the Legislative Council in 1872. Gradually, the Samaj settled down on a firm footing; the relations of Keshav with Debendranath Tagore did not improve much, and Keshav's disciples were spreading the doctrines of the Brhmic religion far and wide. In February, 1870, he proceeded on a visit to England, partly with a view of acquiring a better knowledge of European civilisation and progress, but especially "to excite the interest of the English public in the political, social, and religious welfare of the men and women in India" His reception in England, which he reached in the beginning of 1870, was enthusiastic. His visit was a decided success, and added greatly to his reputation for eloquence.

At a welcome *soiree* given to Keshav at the Hanover Square Rooms, London, on the 12th April, 1870, which was largely attended by noblemen and gentlemen of mark, and where he received a warm and hearty greeting, Lord Lawrence spoke of him in the following terms:—

He said he was in some degree instrumental in inducing Keshav Chandra Sen to undertake, what, to a Hindu gentleman, was a most serious, indeed a most tremendous undertaking—a voyage across the sea to England. Their guest was a Hindu gentleman of respectable and well-known lineage. His grandfather was the associate and coadjutor of one of the most profound Sanskrit scholars in this country, the late Mr. Wilson. He belonged to the section of the Hindu community, which represented the physician caste. Left an orphan in his youth, he was placed by his uncle in an English school, and afterwards graduated in the College at Calcutta, where he gained a thorough knowledge of English language, literature and history. It was impossible that with this knowledge he could remain an idolator. Early in his career he learned to despise the worship of idols, and by degrees, by thought, by reflection and prayer, he learned to believe in one God. He then joined a party known in Lower Bengal or the Brahma Samaj, who worship Brahma, the creator. After a short time, he became the head of a reforming party among those reformers; so that in Keshav Chandra Sen they saw the representative of the most advanced section of the great reforming party which was rising in Bengal. He could not well express the importance of this movement, even though it was now in its infancy. He believed it would have a leavening effect over the whole masses of the Hindus."

The following is a short summary of his doings in England :—The first sermon preached at Dr. Martineau's chapel, was on the 10th April, 1870. He delivered a temperance speech at the United Kingdom Alliance for the suppression of Liquor Traffic. 4000 persons were present. As soon as he began to speak, all those rose from their seats, and cheered him. This was on the 19th May, 1870. At his lecture, on the 24th May, 1870, at Spurgeon's Tabernacle on "England's Duties to India," 4000 persons were present. Lord Lawrence presided. While at Bristol he visited Ram Mohan Roy's grave, and prayed by his tomb. At Manchester he got seriously ill, where an English family nursed him most carefully and affectionately. He had an interview with the Queen. He was cordially received by the Private Secretary to Her Majesty, General Ponsonby, and he took his breakfast at the palace. To his surprise he found that a strictly vegetarian breakfast had been provided for him. Her Majesty the Queen, accompanied by Princess Louise (now Marchionness of Lorne), had a most interesting talk with him. Her Majesty was very much pleased with a photograph of Babu Keshav Chandra Sen's wife, and graciously consented to accept it. A few days after he received a letter from the Private Secretary, stating that the Queen had desired him to say that Her Majesty was very much pleased with the conversation she had with him, and this was followed by a number of presents, which consisted of Her Majesty's portrait, a copy of the "Early Years of the Prince Consort," and another of Her "Highland Journals," both the books containing Her Majesty's autograph, and also photographs of Princess Louise and Prince Leopold. Babu Keshav Chandra Sen had visited and delivered lectures at the following places :—London, Bristol, Nottingham, Brimingham, Leeds, Manchester, Liverpool, Edinburgh, Glasgow, &c. &c.

All parties in England were astonished at the many and important changes which the Samaj had effected in the manners, customs and religion of the Hindus. The advantageous results of his intercourse with men of talent and enlarged views, soon manifested themselves, on his return to India, in his establishment of the Indian Reform Association, composed of Hindus, Muhammadans, Parsis and Englishmen. The

Association is divided into five sections (1) Female Improvement (2) Education (3) Cheap Literature (4) Temperance (5) Charity; and in each it has done good work during the last few years. The subsequent history of Keshav Chandra is the history of the Samaj of India.

It is hardly necessary to say that the young Maharaja of Cuch Behar is married to the eldest daughter of Babu Keshav Chandra Sen.

XXIX.—THE SETS AND BASAKS OF CALCUTTA.

The Sets were the inhabitants of Gaur, but they afterwards migrated to Suvarnagram, Dacca, Kasimbazar, Murshidabad, and Haludpur in Zilla Hughli. They were formerly weavers* by profession, and gradually became dealers in grey cloth and other piece goods. They lived in the principal towns in Bengal, for the purpose of carrying on their speculations, and opened business in Calcutta from the time of the Portugese and Dutch settlements in India. A tradition is current, that fifty years before the battle of Plassey, the Sets who were at that time wealthy men took up their abode at Calcutta (where the present fort is situated), and dedicated a temple to the idol *Govinda Jew.* During the time of Warren Hastings or at the period when Maharaja Nanda† Kumar Roy was an influential man with the leading official gentlemen of the day, the Sets brought some of the Basaks to Calcutta from different places in Bengal with a view to intermarriage between the families. The Basaks were also rich people. They had previously commenced their business in grey and silken cloths at

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* Among the weaver's caste five titles are in use, *viz.*, Set, Basak, Datta, Mallik, and Haldar.

† Kamal-ud-din brought an action against Maharaja Nanda Kumar Roy in the Supreme Court. The Maharaja was found guilty and "hung in the month of July 1775. The Natives were thunderstruck when they saw one of the greatest men in India and a Brahmin hung in the city of Calcutta. It was the first time in which a native of rank had ever been executed by the English." Maharaja Nanda Kumar left his son, Maharaja Guru Das Roy, Rai Rayan, who had a residence at Charak Danga in Sutanuti. Maharaja Guru Das died leaving no other heir than his sister's son Raja Maha Nanda, who was Dewan to the Nizamat of Murshidabad. Raja Maha Nanda had three sons, of whom the youngest Kumar Joy Kristo resided at Murshidabad.

Murshidabad in the time of Aly Verdy Khan, when they opened several branches at Kasimbazar, Dacca and other places. Both the Sets and Basaks of Calcutta have at present no matrimonial connection with those of Kasimbazar, Dacca and elsewhere.

When the Hon'ble East India Company built the present fort*, they exchanged the lands belonging to the Sets and Basaks at Govindapur for some places in Barabazar. The Sets, at this time, transferred their idol *Govinda Jew* to Barabazar which is to be seen on the northern side of the dwelling-house of the late Boistab Das Set. At this time, five persons were only known to be eminent among the Sets and Basaks of Calcutta, *viz.*, Jadu Bindu Set, Baistav Das Set, Sovaram Basak, Brindaban Basak, and Kristo Chandra Basak. Jadu Bindu Set and Baistav Das Set were extremely pious. The former Jadu Bindu Set established the idol *Radha Kanta Jew* (formerly belonging to one of the Rajas of Bishnupur) at Banstola Street, No. 5, Calcutta. The widow of Hara Kristo Set, a descendant of Jadu Bindu Set, afterwards erected a fine temple for *Radha Kanta Jew*, where some 40 or 50 men are even now fed. The latter Baistav Das Set was a pious Hindu who used to send from Calcutta the holy water of the river Hughli to the Hindu idols *Samnath* and *Dwarka Nath* in covered and sealed vessels as a guarantee of its genuineness. This practice, however, was continued up to the time of his great grandsons.

Chaitanya Charan Set and Ananda Chandra Set, the two other descendants of Jadu Bindu Set, were extremely religious. Chaitanya Charan was always respected by Maharaja Nava Krishna Dev Bahadur and the citizens of Calcutta for his liberality and high merits. Ananda Chandra was strictly economical as he died leaving about forty *lakhs* of Rupees which sum has at present been inherited by Babu Madhav Kristo Set, son of Radha Kristo Set, a descendant of Chaitanya Charan Set. Babu Madhav Kristo is now the owner of both the estates left by Chaitanya Charan Set and Ananda Charan Set. He is a Justice of the Peace for the town of Calcutta.

* The site of the present fort was formerly called Govindapur. The Hon'ble East India Company had their old fort situated on the North-west of Dalhousie Square.

The late Radha Kanta Set (grandson of Nanda Lal Set, another descendant of Jadu Bindu Set) was a brilliant scholar of the Hindu College, who gained the love and esteem of the late Sir Raja Radha Kanta Dev Bahadur, K.C.S.I. He was also a good musician and had a fair knowledge of the Persian language. His son Babu Preo Nath Set, who resides in the old house of the late Jadu Bindu Set, is an intelligent gentleman of good character.

Babu Tarini Charan Basak, son of Radha Kristo Basak, is the present representative of the family of the late Sovaram Basak. Some of the descendants of the late Brindaban Chandra Basak are alive. The house of the late Kristo Chandra Basak is still in Calcutta. It is situated on the Chitpore Road, near Beadon Square, and in it a Reading Room has been established by some educated youths of the Metropolis.

XXX RAJA SUKMOY'S FAMILY, PATHURIAGHATA.

It is very difficult to trace from what place the great millionaire Lakhmi Kanta Dhar *alias* Nakur Dhar who was by caste a *Subarna Bunik* and the founder of this old and opulent family first came and settled at Calcutta. The place in which he resided is now called Suk Bazar, Pathuriaghata, Calcutta.

Lakhmi Kanta was not only famous for his immense wealth, but also conspicuous for the loyal services he rendered to Colonel Clive and some of his predecessors. He offered also a pecuniary aid to the Hon'ble East India Company, during the Mahratta war. He left his vast wealth to his daughter's only surviving son, Raja Sukmoy Rai Bahadur, who was not less distinguished for his staunch loyalty to the British Government than for his works of public utility.

Raja Sukmoy Rai Bahadur made a princely gift of a *lakh* and fifty thousand Rupees towards the construction of the Cuttack road and caravansaries for the convenience of the pilgrims and other travellers who resort to the temple of *Jagannath* or Puri. In recognition of this service he received the title of "Raja Bahadur" and a Gold Medal from the British Government during the administration of the Marquis

of Hastings. He had also received the same title of "Raja Bahadur" before his investiture by the British Government from the Emperor Shah Alam of Delhi, who likewise honoured him with the privilege of keeping a force of 5,000 cavalry in his employ. Soon after he received the double title of "Raja Bahadur," both from the British Government and the Emperor of Delhi; his fame so much attracted the notice of the Shah of Persia that His Majesty also was pleased to send him a *Parwana* through the Board of Council, confirming on him the same title of "Raja Bahadur." Raja Sukmoy Rai Bahadur died leaving five sons, *viz.*, Rajas Ram Chandra Rai Bahadur, Kristo Chandra Rai Bahadur, Baidya Nath Rai Bahadur, Siv Chandra Rai Bahadur, and Nrisinha Chandra Rai Bahadur.

(1.) Raja Ram Chandra Rai Bahadur, the eldest son of Raja Sukmoy died leaving one son, Raja Raj Narayan Rai Bahadur. Raja Raj Narayan had no issue. He adopted Kumar Brajendra Narayan Rai who died childless, but before his death he also had adopted Kumar Dinendra Narayan Rai, now residing at Jorasanko, Calcutta.

(2.) Raja Kristo Chandra Rai Bahadur, the second son of Raja Sukmoy, died without issue.

(3.) Raja Baidya Nath Rai Bahadur, the third son of Raja Sukmoy, had nobly trod in the footsteps of his ancestors. Having merited the favors of Government by his loyalty and munificence, he was invested with the title of Raja Bahadur by Lord Amherst, who presented him also with a gold medal and a sword of rare workmanship, which he used on all public occasions.

Raja Baidya Nath, was in short, the true representative of his noble father and possessed in such a degree the virtues of his eminent ancestors that he surpassed many of his wealthy townsmen by his good work of charity and public spirit. It will not be out of place to give here a brief account of his many works of public utility and munificence, such as his handsome donation of Rs. 50,000 to the Hindu College; Rs. 40,000 towards the erection of the Kassipur Gun Foundry Ghat and the road leading from it to Dum Dum; Rs. 30,000 to the Native Hospitals; Rs. 20,000 in aid of the funds for native female education projected by the late well-known Miss Wilson; Rs. 8,000

towards the construction of the Karmanasa bridge; and Rs. 6,000 to the Zoological Society of London, for which he was honoured with a highly complimentary note from the Most Noble the Marquis of Lansdowne, accompanied with a Diploma of the London Zoological Society, dated the 22nd January 1826.

Raja Baidya Nath died leaving two sons, Kumar Raj Kissen Rai Bahadur, and Kumar Kali Kissen Rai Bahadur. The former Kumar Raj Kissen died leaving two issues Kumar Joy Govinda Rai and Kumar Sham Das Rai, of whom the first left his only son, Kumar Monahar Chandra Rai, a young man of good character. The latter Kumar Kali Kissen Rai, the youngest son of Raja Baidya Nath Rai Bahadur, was, however, not slow to give indications to an appreciable extent of his virtues and public spirit. He established the first Anglo-Vernacular grant-in-aid School at Paikpara, which he supported for years. When the Northern Suburban Hospital at Chitpore was first founded, Kumar Kali Kissen gave a handsome donation of Rs. 2,500, besides a monthly subscription of about Rs. 100. On the 25th May 1874, he gave a grand reception to His Excellency the Right Hon'ble Lord Napier of Magdala in honor of His Excellency's arrival at Calcutta, as his worthy father did to Lord Combermere after the victorious issue of the Bharatpur War. On this occasion there was a grand display of fire-works, besides a ball and supper. Kumar Kali Kissen rose and presented *Pan* and *Atar* to His Excellency while the band of Her Majesty's 62nd Regiment played in welcome. The reception was a complete success, and it is highly gratifying to remark that the scion of a noble house thus manifested the loyalty which marked the high character of his ancestors, and that that feeling was suitably acknowledged by so noble a Commander as His Excellency Lord Napier. During the administration of Lord Auckland Kali Kissen was invested with the title of Kumar and a Khilat, consisting of distinctive garments and a diamond *shirpatch* an ornament to be worn on the turban. Lord Hardinge and the Earl of Elgin both respectively gave him the priviledge of using the family gold medal and sword. Kumar Kali Kissen died in 1878, leaving two educated sons, Kumar Daulat Chandra Rai and Kumar Nagar Nath Rai. The former instead of wasting his

time held a Government appointment as Sub-Registrar of Deeds and Assurances at Kasipur from the year 1875 to 1878, (*i. e.,*) till the time of his father's death which compelled him to give up his post and to look after his own estates. During the period of his service he was found to have discharged his responsible duties to the entire satisfaction of Government. Kumar Daulat Chandra has two infant sons, named Tejas Chandra Rai and Satish Chandra Rai; but his younger brother, Kumar Nagar Nath has no issue.

(4.) Raja Siv Chandra Rai Bahadur, the fourth son of Raja Sukmoy died childless. He was invested with the title of Raja Bahadur by the British Government for several acts of public utility.

(5.) Raja Nrisinha Chandra Rai Bahadur, the last or the fifth son of Raja Sukmoy, was highly esteemed for his charitable disposition. He was also created Raja Bahadur by the British Government. He left one issue, Kumar Raj Kumar Rai, who has two sons, *viz.*, Radha Prasad Rai and Devi Prasad Rai. Kumar Raj Kumar Rai lives in a very simple style, and has since much increased his own property by rigid abstinence from all sorts of luxury. His two sons have received a good education, and they seem likely to do good to the country hereafter.

The living members of Raja Sukmoy Rai Bahadur's family possess much landed property in Calcutta and the suburbs.

XXXI.—THE TAGORE FAMILY.

THE ancient family of the Tagores, whose name now is almost as familiar as a "household word" in Bengal, both in European as well as in Native Society, was raised to the prominent position, which it has since always maintained, by the political talents, the social qualities, the great wealth and, what is still better, the large-hearted liberality of the celebrated Dwarka Nath Tagore, who was in his time known in England as the "Indian Prince." The characteristics, which had combined in his single person to distinguish him in life above other men, have now been dispersed seemingly to be perpetuated among

other members of the same family. In wealth, in social qualities, in public spirit or in magnificent liberality, few families in Bengal can bear comparison with the Tagores. As Zamindars, there are few, if any, Districts in this Province, in which some Tagore does not hold considerable landed estates.

The Tagores trace their descent from **Bhattanarayan** the Chief of the Five Brahmins who, at the invitation of Adisura, King of Bengal, came over from Kanouj and settled in Bengal 1072. Bhattanarayan was the author of several Sanskrit works, amongst which are the *Kasimarana Muktibichar*, *Prayogaratna*, *Benisanhara Nataka*, and *Gobhila Sutra Bhashya*.

Dharanidhara, the ninth in descent from Bhattanarayan wrote a commentary on the Institutes of Manu. His brother, **Banamali**, was the author of a literary work, called *Bhakti Ratnákara* and of a theological work, named *Drabya Suddhi Prakarana Rahasya*. **Dhananjaya** (alias **Posho**), the eleventh in descent, compiled the *Nighanta*, a vocabulary of Bedic terms. He held the office of judge during the reign of either Ballal Sen or Lakshman Sen. His son, **Halayudha** was the Prime Minister of the latter King, and was the author of *Brahmana Sarvasa*, *Nyaya*, *Pandita*, *Shiva*, *Matsya—Sukta Tantra*, *Avidhána Ratnamálá* and *Kabi Rahasya*. His son, **Bibhu** had two sons, **Mahendra** and **Ganendra**, from each of whom a distinct family has sprung. Mahendra was the progenitor of the family of whom we are giving this brief account. **Rajaram**, the fifth in descent from Mahendra and the eighteenth from Bhattanarayan was the author of a work on religious ceremonies named *Srauta Siddhanta*. **Jagannath**, (surnamed Panditraja or prince of Pandits), his grandson, wrote three books —one on Rhetoric, *Rasa Gangádhara*, another (on miscellaneous subjects in poetry), named *Bhamini Bilash*, and a third on geometry, *Rekha Ganita*. His son, **Purushotama Bidyabagisa** was credited with the composition of the works *Proyaga Ratnamala*, *Mukti-Chintamani*, *Bishnu Bhakti Kalpalata*, *Bhasa Briti*, *Trikánda Sesha*, a Sanskrit vocabulary, *Ekashara Kosha* (a Dictionary of the Alphabets), *Harlota*, *Haraboli* and *Gotropravara Darpana* (a work on law). It was Purushotama who first incurred for the family the taint of *Pirali*

either by smelling the food at the feast given by one Pir Ali Khan an Amin with whom he was transacting business or, according to other reports, by forfeiting his caste, in consequence of his marriage with the daughter of a person who had actually partaken of food with the Mussalman Amin. After this marriage he removed with his family to Jessore. **Baloram,** the son of Purushotama, was the author of a Grammatical production, named *Probadha Prokasa.*

Panchanan, the fifth from Baloram and twenty-sixth from Bhattanarayan left Jessore and settled at Govindapur—the site of Fort William, and became intimate with the British gentry of those days. All Brahmins who held situations under them were styled *Thakurs* and Panchanan was no exception. From this time the members of the family have come to be known as *Thakurs,* which the Europeans have corrupted into Tagores.

Jayaram, the son of Panchanan, had, as an Amin, taken an active part in the settlement of the 24-Pargannas. His house having been taken by the Hon'ble the East India Company for part of the site of the Fort, Jayaram removed to Pathuriaghata. He died, in 1762, leaving four sons, *viz.;* Anandiram, Darpa Narayan, Nilmani and Govindaram. The family of the first as well as the last being extinct, the descendants of Darpa Narayan form the senior or elder branch, and those of Nilmani the junior or younger branch of the Tagore family.

Senior Branch.

Darpa Narayan, the second son of Jayaram, was a good English and French scholar. He had acquired vast wealth by commerce as well as by service under the French Government at Chandernagore, and he bought a large Zamindari in Rungpur when the Nattor estates began to be sold up. From the two marriages he contracted, he had, by his first wife, five sons, *viz.,* Radha Mohan, Gopi Mohan, Krishna Mohan, Hari Mohan and Piyari Mohan, while from second he had two sons, Ladli Mohan and Mohini Mohan. He disinherited his eldest son, Radha Mohan and third son Krishna Mohan for discarding their *Guru* (spiritual guide) and misconducting themselves in other ways; made suitable provision for his fifth son, Piyari Mohan, who was deaf and

dumb, settled Rs. 30,000 for the worship of the family idol, and divided the remainder of his estate in equal shares amongst his other four sons.

(1.) **Gopi Mohan,** the second son of Darpa Narayan, "knew how to add lustre to distinguished lineage by acquiring learning, by literary culture and literary efforts, by active benevolence, and judicious philanthropy.

Happy in his life and labors, he was also peculiarly happy in his noble family of sons and grandsons—of his six sons, Hara Kumar and Prasanna Kumar were the most famous, and the sons of the former are now an honour to the native nobility of Calcutta—distinguished alike for political sagacity and intellectual vigour—the Hon'ble Maharaja Jatindra Mohan Tagore, and Raja Sourindra Mohan Tagore, Doctor of Music,—the no less distinguished sons of a distinguished father, and grandfather.

A marble tablet was lately erected in the Library Hall of the Presidency College, commemorating the five largest donors to the funds of the original Hindu College, and amongst them, that of Gopi Mohan Tagore comes second, being preceded by that of the Maharaja of Bardwan.

The Durgah Puja entertainments of Gopi Mohan were usually attended by the principal European residents of Calcutta. Amongst others, General Wellesley, afterwards the Duke of Wellington, was a guest at one of them, and, during his visit, whilst at an entertainment, the ropes of the punkah gave way, and the punkah came down with a crash near the General's head. Fortunately no one was hurt.

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As a proof of how much he was above the common prejudices of his fellow-countrymen, it may be mentioned that when Chin[illegible], the celebrated portrait-painter, visited Calcutta, most of the Bengali nobility and gentry were afraid to get their portraits taken, from a superstitious feeling, just as many Europeans have about making a will, that it may be the means of shortening their lives. But Gopi Mohan was above this popular prejudice, and had his portrait taken by Mr. Chinnery. It is still in the Baitakhana of the Hon'ble Prasanna Kumar Tagore, one of the heir-looms of the family.

He was a patron of Sanskrit learning, of music, and of athletic exercises. Although above many of the narrow superstitions peculiar to Bengal, he was ever a rigid Hindu, careful in performing the rites and ceremonies of his forefathers, and always extremely liberal to Pandits and Ghataks. He once saved a Brahmini bull from the thoughtless and playful, but not less censurable cruelties of a number of young civilian writers at Writers' Buildings. This interference of his was much commented upon at the time, and the praise awarded to Gopi Mohan's patriotic and religious courage was not soon forgotten.

Musicians from all parts of the country, even from the North-Western Provinces, were liberally entertained at his house. They performed concerts before him, and were liberally rewarded, whilst some of the most remarkable and celebrated received from him regular monthly stipends.

The famous wrestler, Radha Gowla, was in Gopi Mohan's service, and regular wrestling matches were held in the garden attached to his house at Sura. His friend, Mr. Joseph Baretto, of the firm of Messrs. Baretto and Co., of Calcutta, had also a great fancy for wrestling matches, and *Pahlwans*, or professional wrestlers in his service. Mr. Baretto often accompanied Gopi Mohan to his garden, and they witnessed the matches together. Radha Gowla lived to a good old age, and received a pension from Gopi Mohan and his sons, up to the day of his death.

Lakhi Kanta, the comic Bengali lyrist, and Kali Mirza, whose songs and hymns are still well-known in Bengal, were among the pensioners of Gopi Mohan's bounty, ever ready to be extended to the deserving and the unfortunate. Babu Bisva Nath Chowdhuri, too, who sprang from a landholding family of distinction, having fallen upon evil days, partook of his bounty substantially.

Kind and generous to the deserving as he was to all, Gopi Mohan was a beneficent patron to all his dependants and servants. He purchased a Zamindari in the District of Rajshahye, yielding a handsome income, in the name of his faithful old Dewan, Ram Mohan Mukerji of Godolepara, a village in Chandernagore. This Zamindari he purchased at a much cheaper price than it was actually worth, and

handed over to Ram Mohan in recognition of his faithful services. Gopal Chandra, the grandson of Ram Mohan, is still in possession of that Zamindari.

His having been appointed a Hereditary Governor of the Hindu College, the grant of a scholarship in his name, and the right to nominate a free student for life to the College, are all proofs of the estimation in which Gopi Mohan was held by the Government of the day.

The father of Raja Baroda Kanta Roy of Jessore received material assistance from Gopi Mohan, in a suit in which a large portion of the Raja's property was at stake. The suit was won, and the Raja was extremely grateful. From that time a sort of social relationship was established between them, and their descendants still call each other cousins.

Gopi Mohan was also intimate with Raja Raj Krishna Bahadur of Sava Bazar. The two friends had exchanged turbans. The exchange of turbans was, in those days, considered a mark of genuine friendship. This intimacy, however, was disturbed by a misunderstanding caused by the assistance rendered to Raja Gopi Mohan Dev, father of Raja Sir Radha Kanta Dev, in the litigation with his cousin, Raja Raj Krishna.

A religious procession, headed by Raja Raj Krishna, who, in his younger days, did not strictly observe the rules of Hinduism, was passing the residence of Gopi Mohan. Finding the Raja, bare-footed, taking an active part in the ceremony, Gopi Mohan joked with him and said, 'Raja, how many parts have you played?' The Raja's reply was offensive, and alluded to the stain on the caste of the Tagore family, 'I have no doubt played many parts, but I have not been able to find you anywhere.' 'No,' said Gopi Mohan, drawing himself up and significantly adjusting his Brahminical thread—'No, Raja, I am where you cannot reach.'

But it must not be supposed that our hero was gloomy or morose. Far from it. He could] act with dignity when necessary, but he was also always ready to appreciate wit when presented to him. On the occasion of the marriage of his two younger sons, it so happened that there was continuous rain for three or four days, thus preventing

the usual processions. An up-country Pandit, who often visited Gopi Mohan, offered to stop the rains by certain religious incantations. Gopi Mohan promised to give him a handsome present if he succeeded.

The Pandit performed his incantations, but the rain ceased not.

'How now,' said Gopi Mohan to him, 'you have performed your incantations, but the rain falls just as before.'

'Sir,' said the Brahmin, 'I undertook to stop the rain from falling from the clouds, but the water already loosened from the clouds cannot be sent back, and must come down. Wait till that has all reached the earth and the rain will cease.'

Gopi Mohan laughed and said in reply, 'Friend, although you have not earned your reward by your incantations, yet I will give it to you for your ready wit,' and so he gave the priest the promised present.*

Gopi Mohan knew Sanskrit, French, Portuguese, English, Persian, and Urdu. His wealth, liberality, influence, forgiving disposition, and religious austerities have rendered his name as well as that of the family conspicuous in the annals of the native nobility It was he who established the twelve *Sivas* and a temple to the Goddess *Kali*, on the banks of the river Hughli, at Mulajore. He left six sons, Surji Kumar, Chandra Kumar, Nanda Kumar, Kali Kumar, Hara Kumar, and Prasanna Kumar. The first four have left no male issue.

Hara Kumar, the fifth son of Gopi Mohan, was a strict Hindu, and was celebrated for his strong common sense and simplicity of manners. He was a thorough Sanskrit scholar and could talk Sanskrit as if, and indeed, it was a language still current.

"It is only within quite recent years that the importance of oriental studies has been generally recognized in Europe. For centuries, Eastern languages were regarded simply in the light of curiosities, just as now we may enquire curiously into the languages of the ancient Aztecs of Mexico, before the time of Cortes, or the sun-worshippers of Peru, before Pizarro's butchery of them.

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* *Vide* the account of Gopi Mohan abridged from the Oriental Miscellany, No. XVII, August, 1880.

But the enlightened researches of Max Müller, Burnouf, Professor Monier Williams, and others, have at length proved to the most obtuse Western intelligence that, in the languages and literature of India, and Persia, and Arabia, there exists a mine of wealth—that the history of civilization, the record of the development of mind, intelligence, and enlightenment, is all written in the languages so long neglected or despised—that the very form which civilization has taken in Europe, its languages, and its literature, have been moulded out of that neglected social system and civil polity, of which Sanskrit was the expression and the symbol. And that same Sanskrit was if not the mother at least the elder sister of Greek, as of Latin, of the modern German, as of the still more modern language in which we write—a language destined, apparently, chiefly through its diffusion in North America, India, and Australia, to be ultimately the chief medium of the literature, refinement, and civilization of the future, as Sanskrit was of the past.

It is thus that history and the study of language teach nations their dependence upon each other, and the lessons of kindly brotherhood and relationship are nowhere found written in brighter characters than in the tracing out of similar words applied to similar objects upon the banks of the Ganges, the Tiber, the Elbe, and the Thames. The endearing appellations common to domestic life, the household terms that are lisped by infancy, the names given to the familiar objects surrounding the farmer, or the milk-maid, are all connected together by indissoluble links, whether the domestic life was passed or that infantile prattle heard, in 'utmost Ind,' or in Western Europe—on the plains of Hindustan, or amid the great prairies of North America.

Sir W. Jones, who died in 1794, having only just obtained a superficial knowledge of Sanskrit, declared that, whatever its antiquity, it was a language of wonderful structure, more perfect than Greek, more copious than Latin, and more exquisitely refined than either, yet bearing a strong affinity to both. 'No philologer,' he writes, 'could examine Sanskrit, Greek, and Latin, without believing them to have sprung from some common source, which, perhaps, no longer exists. There is a similar reason, though not quite so forcible, for supposing that both Gothic and Celtic had the same origin with the Sanskrit, and

the old Persian may be added to the same family.' How was all this to be explained? Theologians began to think that profane philologers wish to dethrone Hebrew, and put Sanskrit in its place. Classical scholars were sceptical, and philosophers saw their little systems, for accounting as they pleased for the history of the world, likely to be upset.

It would not be in consonance with the history of modern thought, if some of the philosophers had not taken up the cudgels in behalf of Greek and Latin, as against Sanskrit. This is exactly what Dugald Steward, the Scotch metaphysician, did. He denied the reality of Sanskrit as a language altogether, and wrote a famous essay to prove that Sanskrit had been put together, after the model of Greek and Latin, by those arch-forgers, the Brahmans! 'None are so surely caught, when they are caught, as wits turn'd fools,' says Shakspeare, 'folly, in wisdom hatch'd, hath wit's own grace, to grace the learn'd fool.' When Dugald Steward had proved to his own satisfaction that the whole of Sanskrit literature was an imposition, he was proud of his work, and looked upon it as a sure passport to immortality. So it is perhaps as a specimen of 'the wit turn'd fool'. Babu Hara Kumar Tagore might have shown Dugald Steward his error. But he knew not enough of European literature. It was reserved for Frederick Schlegel, the German, to demolish the sophistries of the Scotch mental philosopher. And now, in almost every university, on the continent of Europe, there is a professor of Sanskrit, who lectures alike on Comparative Grammar, and on the Science of Language.

These reflections naturally arise in the mind in considering the life of a man like the late Babu Hara Kumar Tagore. A few years ago, many of the ruling class in India would have laughed at the idea of Hara Kumar being regarded as a learned man, and yet he will be allowed *now*, by all intelligent students of humanity to have been so. There was a large proportion of the educated men of Great Britain and Ireland, a few years ago, who considered all learning comprised in Latin and Greek, with a little Hebrew—any thing beyond was frivolous or curious. Modern languages were not learning, but simply convenient frivolities—oriental languages and literature were curiosities, like the

scarabœi of Egyptian tombs, or the mummies of our museums. This prejudice was fostered by the curriculum of English Universities. But it was none the less a prejudice—narrow, bigoted, and untrue.

Hara Kumar studied Sanskrit, not as a dilettanti student, or as an amateur, but so as to obtain a complete mastery over it.

It was determined by the two brothers, Hara Kumar, and Prasanna Kumar, to erect a tablet at the temple at Mulajore, in honor of their father, and this marble tablet was to contain a suitable Sanskrit inscription. A prize was offered for the most appropriate inscription, which was to be in verse and in Sanskrit. The feeling which Dr. Samuel Johnson had in favour of Latin, for mortuary inscriptions, may well animate learned Hindus, in favour of Sanskrit, and that a *fortiori.* Two or three of the most cultivated Pandits were named as judges, and several of the most celebrated Sanskrit scholars competed for the prize. Amongst the others, Hara Kumar sent in his verses anonymously. All the Judges unanimously chose Hara Kumar's *sloka* as the best, without having the slightest idea that he was the author of it. His distinguished brother, Prasanna Kumar Tagore, heartily congratulated Hara Kumar on his success, and the *sloka* was inscribed on the marble tablet, where it may be seen to this day.

It was under a *Guru Mahasoy*, familiarly called Jharu Mama, or "uncle," that Hara Kumar originally studied Sanskrit. This *Guru Mahasoy* was a native of East Bengal and had studied *Kalapa Byakarana,* a more comprehensive grammar than the *Mukdabadha,* which is more commonly in use in Hindustan. Hara Kumar early evinced a liking for the study, and was a thorough proficient in its grammatical construction, as in its literature. In more advanced life he studied the Bedanta philosophy, under Nim Chand Siramani, the well-known professor of philosophy in the Sanskrit College. Such was the bigotry of the time, however, that the more rigid Hindus looked, with great suspicion, upon the study of *any* system of Hindu philosophy, thinking that it might be subversive of the faith. Hence it was that when Hara Kumar met his cousin, Uma Nandan, at a wedding party, the latter said, 'I am very sorry to hear that you are studying Bedanta.' 'Why so?' asked Hara Kumar. 'Because,' was the reply, 'we all know you now to be a

staunch Hindu, but I fear you may become an infidel, with these new studies.' Hara Kumar smiled, and said, 'Please to bear in mind, good cousin, that Byassa, the father of the Bedantic philosophy, was also the author of our Purans, and, according to your theory, he ought to have been the greatest infidel of his time.' That very dialect of the Bedas, beginning about fifteen hundred years before the Christian era, is that followed in modern Sanskrit. Byassa was one of the noblest ornaments of Sanskrit literature, and that Sanskrit was the spoken language of India, centuries before the time of Solomon, is certain. Is it not lamentable that sectarian prejudice should impede the study of the nobler part of Sanskrit literature, whilst it willingly admits the puerilities of many of the more modern writers?

The two brothers, Hara Kumar, and Prasanna Kumar, first learned English at home. They were then sent to Mr. Sherbourne's School, and ultimately to the Hindu College, when that institution was opened. Mr. D. Anselin was then the Head Master, and was also the private tutor of the brothers. Hara Kumar made considerable proficiency in Persian which he spoke fluently. He was also fond of music, and attained great eminence as a performer on the *Sitara*. He could also sing with taste and judgment, having a cultivated voice, and being learned in the theory of music.

Although he did not mix much in public affairs, yet he was an excellent man of business. His patrimonial estate, which he held in joint tenancy with his brothers, had been mismanaged, and had got seriously involved. This circumstance was privately brought to his notice by an old and confidential servant. Hara Kumar at once took measures, in consultation with his brother Prasanna Kumar, to rectify matters. They began to examine the books of the estate, and found that the statements of the old servants were true. An immediate partition of the estate was the necessary consequence. It was effected with some difficulty. Then by good management, perseverance, and habits of economy, Hara Kumar not only freed his share of the family estates from all incumbrances, but gradually made considerable additions to it. He died in the year 1858, deeply regretted by all who

knew him, leaving behind him a reputation for learning, ability, accomplished politeness, probity, and honorable feeling."*

He has left in his family an almost rare collection of Sanskrit manuscripts. He was the celebrated author of *Dakhinácha Parijata, Haratattia Didhiti, Puruscharana Padhati, &c.* He had a great taste for jewelry, of which he has also left some good specimens.

But the two members of this distinguished family who are now making the most conspicuous figure in the world of political life and literature, are the sons of Hara Kumar, the **Honorable Maharaja Jatindra Mohan Tagore, C. S. I.,** and his brother **Raja Sourindra Mohan Tagore, C.I.E.,** who, now directly represent the house of Gopi Mohan Tagore. Not only are the two brothers—brothers in blood and by the closest ties of affection—the lineal descendants of that remarkable man; but in position, influence and reputation they have surpassed him by far. The most creditable trait in the character of both is that neither their high mental culture nor their free unrestrained intercourse in the highest circles of European society has shaken or even weakened their orthodoxy in their national faith nor tempted them to swerve from a strict adherence to their national habits and customs. With the finest polish of the highest type of English manners, both still retain the simple feelings and cherish the sympathetic benevolence of their Hindu forefathers; while the political services of the one and the literary activity of the other are contributing to remove from the Hindu aristocracy the reproach of idleness and sensuality, by which it has hitherto been supposed to be characterised.

The Honorable Maharaja Jotindra Mohan Tagore, C.S.I., the eldest son of Hara Kumar, was born at Calcutta in the year 1831 A. D. Having passed a brilliant course of study for nine years at the Hindu College, which he entered at the age of eight years, he continued to receive lessons in English literature and science at home from such distinguished scholars of the time, as Captain, D. L. Richardson, the Revd. Dr. John Nash and other European gentlemen, second to them alone in scholastic attainments. With other tastes, he inherited from

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* *Vide* the account of Hara Kumar Tagore abridged from the Oriental Miscellany, No. XVIII, September, 1880.

his father a strong love for Sanskrit literature, of which he acquired a thorough mastery; and being from an early age fond of poetry, he cultivated it with much diligence and success—his early efforts at poetical composition in English and Bengali having been considered happy enough to grace the columns of the *Literary Gazette* and *Provakar.* But it is impossible to exaggerate the value of his services in the promotion of the histrionic art of the ancient Hindus and the success of his efforts to make that art popular at the present day. But it was not the mere liberal encouragement, which his position and wealth enabled him to give to theatrical performances, that entitles him to high credit: he is himself the author of several Bengali dramas and farces, amongst which may be mentioned the *Bidya-Sundra Nataka,* a piece from which, with his refined tastes and high sense of moral propriety, he eliminated much of the vulgarity and obscenity that disfigured the original poem. His literary activity in early life was so great that he composed or translated from the Sanskrit several dramatic and operatic pieces which he caused to be published under other names. The theatrical performances at the Belgatchia Villa, which were once so popular, were got up mainly through his exertions. It was for these occasions that he organised the Native Orchestra on the plan, now in vogue, to which he adapted the earliest Hindustani airs of his own composition. In his earlier years, Maharaja Jatindra Mohan Tagore had taken up an idea that the Bengali language was deficient in that rhythm and melody, which could adapt it for the composition of the higher order of poetry in blank verse. Michael M. S. Datta, to disabuse his mind of this idea, wrote the *Tillattoma-Sambhaba-Kabya* in blank verse, which convinced him of his mistake and induced him to pay the whole expences incurred in publishing the work. But it was not in this instance only that he showed a wise liberality in the encouragement of literary merits; for on several occasions he gave substantial help to other Bengali authors, who wanted the means, to bring out their works, which, but, for his timely intervention, might never have come before the world. The theatrical performances, which he annually gives in his Drawing-room, are highly appreciated by such of the Native Society of the city and its Suburbs, as are admitted to the privilege of

witnessing them; and it is in this way that he has been mainly instrumental in imbuing the Native mind with an improving taste for the beauties of the ancient drama of their country. Lord Northbrook, who attended these performances on two occasions, Mr. Grant Duff (Ex-Under Secretary of State for India,) several Lieutenant-Governors, Commanders-in-chief and other high dignitaries of the State, as well as foreign noblemen and gentlemen of note and distinction, who witnessed them at different times, invariably spoke of them in the highest terms of praise. Among his other accomplishments, he at one time took great delight in cultivating music, both English and Bengali, in which he attained considerable excellence; and though he has given up practising it now, he is still passionately fond of it, and is liberal in his encouragement of men who are proficient in this one fine art, that exercises the same spell of witchery alike on the refined, as on the savage heart. It was he, who first brought out from England musical boxes and barrel organs, set to popular Bengali songs. So much for that phase of his character, which embraces his intellectual tastes and accomplishments.

For his initiation into public life, he is indebted to his uncle, the late Honorable Prasanna Kumar Tagore, C.S.I. With his social rank, his wealth and his natural and acquired gifts, it was only reasonable to have expected that he should have soon asserted his proper position in the world. The death of Raja Isvar Chandra Sing of Paikpara opened out to him a congenial field for the exhibition of his peculiar talents; and he was elected Honorary Secretary to the British Indian Association, of which he is now the distinguished President. But further distinctions from the Government followed. Sir William Grey appointed him a member of the Bengal Legislative Council.

But Sir William Grey did not think a seat in the Bengal Legislative Council sufficient distinction for him, and accordingly recommended him in the strongest terms for a title, befitting his rank and position in Native Society.

Babu Jatindra Mohan is a man of great enlightenment, and has had a thoroughly good English education. He is one of the leading members of the Native community, is of unexceptionable private character, and is held by his fellow-countrymen in the highest respect. He is a useful member of the Council

of the Lieutenant-Governor, and takes a deep and thoughtful interest in the progress of the country. He has estates in the Districts of Midnapur, Faridpur, Murshidabad, Rajshahye, Nuddea, and the 24-Pargannas ; and during his life-time, enjoys the revenues of the large estates of the late Rai Prasanna Kumar Tagore in Rangpur and other places. He has always been found ready to contribute liberally to schools, roads, and other objects of public interest, both in Calcutta and in the districts in which his estates are situated, and has helped to promote science and literature among his countrymen, by large contributions to that end. He regularly maintains eighteen poor students in Calcutta, and he fully accepted the obligation of his position in the Famine, 1866, remitting the rents of his ryots, and feeding 250 paupers daily in Calcutta for a period of three months.

The title of "Raja Bahadur" was conferred on him by a *Sannad*, dated 17th March 1871, by the late Earl of Mayo, Viceroy and Governor General, as a mark of personal distinction. On the occasion of the investiture which was marked with great ceremony, Sir George Campbell, then Lieutenant Governor, thus addressed the Maharaja :—

I have to convey to you the high honor which His Excellency the Viceroy, as the representative of Queen Victoria, has been pleased to confer upon you. I feel a peculiar pleasure in being thus the channel of conveying this honor to you.

You come from a family, great in the annals of Calcutta, I may say great in the annals of the British dominions in India, conspicuous for loyalty to the British Government and for acts of public beneficence.

But it is not from consideration of your family alone the Viceroy has been pleased to confer the high honor upon you. You have proved yourself worthy of it by your own merits. Your great intelligence and ability, distinguished public spirit, high character, and the services you have rendered to the State, deserve a fitting recognition.

I have had the pleasure of receiving your assistance as a member of the Bengal Council, and can assure you that I highly appreciate the ability and information which you bring to bear upon its deliberations. Indeed, nothing can be more acceptable to me than advice from one like yourself. It is true we have had occasions to differ, and honest differences of opinion will always prevail between man and man ; but, at the same time, I can honestly tell you that, when we have been on the same side, I have felt your support to be of the utmost value, and, when you have chanced to be in opposition, yours has been an intelligent, loyal, and courteous opposition.

It was not, however, Sir William Grey alone, who was impressed by the Maharaja's character and attainments. On the expiry of his term of office in the Bengal Legislative Council, Sir George Campbell

invited him in the most friendly terms to retain his seat for a second term.

BELVEDERE, ALIPORE,

The 5th October, 1871.

MY DEAR RAJA,

I hope you will allow me to nominate you for another term in the Bengal Legislative Council. Your high character, and fair mode of dealing with all questions, render your assistance especially valuable, and I have much confidence that you are a man not bound to class interests, but prepared to look to the good of the whole community, high and low, alike.

Believe me, very truly yours,

(Sd.) G. CAMPBELL.

RAJA JATENDRA MOHAN TAGORE,

&c., &c.

So great is the confidence which the Government has deservedly reposed in his highly-cultivated abilities, his pure spotless character, and his devoted loyalty, that he has always and freely been consulted by successive Lieutenant-Governors and even Governors-General on all important questions of public interest. His Excellency, Lord Northbrook* not only sought his opinion during the Behar Famine of 1873-74, but also asked him either to proceed to England to give evidence before a Select Committee of the House of Commons on questions relating to Indian affairs or to "name to the Government some native gentleman whose local knowledge and general intelligence would entitle him to the distinction." Such a mark of implicit reliance on the judgment of a Native nobleman or gentleman has rarely, if ever, been shown by the Government on any other previous occasion.

Among the greatest land-owners of Bengal, both by inheritance and by delegated right to the large estates of his uncle, the late Hon'ble Prasanna Kumar Tagore, C.S.I., who assigned by will the

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*As a mark of the esteem, in which Lord Northbrook held Maharaja Jatindra Mohan Tagore, we reproduce an extract from his Lordship's letter, dated 16th March, 1877, to Maharaja Rama Nath Tagore :—

I was very glad to hear that Raja Jatindra Mohan Tagore has been put into the Legislative Council. I always hoped to see him there some day. I desire to be kindly remembered to him.

usufruct of his estates to the Maharaja for life, the Maharaja has always been conspicuous for his great kindness to and consideration for his numerous tenantry, towards whom in all times of distress and trial he has never failed to act with the most praiseworthy liberality.

During the scarcity of 1866, he not only carried out every possible measure for the relief of the ryots on his estates in the Midnapur District, but also allowed them, what was still more efficacious in preventing the sequelæ of such visitations, a remission of their rents to the large amount of Rs. 40,000. For this act of splendid liberality and public spirit, the thanks of the Government were conveyed to him through the local authorities of the District. Nor was it a solitary instance. When the Native Hospital in Calcutta was removed from Chandney Choke to Pathuriaghata on the Strand Road, he most willingly and munificently made over in free and absolute gift to the Trustees of the Hospital his entire interest in the very valuable land which now forms the site of the new and beautiful Hospital Building. During the ceremony of laying the foundation-stone of the Mayo Native Hospital, which came off on the 3rd February 1873, Sir Richard Couch, late Chief Justice of Bengal, who presided on the occasion, referred in appropriate terms to this spontaneous demonstration of the Maharaja's strong sympathy for the sufferings of his sick and destitute countrymen. "Whatever interest," he said, "Raja Jatindra Mohan Tagore had in the land (which forms the site of the Hospital), he willingly gave up in favor of the Hospital, on hearing it was required for that purpose."

The Maharaja has also been always prompt in contributing princely donations towards charitable institutions and public funds, and has ever been ready to help with his powerful influence and liberal support in every movement, directed to the advancement of any public cause or interest. For the encouragement of education among his young countrymen, he has lodged with the Government the handsome amount of Rs. 12,000 for the foundation of two scholarships of Rs. 20 each per mensem, the one in the name of his much esteemed father, Babu Hara Kumar Tagore to be awarded to the most successful student in Sanskrit, and the other in the name of his well-known uncle, the

late Hon'ble Prasanna Kumar Tagore, C. S. I., to the most successful student in law.

The Maharaja is so great a friend of Sanskrit learning that he has also endowed a scholarship of Rs. 8 per monsem, called the "Prasanna Kumar Tagore Scholarship," and set apart funds for the provision of a beautiful *Keyur* or gold armlet, called the "Hara Kumar Tagore's *Keyur*," to be annually presented to two of the most meritorious students from among the leading *Toles* or Sanskrit Schools of Bengal.

The Maharaja received his present title at the Imperial Assemblage at Delhi on the 1st January, 1877, and at the Darbar held at Belvedere on the 14th August 1877, Sir Ashley Eden, the Lieutenant Governor of Bengal, addressed him thus :—

I have much pleasure in giving you the *Sannad* of your title of Maharaja, which has been bestowed upon you as a representative of a family which has for generations numbered in its ranks men who are distinguished for ability, public spirit, and devotion to the public service. Your family has always been trusted and consulted by Government. You have always shewn an enlightened and liberal desire to promote objects of interest to the people, and have done most useful service as a member of the Council of the Lieutenant-Governor and of the Governor General.

It should be mentioned here that at this Darbar, the Maharaja Jatindra Mohan Tagore, C. S. I., was placed in the first seat, in precedence even of Maharaja Narendra Krishna, who was presented with the *sannad* and of *khilat* of Maharaja on the same occasion.

In the same year the Maharaja was appointed a Member of the Governor-General's Legislative Council; and the great ability and zeal, with which he discharged his duties, led to his re-appointment in 1879 for a second time,—an honor which up to this time has never been extended to any Bengali nobleman or gentleman. Of the value of his services in the Supreme Legislative Council, it will suffice to quote the recorded opinions of Sir Arthur Hobhouse, the ablest Legal Member of that Council, perhaps, since the days of Lord Macaulay. In the course of the debate on the Civil Procedure Bill, Sir Arthur Hobhouse said as follows :—

Whatever can be said on that subject will be said by my friend Maharaja

Jatindra Mohan Tagore; for in Committee he has supported the views of the objectors with great ability and acuteness, and I must add with equal good feeling and moderation, (*vide* abstract of the Proceedings of the Governor-General's Legislative Council dated 28th March 1877.)

Again Sir Arthur said:—

If the clause stood as in Bill No. IV., I confess I should not be able to maintain my ground against such an argument as we have heard from my Hon'ble friend, Maharaja Jatindra Mohan Tagore. I have shown that conviction in the most practical way by succumbing to his arguments in Committee, and voting with him on his proposal to alter Bill No. IV. (*Vide* Abstract of the Proceedings for 1877, page 391.)

Much misapprehension prevails as to the part the Maharaja took in the passing of the Vernacular Press Act. So far from condemning the whole Vernacular Press, he openly declared himself an advocate of its liberty, upon which he objected to the imposition of any restrictions. While expressing his regret at the reprehensible tone of some low class Vernacular Papers, he rightly attributed the writings in them to "a folly and species of braggadocio rather than anything else"—a remark which is considered by no less an authority than Sir Erskine Perry "as a most just piece of criticism." (*Vide* copy of opinions and reasons entered in the minutes of Proceedings of the Council of India relating to the Vernacular Press Act, 1878, presented to both Houses of Parliament, page 3.) According to an almost general consensus of opinion, the provisions of the Penal Code were considered sufficient for putting a check upon any abuse of the liberty of the Press. But in deference to the strongly-expressed wishes of the Government and in consideration of the Afghan difficulty, he deemed it his duty as a loyal subject not to oppose the proposed action of Government. Such is the view which the present Prime Minister of England, the Right Hon'ble Mr. W. E. Gladstone, took of his conduct on the occasion. On the 23rd July 1878, Mr. Gladstone said, "the only native who sat in the Council expressly and carefully reserved his judgment," and again, "this is the opinion of the only native member of the Council, given in support of the Bill, but not of the matter of the Bill." (*Vide* Hansard's Parliamentary Debates, Vol. 242, Part I., page 57).

In 1879, the Maharaja was elected President of the British Indian Association; and on the 28th July of the same year, he was invested with the Insignia of the Most Exalted Order of the Star of India, by command of Her Most Gracious Majesty, the Queen—Empress of India—receiving Lord Lytton's congratulations both by telegram and letter on the occasion.

But it is not the least service he has rendered to his countrymen that, it was through his intervention, that the Durga Puja Holidays have not been reduced from 12 to 4 days, as has been persistently sought by the Bengal Chamber of Commerce. The Theosophist of Bombay in the number for August 1880, says as follows:—

Maharaja Jatindra Mohan Tagore is a member of the Legislative Council; and one of the native nobility most honored and most highly esteemed by the European community. Like his uncle, he too has been decorated by Her Majesty with the Companionship of the Star of India, and to him the Native community are indebted for the preservation to them of the Durga Puja Holidays.

It is impossible to describe the amount of disappointment and discontent, which would have been created among the Native community of Bengal, if the concession as regards these Holidays had not been secured through the Maharaja's influence with Lord Lytton, from whom some important facts in regard to them had probably been wilfully concealed. The Holidays are not confined to the Natives alone; but people of all races and creeds have for years taken advantage of this only long annual vacation to recruit their health by trips of pleasure by rail or river. These Holidays offer the only occasion during a year in which the Natives employed in Calcutta, whether in the Government or in private service, can meet their friends and relations, look after their private affairs and enjoy the only pleasurable relaxation within their reach. For this one service alone, the Maharaja will be held in grateful remembrance by Hindus, so-long as they enjoy their long-standing Holidays.

His Excellency Lord Lytton entertained the most friendly feelings for the Maharaja, whose services in the Legislative Council of India, His Lordship considered no less honorable to the Maharaja than loyal to the Government—independent without being obstructive, always cons-

cientious, but never inconsistent. In all the relations between them, Lord Lytton warmly admitted that the Maharaja had always secured his sympathy and esteem; and His Lordship felt assured that the Maharaja's advice and aid would be given to future Viceroys in the same considerate and conciliatory spirit which had characterised his official intercourse with Lord Lytton. It may be mentioned that in his frequent correspondence the Ex-Viceroy always addressed the Maharaja as "His Highness."

Although no Native nobleman or gentleman has ever been allowed the privilege of keeping up a guard of more than only five or six armed sepoys at his gate, the Hon'ble Maharaja Jatindra Mohan Tagore, C. S. I., has, under the special orders of the Government, been authorized to maintain a guard, more on a footing of equality with some of the Feudatory Chiefs of India.

The Hon'ble Maharaja Jatindra Mohan Tagore, C.S.I., is strictly orthodox in his religion, and devotes much of his time to the observance of his religious obligations. Dignified and yet affable in his bearing, un-assuming and yet simple in his manners, he is popular with all classes with whom he comes into contact either in social intercourse or in business. His private character is pure from any blemish, however faint; and he is a rare specimen of how a Hindu of the highest rank and unbounded wealth can retain his orthodoxy among all the temptations which English education and English Society can offer. Among the most touching traits of his simple character are his affectionate reverance for his aged mother and his more than fraternal affection, fully reciprocated, for his younger brother, the subject of the next sketch.

The Maharaja, being without male issue of his own body, his nephews are the presumptive heirs of his vast estates, and, we hope, of also his eminent qualities. He is the Governor of the Mayo Native Hospital, Trustee of the Indian Museum, Fellow of the Calcutta Unversity, President of the British Indian Association, Justice of the Peace for the Town of Calcutta, &c., &c.

But if the elder of the two distinguished brothers has been content with a conspicuous position on the political stage of India, the younger has made the whole world a stage for his peculiar talents.

Raja Sourindra Mohan Tagore, C. I. E., &c., &c., the younger son of Hara Kumar Tagore, was born in 1840. At the ninth year of his age he was placed in the Hindu College, but, after studying there for nine years, he was obliged to leave under Medical advice on account of disease of the head. From an early age he shewed a predilection for writing; and the diligence, with which he cultivated it, made him in after-life one of the most prolific writers of his age. When fourteen years old, he wrote a small book, called "Bhugala-o-Itihasa Ghatita Britanta," which he published in 1857. But he had previously studied Sanskrit Grammar and Literature systematically at home; and he composed and published an original Bengali drama, named "Muktabali," when he was only fifteen years old. His early fondness for birds and beasts, of which at one time he kept a good collection, gave him a practical knowledge of Natural History, to such a degree that he could name the different species of a particular genus of birds (pigeons, for instance) simply by hearing their notes.

It was on the sixteenth year of his age that he commenced the study of that beautiful art, which will immortalise his name among the people, among whom he has created a taste for the music of the ancient Hindus. It is singular that his natural taste was developed by lessons he received from an *Amla* of the *Kátchári* of his family. Subsequently he took lessons in the higher branches of the Art from *Ostád* Latchmi Prasad Misser, the celebrated *Binkar*, and from the much-revered Professor Khettra Mohan Goswami. About this time he translated into Bengali the famous *Málabikagnimitra Nátaka* of Kálidasa.

A German Professor first taught him English music on the Piano and what he then learned he has since improved by his intercourse with several adepts of the Art, who from time to time have come from the West. But as his love for music was not a fancy, but a passion, he sought to learn it scientifically and systematically and, to this end, he collected all available books on this Art in the English, Sanskrit and Bengali languages, at a considerable outlay in fancy prices from England, Benares, Kashmir, Nepaul and other distant places. From these books he worked out the text of his well-known *Sangit-Sar* (of Professor

Khettra Mohan Goswami). It was then he conceived the idea of spreading amongst his countrymen a taste and knowledge of genuine Hindu Music, which was fast dying out in the land or confined within the very narrowest limits. With the amplest resources in money and material to carry out this end, he opened, on the 3rd August 1871, the Bengal Music School at Chitpore Road in Calcutta, where Hindu Music is being taught by competent men to all on payment of a nominal fee. The school has made creditable progress and has deservedly won the admiration of the many European and Native gentlemen, who have witnessed the success it has already achieved. This School and the Branch of it, known as the Kulutola Branch Bengal Music School which was established a year after the parent Institution, are conducted by Raja Sourindra Mohan Tagore, C.I.E., and maintained solely at his expence. But not content with what he has already done for the promotion of Hindu Music among his countrymen, he rewards the students annually with suitable prizes, he supplies competent Music Masters as well as useful Musical publications, to Government and Private Schools free of charge; and liberally encourages and helps both artistes and people who write and publish works on Hindu Music.

In 1875, Raja Sourindra Mohan Tagore received from the University of Philadelphia the Degree of Doctor of Music, which was subsequently confirmed by the Government of Bengal. Nor is it to be forgotten that he has considerably improved the old Native Orchestra and reduced it to a system, for which he has adapted several pieces of his own composition. The credit is due to him that he has added to the stock of social amusements by introducing, for the first time on the Native stage, the *Tabbleaux Vivants* and Charades, &c. His labors in the field of Music and his attempts at regenerating that long-lost science of the Hindus have met with due recognition from all parts of the civilized world. The following is the list of orders, titles, distinctions, decorations, medals, photographs, acknowledgments of books, &c.

India.—Companion of the Order of the Indian Empire; *Sanad* of the Title of Raja, with the *Khilat* consisting of one *Seirpaich* (ornament for the turban), one Sword and one gold Watch; Certificate of Honor from the Government, as Founder of the Bengal Musical School; present of works by the

late Viceroy (Lord Lytton), with His Excellency's Autograph, on three occasions; Fellow of the University of Calcutta; Honorary Magistrate and Magistrate of Police in the Town of Calcutta; Justice of the Peace for the Town of Calcutta; the gold Decoration of the Gurkha Star of Nepaul; Degrees of *Sangitá Silpa-Bidyáságara* and *Bháratiya-Sangitá-Náyaka* from Nepaul; a highly complimentary Autograph letter from the late Viceroy (Lord Lytton); acknowledgments of books, &c., from the Asiatic Societies, Bengal and Bombay; Benefactor of the Lahore Central Museum.

America.—Degree of Doctor of Music, (April 1875), the first foreign degree received, which has since been confirmed by the Government of Bengal, and subsequently by the Government of India; acknowledgment from the President of the Republic of Mexico; a highly complimentary Autograph letter of acknowledgment from His Excellency R. B. Hayes, President of the Republic of United States; acknowledgment of books from His Imperial Majesty the Emperor of Brazil.

England.—Acknowledgment of books from Her Most Gracious Majesty the Queen, through the Secretary of State; Member of the Royal Asiatic Society, and Fellow of the Royal Society of Literature; acknowledgments from the Prince of Wales, Prince Leopold, and from the University Library of Cambridge; Honorary Patron of the Society of Science, Letters, and Art, of London.

France.—Officer of the Academy, Paris; Silver Decoration of the Laurel Leaves; Officier de l' Instruction Publique, France, with the golden decoration of the Palm Leaves; Honorary Member of the First Class of the Academic Montreal; acknowledgments from M. Waddington, the Minister of Public Instruction and from the late M. Garcin de Tassy, with a complimentary letter and his photograph. Honorary Member of the Académie D' Aérostation Météorologique, Paris.

Portugal.—Chevalier of the Royal Portuguese Military Order of Christ; acknowledgment from the Lisbon National Library.

Spain.—Acknowledgment from His Majesty the King.

Sardinia.—Patron of the Athenæum of the Royal University of Sassari; acknowledgment from the Royal University of Cagliari.

Sicily.—Socio Onorario of the Royal Academy, Palermo; Socio Protettore Circolo Vittorio Emanuele Filantropico Letterario sede in Catania, (with a gold Medal); Socio Protettore Circolo Letterario Artistico Musicale Bellini, Catania, (with a gold Medal).

Italy.—A large-sized photograph from His Majesty the late King, Victor Emanuel, bearing the Royal Autograph; a Medal from the late Pope, Pius IX; a

magnificent Mosaic Table from His Majesty the King Humbert; a Basilica of St. Peters, Rome, in Mosaic, from His Holiness the Pope Leo XIII; Socio Onorario of the Royal Academy of St. Cicilia, Rome; Socio Onorario of the Societa Didascalica Italiana; Academico Corrispondente of the Royal Musical Institute, Florence; Socio Co-operateur of the Academy of Pittagorica, Naples, (with a silver Medal); Socio Corrispondente of the Royal Academy of Raffaello, Urbino, (with a Medal); Socio Onorario of the Philharmonic Academy of Bologna; Benemerito of the Royal University of Parma; an elaborate Review of works, by Professor G. B. Vecchiotti; Ordinary Member of the Oriental Academy, Florence; Corresponding Member of the Royal Academy, Turin; Title of Dottore di Musica e de lettere and Presidente Onorario from the Academia Pittagorica Ovvero Sculo Italica, (with a gold Medal); Socio Onorario Biblioteca Popolari Circolanti Vincenso Monti Di Alfonsine, (with a gold Medal); Presidente d' Onore Ufficiale Delegato Istituto Umberto Primo, Leghorn, with a gold Cross); Socio Onorario Atenso Alessandro Manzoni Istituto, Fermo; Socio Onorario Benemerito Circolo Accademico la Flora Italica, Naplės; Socio de' Onore Associazione Giovanile Salernitana, Salerno; Socio fondatore Atenso Giovan Batista Alleotti in Argenta, Naples; Socio Onorario Circolo Educativo Vittorio Emanuele in Vicenza, (with a gold Medal). Honorary Member of the Accademia Letteraria Lazzaro Papi di Lucca; Honorary Member of the Societa Operaria di Lucca; Gold medal from Reale Societa Didascalica Italiana, Roma.

Switzerland.—Corresponding Member of the Geneva Institute; acknowledgment from the Academy of Bern; Honorary President of L'union Valdôtaine, Geneve,

Austria.—Commander of the Most Exalted Order of Francis Joseph; acknowledgment from Charles Louis, Archduke of Austria; Corresponding Member of the Oriental Museum, Vienna.

Hungary.—Acknowledgment from the Academy of Sciences.

Saxony.—Knight Commander of the 1st class of the Order of Albert; acknowledgment from the University Library of Leipzig.

Germany.—A large photograph from His Majesty the Emperor, bearing the Imperial Autograph, through Count Munster, the Imperial Ambassador at London; acknowledgments from the Imperial University and National Library, Strasburg, and from the Royal Library at Berlin; an elaborate review of works, a complimentary letter and a photograph from Professor Dr. Weber.

Belgium.—Knight Commander of the Order of Leopold; Associate Member of the Royal Academy of Science, Letters, and Fine Arts, Brussels, with complimentary letters from M. Gevaert, the President of the Academy, and from P. De Decker, late Minister of State.

Holland.—A large photograph bearing the Royal Autograph, and a Medal, from His Majesty the King; Foreign Member of the Royal Philological and Ethnographical Institution of Netherlands India at the Hague; Corresponding Member of the Society of Amsterdam; acknowledgments from the University of Utrecht and from the Society of Sciences, Haarlem. Present from the

1.—Cavaliere D'Onore of Areopago Dei Decorati Di Tutte Le Nazione Livorno.

2.—Knight of Honor of the Order Caballeros Hospitalaros of Spain.

3.—First Class of the Celestial Imperial Order of the Precious Star of China; also a present of Enamelled Vases.

4.—Knight of Honor of Her Highness Mary of Lusignan Princess Royal of Cyprus, of Jerusalem, and of Armenia.

5.—Knight of Honor of Saviours of the Maritime Alps.

6.—High Protector of the Order of the Humanitarian Academy of the White Cross, Leghorn.

7.—High Protector Grand Official Delegate (with Cross of Honor) of the institute Humbert I., Leghorn.

8.—Cavalier of Honor of the Academic Order of Buenos Ayres (South America).

9.—Honorary President of the Propaganada di Scienza Popolare, Napoli; with a Gold Medal.

10.—Imperial High Order of the Lion and Sun from His Imperial Majesty the Shah of Persia.

11.—Fellow of the Trinity College, London.

12.—The Title of Nawab from His Imperial Majesty the Shahen Shah of Persia.

Australia.—Honorary Member of the Philharmonic Society of Melbourne.

Japan.—Musical Instruments from His Majesty the Emperor; acknowledgment from the Department of Law, Science, and Literature in Tokio Diagaku.

Franc Chevalier of the Order of the Knights of the Holy Saviour, Mont-real, Jerusalem, Rhodes and Malta; and several other distinctions.

The Theosophist of Bombay for August 1880, very justly observes :—

Raja Sourindra Mohan Tagore is one of the most decorated men living. The Raja Sourindra has, nevertheless, many medals to get before he can hope to rival Prince Bismark whose manly breast, it is estimated would have to be twenty-one feet wide to enable him to wear his various decorations and orders of knighthood and nobility. They number 482.

Raja Sourindra Mohan Tagore was invested with the Insignia of the Order of the Indian Empire on the 1st January 1880; and, on the 3rd of the following month, he was invested with the title of Raja. On each of these occasions, he received telegrams and letters, conveying Lord Lytton's personal congratulations; and he was presented with the usual *Khilat* (consisting of *Seirpaich*—ornament for the turban—one sword and one gold watch) and with the usual *Sannad* at a Darbar, held at Belvedere, on the 31st March, 1880. Sir Ashley Eden addressed him in the following terms :—

"It is gratifying to me that the researches and accomplishments which have made your name well-known in England and Europe, as well as in your own country, have been recognised by the Governor General in Council. You belong to a family of well-known and approved loyalty, and I have much pleasure in presenting you with the *Sannad*, conferring on you the title of Raja as a personal distinction.

GOVERNMENT OF INDIA.

Sannad.

To

SOURINDRA MOHAN TAGORE, C. I. E.,

I hereby confer upon you the title of "Raja" as a personal distinction.

(Sd.) LYTTON.

FORT WILLIAM
23rd February, 1880.

The Editor of the Indian Mirror in his issue of the 1st April 1880, states, that at the Darbar held at Belvedere on the 31st March 1880, "Raja Sourindra Mohan Tagore, in graceful acknowledgment of the distinction he had received, fell, according to the Hindu custom, at the feet of his elder brother, the Hon'ble Maharaja Jatindra Mohan Tagore, C. S. I., for whom his respect is known to be unbounded. The

by-standers were evidently struck at this manifestation of fraternal feeling on the part of the Raja, to whom sincere congratulations from friends (Native and European) poured in from all sides."

Lord Lytton, when in India, wrote several autograph letters to the Raja expressing His Excellency's kind feelings and respect for him; but in one letter His Lordship conveyed his warmest thanks for a "charming present of books," the works of the Raja and his illustrious ancestors; and observed that he would always esteem them as a proof of the admirable literary talent of an Indian gentleman for whom he had the highest respect.

Lord Lytton specially thanked him for the kind terms in which he was addressed in the Raja's work, entitled "Indian Music's Address to Lord Lytton."

The Raja has obtained permission from the Government of India to accept the decorations of the Foreign Orders of Knighthood, and is the first Native gentleman who appeared at a Garden Party at Belvedere for his investiture with the title of Raja and its accompanying decorations.

In the Biographical Dictionary (with Portraits) of three hundred eminent men in the world, published by Professor Angelo De Gubernatis Secretary to the Oriental Academy of Florence the name of the Raja has, as it should have been, included. And in another work, entitled the Pelfege Universal Dictionary, published by M. Emile Artand of Paris, his name is also included among the fifty greatest living composers and his co-operation in the promotion of the Science of Music is solicited. A musical piece of his composition, named *Sarasaptasati*, a *gath*, of seven hundred notes and unique in its kind, has been preserved with the work of other renowned masters of the present age.

Raja Sourindra Mohan, at the request of A. W. Croft, Esq., M.A., Director of Public Instruction Bengal, supplied through him some most interesting and novel subjects on music embracing three principal aspects: Historic, Scientific, and Social for the Melbourne School Science Congress for October, 1880. The learned Raja, we believe, must have received by this time some suitable acknowledgments from the Secretary to the Music, Science, Fine Arts and Literature section of the

Melbourne School Congress through the Director of Public Instruction, Bengal.

Several pamphlets have also been published by distinguished *savants* of Europe, and articles have appeared in the Journals of the most celebrated Academies and learned Societies, eulogising the noble ancestry and public services of Raja Sourindra Mohan Tagore. But not the least gratifying of these testimonies is contained in the following copy of an autograph letter of His Majesty the present King of the Belgians :—

To

THE NOBLE RAJA SOURINDRA MOHAN TAGORE,

Commander of the Royal Order of Leopold,
Calcutta.

MY DEAR NOBLE SIR,

I have received the handsome presents which you had the goodness to offer to me, and I beg you to accept my warm thanks. This mark of attention has been very agreeable to me, I shall preserve these objects in remembrance, not only of your uncle, whom I saw during my voyage to India, but also as a proof of the sentiments which you have been good enough to express, and to which I attach much value. In tendering to you the repeated expression of my thanks, and the sincere wishes for yourself and family, to whom I hope God will always grant prosperity and health, I beg you to believe in my perfect esteem and consideration.

PALACE OF BRUSSELS, (Sd.) LEOPOLD.
18*th December*, 1879.

Nor have these distinctions been acquired by the Raja without considerable labor. The following list of works, composed and published by him up to the present time, will give some idea of the varied stores of knowledge in the mind which gave them birth.

BENGALI.

Bhugola-o-Itihâse-Ghatita Britânta.—(History and Geography).
Muktâbali Nâtikâ.—(A Drama—Original).
Mâlabikâgnimitra Nâtaka.—(A Drama—Translation).
Jâtiya-Sangita-Bishayaka Prastâva.—(A Discourse on National Music).
Yantra Kshettra Dipikâ.—(A Treatise on Setar).

Mridanga Manjari.—(A Treatise on Mridanga).

Harmonium Sútra.—(A Treatise on Harmonium).

Yantra Kosha.—(A Treasury of Musical Instruments).

Victoria Giti-Málá.—(English History in Poetry, set to Hindu Music).

Bháratiya Giti-Málá.—(Indian History in Poetry, set to Hindu Music).

Bháratiya Nátya Rahasya.—(A Treatise on the Hindu Drama, compiled from Sanskrit authorities).

ENGLISH.

Hindu Music from various Authors.—(A Collection).

Six Principal Ragas of the Hindus.—(With Lithographic Illustrations).

Eight Principal Rasas of the Hindus.—(With Lithographic Illustrations).

Ten Principal Avatáras of the Hindus.—(With Lithographic Illustrations).

The Binding of the Braid.—(A Translation of the Vení-Sanhára Nátaka).

Hindu Music.—(A Reprint from the "Hindu Patriot" of the discussion held on this subject with Mr. C. B. Clarke).

English Verses set to Hindu Music.

Short Notices of Hindu Musical Instruments.—(Alphabetically arranged).

Fifty Tunes.—(A collection of the author's Musical compositions).

Specimens of Indian Songs.—(With short descriptions, set to Music—A collection).

Ækatána or the Indian Concert.—(With a collection of airs for the native Orchestra).

A few Lyrics of Owen Meredith set to Hindu Music.

Eight Tunes.—(A collection of the author's Musical compositions).

SANSKRIT.

Sangita-Sára-Sangraha.—(A collection from various Sanskrit authorities).

Mánasa Pújanam.—(A collection of the Poems of Sankaráchāryya, set to Hindu Music).

Kabi-rahasyam.—(A Printed Edition of the work of Haláyudha, with notes by the Editor).

SANSKRIT *with English Translations.*

Victoria-Gitiká.—(English History, set to Hindu Music).

Prince Panchásat.—(Fifty Stanzas in honor of the Prince of Wales, set to Hindu Music).

*Rome Kávya.**—(A brief history of Rome from the earliest times to the present period, in Sanskrit stanzas).

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* His Majesty King Humbert has graciously granted permission to Raja Sourindra Mohan Tagore, C. I. E., &c., to dedicate to His Majesty a reprint of his

HINDI.

Gitávali.—(An elementary treatise on Vocal Music).

SANSKRIT *with Hindi, Bengali and English Translations.*

Manimálá.—(A Treatise on Gems, compiled from various sources; in two volumes).

It is only such as have seen or read Raja Sourindra Mohan's most interesting and valuable works will be able to realise the fact that his knowledge is not confined to the Science of Music alone. Whether in poetry, in history, in geography or in the drama his excellence is equally conspicuous. His thorough mastery of the Sanskrit language, in which he has composed much of his own poetry has co-operated with his high proficiency in Music, in setting off to advantage the beauties of his Sanskrit verses by blending with them the graces of the sister-art. Nor has he neglected even painting. The beautiful illustrations to his three invaluable works, namely, the Six Principal *Rágas*, Eight Principal *Rasas*, and the Ten Principal *Avatáras* of the Hindus, go to show that, though the learned Raja has not himself cultivated painting, he decidedly possesses a great love as well as a refined taste for that exquisite art. His knowledge and appreciation of gems are equally extensive and accurate, as his work, entitled "*Manimálá*," a rare production altogether, will testify.

Nor are the extent of his abilities, energy and industry to be gauged by his ceaseless literary occupations. For, over and above his constant engagement in the numerous works, which, from time to time, he has been producing on a great variety of subjects, he exercises a close supervision over the management of the vast estates of his brother and himself, and looks minutely and carefully into the accounts. His application to the dry details of business which is not common to men of a literary turn, is another singular feature in his character.

Raja Sourindra Mohan is blessed with two sons, *viz.*, Kumar Promodh Kumar Tagore and Kumar Pradyota Kumar Tagore—the

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Sanskrit work Rome-Kávya. This reprint will be accompanied with an Italian version. The work Rome-Kavya has also been well-reviewed in some of the leading Journals of Rome such as in the "Opinione" of the 24th July 1880, The "Popolo Romano" of the 24th July 1880, &c., &c.

former of whom is an intelligent and promising youth. On the occasion of the marriage of the eldest son, the Hon'ble Maharaja Jatindra Mohan Tagore, C. S. I., gave a grand *Nátch* or dancing party on the 28th January 1880, to the *elite* of the Native community and illuminated his house, and the public road leading from Pathuriaghata up to the temporary residence of the bride at Simla with electric light, and corresponding decorations at an enormous cost. The marriage ceremony took place on the evening of the 31st January, 1880. The procession, which was exceptionally grand, was headed by the Maharaja's own Sepoys, besides 50 additional men, specially sanctioned by Government,—the whole body being handsomely arrayed in new uniforms and marching with drawn swords. Besides the usual Native Music, the town band and a regimental band imparted additional attraction to the show. The heads or representative members of the leading Native families of Calcutta and its suburbs and a large number of Native gentlemen testified their great respect for the illustrious brothers by joining the procession on foot up to the temporary residence of the bride.

Almost immediately after the termination of the marriage ceremony, the Hon'ble Maharaja Jatindra Mohan Tagore, C. S. I., and his brother Raja Sourindra Mohan, C. I. E., fed a large number of paupers with the aid of the local authorities, and sent the liberal sum of Rs. 8,000 to the District Charitable Society with an immense quantity of new clothes for free distribution to the poor people of the city.

Raja Sourindra Mohan Tagore, C. I. E., &c., &c., received several congratulatory letters from the crowned heads and *savants* of Europe and different parts of the world on account of his son's marriage. We reproduce below a few of the letters from the crowned heads only for fear that the dimensions of this sketch might otherwise be unnecessarily enlarged.

LONDON, *December 24th*, 1879.

GERMAN EMBASSY.

DEAR SIR,

I have great pleasure in acquainting you that His Majesty the Emperor and King, my gracious Sovereign, has been graciously pleased to

authorize me to inform you that His Majesty has received with sympathy and congratulation the notice of the imminent celebration of the wedding of your eldest son, Kumar Promode Kumar Tagore.

In expressing to you my best wishes on this occasion, I have the honor to be with the highest consideration.

DEAR SIR,
Yours very truly,
(Sd.) MUNSTER.

THE RIGHT HON'BLE THE RAJA SOURINDRA MOHAN TAGORE,
Calcutta.

Translation.

We Albert by God's Grace, King of Saxony, &c., &c., &c., have, through the representation of our minister, to-day been informed of the approaching marriage of the eldest son of Raja Sourindra Mohan Tagore, Kumar Promode Kumar Tagore. We gladly take this opportunity of this joyful family-occurrence to send our blessing, and to join with it our sincere congratulations for the young married couple.

DRESDEN, *on the 15th December*, 1879.

(Sd.) ALBRECHT,

RAJA SOURINDRA MOHAN TAGORE, &C. &C.,
Calcutta.

To

HIS EXCELLENCY RAJA SOURINDRA MOHAN TAGORE, KNIGHT COMMANDER OF THE 1ST CLASS OF THE ORDER OF ALBERT OF SAXONY, &C.

Calcutta.

MY LORD,

The undersigned acquits himself of the agreeable duty of informing you that his august master, the King of Saxony, has been good enough to send you the annexed document which contains the benediction and the pious wishes of His Majesty for the happiness of your eldest son in the proposed marriage he is about to contract. I cannot hold back expressing to you at the same time, my sincere felicitations of this happy event, and I beg you, my *Prince*, to accept the assurance of the perfect consideration of.

Your very devoted Servant,
(Sd.) J. F. VON FALKENSTEIN.
The Minister of the Household of His Majesty
the King of Saxony.

A LETTER FROM THE MINISTER OF THE HOUSEHOLD OF HIS MAJESTY THE KING OF ITALY.

ROME, 11*th December*, 1879.

EXCELLENCY,

I have had the honor to inform His Majesty the King of the approaching marriage of your eldest son.

His Majesty, who remembers the tokens of sympathy and deference shown by you on other occasions, received the intimation of the happy event with pleasure, and has authorized me to return you His thanks and His best wishes for the happiness of the young couple.

In obeying the Commands of the King, I beg to add also my felicitations and the expression of my regard for yourself.

(Sd.) VISONE.

SENOR COMM.

RAJA SOURINDRA MOHAN TAGORE, &C. &C. &C.,

Calcutta.

A letter from Cardinal Nina to the Marchioness Serlupi.

ROME, 1*st December*, 1879.

As you are in direct communication with the illustrious Raja Sourindra Mohan Tagore, it will be easier for you to make known to him that his Holiness, having heard of the intended wedding of his son, prays the Almighty will confer on the young couple every prosperity in the marriage they are about to contract.

I embrace this new occasion to express my sentiments of high regard for your Ladyship.

(Sd.) L. CARD: NINA.

NARAN HITY,

The 26th December, 1879.

DEAR SIR,

Yours of the 16th instant, apprising of the intended marriage of your eldest son in January next has duly come to hand. I congratulate for this happy, occasion, I have laid the letter written to His Majesty the King on the very subject. His Majesty has been much pleased and wishes that the married pair may pass their lives happily and comfortably. I have full belief that the bride is of an amiable character and of high accomplishments. I sincerely pray to the Creator Being to make them happiest in their whole existence.

Yours faithfully,

(Sd.) MAHARAJA RANADIP SING BAHADUR RANA, K. C. S. I.

Prime Minister of Nepal.

NARAN HITY, NEPAL,
The 2nd December, 1879.

DEAR SIR,

I am in receipt of your letter of 10th current informing me the happy news of the wedding of your eldest son. In reply I heartily congratulate and pray to the Almighty God for the long life and prosperity of the young couple, they may live hundred and twenty years and pass their days tranquilly. Words can scarcely suffice to express how great has been the pleasure I have derived from your letter now under reply, as you have strictly adhered to the Sastras of Hinduism. At the same time, believe me, I cordially sympathise with your delight at the prospect of an agreeable union of your son and wish sincerely that every happiness may be the result.

Yours faithfully,

(Sd.) SIR DHIR SUMSAIR JANG BAHADUR, K.C.S.I.,
Commander-in-Chief of Nepal.

The following is a translation of the lines in which the Aide-de-Camp, Private Secretary to His Majesty, the King of the Netherlands has conveyed His Majesty's congratulations on the occasion of the marriage of the Raja's son.

I am grateful to be honored with the King's commands to express His Majesty's sense of your polite and kind attention. His Majesty has been pleased to direct me to offer you His Majesty's sincere good wishes and congratulations at this happy event.

UTRECHT, 9*th December*, 1879.

To

HIS EXCELLENCY RAJA SOURINDRA MOHAN TAGORE,

EXCELLENCY,

It is with a sense of deep obligation that I acknowledge the receipt of your esteemed letters of the 6th November. We thoroughly enter into your Excellency's paternal feelings on the occasion of the wedding of an eldest son, the hope of an illustrious and ancient race, and we offer our sincere congratulations at this happy event. We avail ourselves of this opportunity to send

our felicitations to the bridegroom himself, and request your Excellency to forward to him the enclosed letter.

I remain, Excellency,
Your most obedient and humble servant,
(Sd.) T. F. B. BAERT,
Secretary to the Board of Curators of the University of Utrecht.

UTRECHT, *9th December*, 1879.

To

HIS EXCELLENCY KUMAR PROMODE KUMAR TAGORE,

EXCELLENCY,

I have been favored by your most esteemed father His Excellency Raja Sourindra Mohan Tagore, Musical Doctor, with the information that your wedding is going to be celebrated in the beginning of January.

The President and the members of the Board of Curators charge me to offer you their kind felicitations, to which I add my own. We all hope that Heaven may bestow plenteous blessings upon your proposed matrimony, that your union may prove to be a permanent source of domestic felicity for yourself and that a numerous offspring may perpetuate the illustrious family of the Tagores which, in the remotest antiquity descending from Bhatta Narayan, has during many centuries produced several men, equally celebrated by their learning as by their generosity and devotion towards the public welfare.

May the example of your Noble father and your renowned ancestors stimulate your Excellency and your future offspring to tread in their footsteps, in this case the consideration and esteem which the noble Raja enjoys not only in his native country, but also in Europe and America cannot fail to become also your share.

I remain, Excellency,
Your most obedient and humble servant,
(Sd.) T. F. B. BAERT,
Secretary to the Board of Curators of the University of Utrecht.

The above letters distinctly shew that Rajà Sourindra Mohan has attained the highest pinnacle of fame so far as fame can be gauged by the estimation of the crowned heads of Europe; and we are almost sure that no Native Prince or nobleman can boast of having received

such familiar and congratulatory notes from such a large number of the most illustrious men of the world on the most important events in their lives, as poured in upon the Raja on the occasion of his son's marriage.

Before we conclude we should not fail to mention that both Maharaja Jatindra Mohan and Raja Sourindra Mohan are at the present day the most well-known members of the Tagore family, and that they are reckoned to be the most learned, most respectable and most eminent Natives of this country by almost all the leading men in the civilized world.

It is impossible to exaggerate the service, Raja Sourindra Mohan has rendered to his country and countrymen by dispelling the general prejudice entertained in other parts of the world regarding the music of the ancient Hindus and by reviving a deep interest in it through his valuable works in which its hidden beauties have been so effectively disclosed. The absurd idea has been completely exploded that the Music of India is not exclusively confined either to the "beating of tom toms" or to "boatmen's songs."

It is only as it should be that for this patriotic service, the Raja Sourindra Mohan Tagore has received more decorations and titles than perhaps one or two men, now living in the world. The honors he has so justly earned are reflected both on his country and his countrymen.

The following Sanskrit sloka from Bishnusarma's well-known Hitapadesha may be appropriately applied to both Maharaja Jatindra Mohan Tagore Bahadur, C.S.I., and Raja Sourindra Mohan Tagore, C.I.E.

गुणि-गण-गणनारम्भे न पतति कठिनी ससम्भ्रमात् यस्य ।
तेनाम्बा यदि सुतिनी वद वन्ध्या कीदृशी भवति ॥

The literal Bengali and English translations of the above are as follows :—

" অপর গুণি সমূহের গণনারম্ভে সম্ভ্রমেতে খড়ী যাহার নামে না পড়ে
সে পুত্রেতে মাতা যদি পুত্রবতী হয় তবে বল বন্ধ্যা কেমন হয় । "

" Why should the mother of that son, whom the chalk marks not in the first enumeration of the virtuous have complained, had she been childless."

Hence, Maharaja Jatindra Mohan Tagore Bahadur, C.S.I. and Raja Sourindra Mohan Tagore, C.I.E., through the great fame they have acquired in every part of the civilized world, have helped to glorify the old age of the happy and revered mother, who bore them, as well as that older mother, their native land, to whom they have proved both an ornament and a pride.

These two eminent Hindu noblemen are already very rich in wealth and in honors, but we entertain a hope that they may be still further enriched in both, if their lives are prolonged to a ripe old age.

The old and revered mother of both the Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C. S. I., and Raja Sourindra Mohan Tagore, C. I. E., is the authoress of a few books, such as, *Tárábati* in Bengali, Stabamálá in Sanskrit (containing some hymns in praise of Hindu Gods), &c. These works she has composed for private circulation among her kinswomen and female friends with a view to create and stimulate among them a taste for reading and writing. Her composition is good and free from grammatical errors and the subjects she has touched on are full of moral instruction. She has a great taste for gems and can test and appraise them like the best jewellers of our country. Raja Sourindra Mohan, the author of Manimálá, a Treatise on Gems, was first initiated by her in a knowledge of the qualities of the different species of stones, &c.

It is not surprising that a strong tie of more than brotherly feeling should exist between the Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C. S. I., and Raja Sourindra Mohan Tagore, C. I. E., even in an age when family feuds are so seriously disturbing the harmony of Hindu domestic life. Upon the death of their father, in 1858, Raja Sourindra Mohan was taken charge of by his elder brother the Hon'ble Maharaja, (to whom the Raja has always yielded implicit obedience), and both the brothers have since then been in peaceful and undivided enjoyment of the vast landed property, besides a considerable amount of money in Government Securities, precious jewels, &c., which came to them by right of inheritance. Among their hereditary estates, may be mentioned Parganná Hábili—which is included in the jurisdiction of Faridpur—Hákimpur, Basantapur, Kutubpur, besides other valuable properties in

Calcutta, (comprising the well-known Táltalá Bázár), in Dihi Panchannagrám, in the 24-Pargannas, Chandernagore and other places.

Through the force of his practical knowledge and intelligent management, the Hon'ble Maharaja has been able to make considerable additions to their joint patrimony. The principal new acquisitions are Lashkarpur (including Rámpur), Garerhát (including Beaulea), Tálberia, Hátisálá, Kágajpukur, Rokanpur (including Jangipur) and other similar estates. The Maharaja has lately bought of Rai Latchmipat Sing Bahadur of Báluchar, for a price of about Rupees fourteen *lakhs*, the well-known estates designated as Paládasi, Syambati, Sádullápur, Fatehpur, Suksena, and Muhammad Aminpur also popularly known as Shiorápliuli. The whole of the joint estates, as we have already noticed before, are under the management of Raja Sourindra Mohan Tagore, C. I. E.

The Hon'ble Maharaja Jatindra Mohan Togore Bahadur, C.S.I., has moreover been enjoying for years and is still enjoying the profits of Pátiládaha, Ghorárhát, Uthai, Lát Mánda, Básudevpur; and other valuable Zamindaries, under the provisions of the will of his uncle the late Hon'ble Prasanna Kumar Tagore, C. S. I.

The following tables give a more accurate account of the names of the Estates and of the Zillas in which they are situated, as well as the amount of Government Revenue payable by each.

TABLE A.

ESTATES BELONGING TO THE HON'BLE MAHARAJA JATINDRA MOHAN TAGORE BAHADUR, C. S. I.,* AND RAJA SOURINDRA MOHAN TAGORE, C. I. E., &c., &c.,

NAMES OF THE ESTATES.	Zillas in which they are situated.	* Amount of Govt. Revenue payable by each exclusive of the road and public works cesses.		
		Rs.	*As.*	*P.*
Parganna Hábili	Faridpur ...	35,092	0	0
" Hákimpur	Ditto ...	7,164	0	0
" Basantapur and Kutubpur	Midnapur ...	53,816	0	0
" Shikharbáti	24 Pargannas ...	210	0	0
Debattar properties including Sántipur, Sonátikri and Mulajore	Nuddea, Hughli, and 24 Pargannas	22,177	0	0
Parganna Lashkarpur and Garerhát ...	Rajshahye ...	43,103	0	0
" Tálberia, Hátisála, and Kágajpukur ...	Nuddea	9,702	0	0
" Rokanpur	Murshidabad ...	35,169	0	0
" Fatehpur	Purnea	10,655	0	0
" Paládasi, Syambati, and Sádullápur ...	Rangpur, Dinajpur, and Bogra...	13,338	0	0
" Suksena or Jumuni ...	Nya Dumka ...	7,628	0	0
" Muhammad Aminpur or Shioráphuli ...	Hughli and Bardwan	40,156	0	0
	TOTAL RS...	2,78,210	0	0

Approximate Total Population of the Joint Estates is 280,000 souls

Fractions of a Rupee have not been taken into account.

TABLE B.

ESTATES BELONGING TO THE HON'BLE PRASANNA KUMAR TAGORE, C. S. I., NOW IN THE POSSESSION OF THE HON'BLE MAHARAJA JATINDRA MOHAN TAGORE BAHADUR, C. S. I.

NAMES OF THE ESTATES.	Zillas in which they are situated.	* Amount of Govt. Revenue payable by each exclusive of the road and public works cesses.		
		Rs.	*As.*	*P.*
Parganna Pátiládaha	Rangpur ...	64,349	0	0
„ Ghorárhát, &c., &c. ...	Dinajpur ...	8,874	0	0
„ Uthai, Lát Mándá ...	Bogra	598	0	0
„ Básudevpur... ...	Monghyr ...	4,468	0	0
„ Dhakuria and other estates. ...	24 Parganuas ...	1,125	0	0
	TOTAL RS. ...	79,414	0	0

Approximate Total population is 300,000 souls.

* Fractions of a Rupee have not been taken into account.

The late **Hon'ble Prasanna Kumar Tagore, C. S. I.,** the youngest son of Gopi Mohan, was born in 1803, and was brought up in the rudiments of English in Mr. Sherbourne's School. He contributed not a little to the name and influence of the Tagore Family. "To him, and men like him, it is due that Bengal takes its high position in India, and that the Bengalis are justly styled the Athenians of India. Like India Greece was a collection of tribes, nations, and races, with varying interests and mutual jealousies. Bengal has had the proud pre-eminence of taking the lead in the advancement of modern India to a high place in civilization, culture and refinement. From Bengal the great reformers have issued, Ram Mohan Roy, Devendra Nath Tagore, and Keshav Chandra Sen. In Bengal the agitation began to do away with *Sati*, to promote the marriages of widows, and to organize a superior and extensive system of national education. The Mahrattas and the Sikhs were conspicuous, like the Dorians of old, in warfare and conquest, but the Bengalis, like the Athenians, were far superior in culture, progressive improvement, and social reform, as well as in literature and the arts.

It is to men like Prasanna Kumar Tagore as we have said that Bengal owes this proud pre-eminence. He was brought up strictly as a Brahmin and a Hindu, with all the narrow prejudices instilled into him peculiar to a people, exclusive and proud, shrinking from contact with the rest of the world, holding itself aloof and separate. It requires a superior mind to be able to overcome such prejudices. Few can do it. Not one in ten thousand can contemplate social arrangements and actions with that unconcern, that want of bias, necessary to enable us to form correct judgments, but easily felt when contemplating arrangements and actions of other kinds. For correct observation and correct drawing of inferences there needs that calmness ready to recognize or infer one truth as well as another. In contemplating the Social or Religious Community in which we have been brought up it is peculiarly hard to form just and unbiased opinions. All the lingering sentiments of childhood, all the turning affections of home life are against it. Prasanna Kumar Tagore was not a man to allow himself to be prevented from proclaiming the truth when he thought

he had found it. He had that moral courage which urges us to teach others, to pull down falsehood, to erect truth in its place.

His intercourse and friendship with Raja Ram Mohan Roy led him to examine attentively the convictions with which he had been brought up as a rigid Hindu. The result was the publication of a pamphlet called 'An Appeal to his Countrymen' in which he strongly advocated the worship of one God, the Ruler and Creator of all things. He was not an iconoclast however. He did not go about, like a raging fanatic, to destroy all that opposed his new convictions. He was content with argument, reason, and enlightened advice. The family temple at Mulajore remained, and for that temple he had his mother's silver cot turned into a seat, or *chowki*, that it might be for ever set apart from profane uses. His reverence for his mother was his childish faith, his boyish religion, and that noble and holy faith he retained into manhood and old age. She had slept on that cot. It was sacred to him. It should never be profaned, and therefore was dedicated to the service of the family temple, a service which she honored and revered.

Nor was it only in matters of religion, and devotion to family affections, that Prasanna Kumar Tagore proved his noble independence, his honest pursuit of truth, his reverence for early affection and departed worth. He did not allow class bias to warp his mind. This class bias is one of the strongholds of prejudice, injustice, and social tyranny. Associations of ideas warp our judgments, affect our principles, influence our actions, not only without reason, but too often in spite of reason. Such perversions of judgment are commonest with regard to social pursuits, the prejudices of nationality, or the arbitrary dictates of society. Every thing that is new or strange is regarded as wrong or detestable. Every departure from the beaten track is prophesied to be sure to end in a loss of influence, of distinction, of class power.

So it was when Prasanna Kumar Tagore determined to become a pleader in the Saddar Court. He had diligently studied law for years before. One of his intimate and influential friends upbraided him for this study as useless and derogatory. He had an estate, he was wealthy, what did *he* want with law? 'The mind,' said Prasanna Kumar, in

reply, 'is like a good housewife, who is sure to utilize some time or other, everything she has in store.' Nor was it long until Prasanna Kumar himself found the means of utilizing his own acquisitions of legal lore. In his Indigo Plantations, and an Oil Mill he had established, he met with considerable losses, aggravated, as he supposed, by the unskilful treatment of his cases in the Courts. So he determined to plead his own causes for the future. For this purpose he enrolled himself as a pleader, and his success at the Saddar Court exceeded all anticipations. Mr. Bayley was then the Government Pleader. On his retirement Prasanna Kumar was recommended for the Government Pleadership by a majority of the Judges, and Government appointed him to it in spite of the opposition of some of the Judges and of a Member of the Board of Revenue who were against the appointment on the ground of his having been a large landholder in Bengal. Even his warmest admirers never anticipated for him anything like the success that attended him at that time. He not only put his estate right, but largely added to it, from his emoluments as a pleader, which were, on an average, a lac and a half per annum.

He was the first of a number of representatives from families of rank who joined the bar, and thus set the example of carving out a career for themselves to the educated of Young Bengal.

Prejudices, such as Prasanna Kumar Tagore encountered and overcame, are very difficult to destroy. They are a part of our growth and education. We are taught, in early life to hate some things, to admire others, and it is a part of the education of our later years to overcome these prejudices imbibed in infancy and youth. Some succeed in doing so, others fail. Prejudiced people will be amiable and benevolent as long as they are allowed to have it all their own way, to ride their own hobbies. But, when you touch irreverently a hair of the tail of that hobby-horse, they turn upon you like tigers. Every thing contrary to their opinions is false, pernicious, prejudiced. Every thing in accordance with their opinions is truth. Now such people never attain to a knowledge of themselves, the first step towards enlightenment and the uprooting of prejudice. When we find ourselves impatient of the opinions of others on any particular subjects, we may certainly

conclude that we are ourselves prejudiced on those subjects. This was a truth Prasanna Kumar learned from study and observation. But prejudices connected with home, race, country, and early life may often be beneficial, argued some of his friends. 'Never' was his answer 'if truth be in itself good, and falsehood bad, then every man ought to be open to conviction on all subjects, and all prepossessions which oppose the reception of truth must necessarily be pernicious.' And Prasanna Kumar was right. Philosophy has no nobler lesson to teach us than this, that every thing in the mind that opposes itself to the reflection of truth, whatever be the subject discussed, is a prejudice.

As a Governor of the Hindu College, our hero took an active and beneficial part. He submitted a scheme of study and list of books for Anglo-Bengali Schools and Colleges, which will be found amongst the Educational Records of Bengal. The Maharaja of Bardwan, and the brothers, Hara Kumar and Prasanna Kumar Tagore, were the only persons who had any vested or permanent rights and privileges connected with the Hindu College. In the time of Lord Dalhousie Prasanna Kumar gave a noble example of disinterested patriotism by proposing to his brother to surrender their rights to the Educational Department, without which the reorganization of the establishment could not be carried out. Lord Dalhousie penned a minute on the subject in which he hoped that the public spirited conduct of the founders of the College might be placed permanently on record by a memorial in the College itself. This was subsequently done by the erection of a marble tablet in the Presidency College by the Hon'ble Maharaja Jatindra Mohan Tagore. This tablet contains the following inscription:—

Erected
To Commemorate
The liberality and public spirit of the donors
whose names are recorded below,
who mainly contributed to
the founding of the
Hindu College,
Now represented by the
Hindu School
and

Presidency College,
His Highness the Maharaja of Bardwan.
Babu Gopi Mohan Tagore.
Babu Joy Kissen Sing.
Raja Gopi Mohan Dev.
Babu Ganga Narayan Das.

The Government of Bengal or the Educational Department ought to have erected that tablet, and not to have left it to be placed there by the piety of a grandson of Gopi Mohan Tagore's.

Prasanna Kumar was not in favor of the *public* education of girls. He took the greatest care that his daughter and granddaughter should be thoroughly well-educated, but this he did privately and at home. He was of opinion that the public education of girls was in opposition to the convictions, social feelings, and religious prejudices of the Hindus. These opinions he embodied in an able letter on the subject to the Hon'ble Mr. Bethune. He was evidently afraid that an attempt would be made to force the public education of girls upon the country, and from such a measure he justly anticipated the gravest results.

At a later period of his life, he edited a Bengali paper, the *Unubadack*, and an English paper, the *Reformer*, and in both he advocated judicious measures of improvement in the political, social, legal, and religious administration of the country. Every measure of reform advocated by others, was brought by him to the touch-stone of reason and good sense.

When Regulation 3 of 1828 (A Regulation for the appointment of Special Commissioners for the more speedy hearing and determination of Appeals, from the decisions of the Revenue Authorities in regard to lands or rents occupied or collected by individuals, without payment of the Revenue demandable by Government) was enacted, Prasanna Kumar saw that it contained several clauses detrimental to the interests of the *Lakhrajdars* and transferred the trial of resumption suits from the Civil Courts to special tribunals on the plea of speedy adjudication. He, with the aid of Ram Mohan Roy, sent in a strong protest to the Court of Directors against this innovation, and the Government of India was called upon to explain the reasons for the

Regulation. To allay the apprehensions of the Court the Government stated, among other reasons, that the opposition did not arise from popular discontent but was the product of the trio, Dwarka Nath Tagore, Prasanna Kumar Tagore and Ram Mohan Roy. Although the objectionable law was not repealed, the protest made an impression upon the Court of Directors that the Natives of Bengal were not behind other nations in the discussion of political matters.

Prasanna Kumar was one of the projectors of the meeting held at the Jorasanka Brahma Samaj Premises in November 1832 for the purpose of voting an address of thanks to the King of England for the dismissal by His Majesty in Privy Council of the Appeal of certain Hindus against the abolition of *Sati*.

In 1837 and 1838 Mr. Ross Mangles, then Secretary to the Board of Revenue, induced the Government to institute proceedings for the resumption of Lakhraj Tenures in all the districts simultaneously and appointed Special Commissioners and Special Deputy Collectors for the trial of the suits. Prasanna Kumar attacked these proceedings, and Mr. Mangles vindicated them, in the columns of the *Bengal Harkaru*. The parties ably sustained their respective positions. The public however awarded the palm of victory to Prasanna Kumar.

The resumption proceedings of Government created great dissatisfaction and discontent throughout Bengal by the illegal decisions of the Revenue authorities and also by the peculiar mode in which the decrees were executed and the revenue collected from the *Lakhrajdars* and *Jotedars*. The Government *Tahsildars* are said to have snatched noserings, earrings and other ornaments from the persons of the females to swell their legal and illegal exactions. About the year 1839 Prasanna Kumar, with Dwarka Nath Tagore and some other friends, convened the meeting still known and remembered as the *Lakhrajdars'* Grand Meeting. People from all parts of the country responded to the call. The meeting was held at the lower floor of the Town Hall which was overcrowded and the public road from Chandpal Ghat to the Gate of the Government House was filled with people. Raja Radha Kanta Dev was unanimously voted to the chair. Mr. Leith and several other members of the Calcutta Bar, who took a leading part in

public discussions in those days, made splendid speeches in support of the movement. Dwarka Nath Tagore said at this meeting: 'Gentlemen, we are accustomed to call the rule of the Muhammadans barbarous, but Gentlemen, look at this spectacle—what these barbarous rulers gave from time to time for the encouragement of learning and religion are about to be taken away by a Christian Government which prides itself as the most civilized nation of the world.' There were loud cheers from all sides of the Hall. Prasanna Kumar spoke but little on this occasion, but he was the soul of this movement, and it was chiefly owing to his exertions and skilful management that these proceedings were brought to a successful termination. The Government of the day was not indifferent to these proceedings. Lord Auckland imagined that a great tumult would take place and the Government House would most likely be besieged. His Lordship therefore directed the whole of the Magistracy to be present at the Town Hall, and hundreds of European and Native Policemen were lined on both sides of the road to the Government House. The Governor-General with his Secretaries anxiously waited at the Government House for intelligence of what might occur at the meeting and information was carried to His Excellency every half-hour.

The immediate result of this monster meeting was the issue of a Circular by which all plots of rent-free land lying in different villages and measuring less than 50 *Bigas* were abandoned.

He was not neglectful of the amenities of life in his desire for National improvement. In his garden at Surah he got up the first amateur native Theatre in Bengal, and in this he was joined by many of those who had been formerly like himself students of the Hindu College. Wilson's translation of the *Utter Ram Chorit* and Shakespeare's *Julius Cæsar* were performed successfully in this Theatre before crowded audiences of his English and Native friends.* His example in this respect was followed by many of the wealthier citizens of Calcutta, and from Bengal, the people of Madras, as well as those in Bombay,

* *The Enquirer* of 30th December 1831 thus notices the opening of this Theatre:—

'The Native Theatre talked of before, opened on Wednesday evening, for the first time, with the performance of the first Act of UTTER RAM CHORIT

the Panjab, and Scinde, have successfully cultivated the drama, and rendered it a source of National improvement, mingled with rational pleasure and enlightenment.

His charities were equally extensive and judicious. He daily fed at his own house upwards of a hundred men and school-boys who were too poor to feed themselves. He distributed pensions and annual gratuities, amongst a number of deserving persons who had fallen into poverty.

He provided medical advice for his servants, and dependents, and he himself paid for the medicines when he thought the sufferers were unable to dó so. He was one of the active Governors of the Native Hospital (now Mayo Native Hospital) and, but for his benevolent and liberal support of the Garánháta Branch Dispensary, it would have been abolished, long before the medical wants of the quarter had been provided for by the removal of the Hospital. Learned *Pandits* and educated men were sure of a hearing, and assistance, if necessary, when they laid their cases before him. It is usual at the period of the Durga Puja for wealthy natives of Bengal, to distribute annual gifts to learned Pandits and Priests. Prasanna Kumar Tagore was the largest donor of such annual gifts, in his time, in Calcutta.

His devotion to literature and legal lore was proved by the splendid library which he collected for his house in Calcutta, a library which the Saddar, and High Court Judges were often glad to consult, and which was always open to well-conducted students who were properly introduced.

No man was more careful of the welfare of his Ryots. He was greatly opposed to the *Patni* system, because he thought that, under that system, the ryots were usually oppressed. He frequently visited his Zamindaries, and, when he did so, was always ready to see and converse with the poorest of his laborers. He established charitable

translated from the Sanskrit by Dr. Wilson, and the 5th Act of *Julius Cæsar.* The exhibition took place at the garden of Babu Prasanna Kumar Tagore. The actors were all amateurs, and were for the most part brought up at the Hindu College. The characters were remarkably well sustained..........................The Hon'ble Sir Edward Ryan, Colonel Young. Major Beatson. Mr. Hare, Mr. Melville and several other European gentlemen of rank and respectability were present on the occasion and evinced particular interest in the scene.'

Dispensaries for their benefit, often assisted them with loans, and in many cases remitted the rents when he thought they pressed too heavily upon the cultivators. Although always disposed to turn the loans into free gifts when he thought it was necessary, yet no man would be more vigorous in exacting their repayment, when he thought that repayment was evaded by false statements, and idle promises. Thus he became highly popular with the industrious and deserving, whilst he made enemies of the idle and the worthless.

On the occasion of one of his visits to his estates in Rangpur, some of his principal tenants represented to him that he was now too great a personage to use a wooden *palki* like ordinary men. Prasanna Kumar answered, with a smile, that he was only a poor Brahmin and could not afford a silver *palki.* They thereupon set a subscription on foot, and, in six days, had collected money enough to make him a silver *palki.* He heard of it however, and insisted that the money should be returned to the subscribers, explaining to them at the same time that a silver *palki* would not be so convenient for travelling about the country, and that he was not disposed to use it. It was not without some difficulty that he got them to abandon their intention.

With a view to afford facilities for the internal commerce of the districts of Dinajpur, Rangpur and Bogra in which he had estates and thereby to benefit his ryots, he spent upwards of a *lakh* of Rupees for the improvement of the navigation of that part of the Kurratiya river which lies within the district of Bogra. It was at his instance that Act XII of 1856 was passed. The Executive Engineer, Calcutta and Eastern Canals, who was deputed to examine the works executed by Prasanna Kumar, reported on the 13th May 1863 'that the efforts of the Babu to render this river navigable at all seasons of the year are deserving of great praise. The perseverance which he has, in spite of failure after failure, shewn in his desire to accomplish this object is highly creditable.' The scheme however fell through owing to the sandy nature of the soil.

When the Legislative Council of India was constituted under the presidency of Lord Dalhousie, that nobleman offered Prasanna Kumar the office of Clerk Assistant to the Council. Our hero gladly obeyed

the summons of the Governor General to assist the labours of the Council, by affording it the benefit of his experience, derived from a long conversancy with the laws of the country and intimate acquaintance with their general operation and especially their effect in forming the character and promoting the happiness of the Natives of India. The Committee of the Legislative Council, appointed to revise the various plans and suggestions contained in the Reports of the Royal Commissioners in London on the subject of giving uniform laws to the extensive dependencies of the British Empire in India, concluded their remarks with 'acknowledging the great assistance which they had derived from the extensive knowledge and experience of the Clerk Assistant to the Council, who acted as Clerk to them, and from his indefatigable exertions in carrying out their views.' He assisted Sir Barnes Peacock and his colleagues in the final settlement of the Penal Code and revised the Vernacular translation of the Code in conjunction with a few select Oriental scholars. It is no little to the honor of Prasanna Kumar that he was the first native of Bengal to whom a seat in the Viceroy's Legislative Council was offered. Unfortunately the honor came too late in his career to be of any practical benefit to India. He was too ill to take any part in its proceedings when appointed a member. He had had considerable experience in the Legislative Council of Bengal, and the Record of its Proceedings bears abundant testimony to the clearness of his judgment, his logical force of argument, and his patriotism.

As to his legal works they are simply invaluable.

* * * * * *

He was always ready to give legal advice to those who required it, Europeans as well as natives, and this he did gratuitously. His memory was wonderful. When asked for a precedent or a historical fact he often referred the enquirer to particular pages of books.

He travelled through the North-Western Provinces and visited Kashmir, when Maharaja Golab Sing was its ruler. The Maharaja wished to see Prasanna Kumar, and the latter was willing to go, but on condition that he should give no *Nazzar*, and the Maharaja no *Khilat*. During the twenty-five days he remained in the kingdom,

Prasanna Kumar frequently saw the Maharaja, and gave him excellent advice. When he was departing, he said at his final interview with the sovereign, 'Your Highness has need of nothing from me, and I have nothing to give worth the acceptance of Your Highness. But as a telescope brings distant objects near, I have decided on presenting one to your Highness, that it may bring me sometimes to your Highness' memory.' The Maharaja was much pleased, both with the remarks and the present they accompanied.

His foundation of the Tagore Law Professorship in the Calcutta University, by will, was one of the most important acts of Prasanna Kumar, and one by which his memory is likely to be maintained fresh in men's minds for ages. The valuable lectures already given, in connection with this Professorship, and the accounts of them published, have a peculiar value. But his whole life was full of good works of this kind. He successfully headed the movement against the appropriation of the Strand Bank lands by Government, and against the abolition of the Burning Ghat. He was always active for the benefit of the city in the Municipal Corporation, and he was one of the founders of the British Indian Association, succeeding Raja Sir Radha Kanta Deb, Bahadur, as its President. He endowed a Sanskrit school in connection with his father's religious endowment at Mulajore, and, in that school Grammar, Rhetoric, Naya Philosophy, and Smriti are still taught by different professors.*

During the mutiny he was one of the foremost amongst the natives of Bengal in getting up a demonstration of loyalty to British rule. This was in 1857, when the British Empire in India was assailed

* The following are some of his bequests :—

To the Calcutta University for founding the Tagore Law Professorship	Rs.	3,00,000
To the District Charitable Society	„	10,000
To the Native Hospital	„	10,000
To the Mulajore Sanskrit School for a building	„	35,000
To the Mulajore Charitable Dispensary, &c.	„	1,00,000
To dependents	„	1,09,000
To Assistants employed in the Zamindari and other Departments and to domestic servants	„	1,06,000
	TOTAL RS....	6,70,000

fiercely by treachery within and violence from without. During the famines of 1861 and 1866, he was one of the first to come forward with liberal contributions in aid of the sufferers, and by giving judicious advice to prevent such visitations in the future.

One anecdote more about him and we have done. When the Maharaja of Rewa was in Calcutta in 1865 our hero gave him a grand reception at his private residence—a reception befitting the rank of the Maharaja, and the importance of the host as one of the leading natives of the City of Palaces. Whilst seated on the embroidered *masnad* prepared for his reception, the Maharaja observed a sword of state, with a magnificently jewelled scabbard, lying by the side of the *masnad*. 'Do the Bengalis use swords still?' smilingly asked the Maharaja. 'No,' was the prompt reply, 'no Maharaja, the Bengalis have long exchanged the sword for the pen, and under our benign English Government we no longer require the use of the sword, but that sword is preserved in our family as the insignia of our illustrious ancestors, particularly of Hallayudha, who, as your Highness is aware, was the chief minister of Lukshman Sen, the last king of Bengal.'

The anecdote shows the courtesy and ready wit that characterized Prasanna Kumar. He was undoubtedly one of the greatest men of Bengal, in these latter days, a man of great powers of mind, logical force of expression and commanding intellect. On 30th April, 1866 the Companionship of the Most Exalted Order of the Star of India was conferred upon Prasanna Kumar as a mark of Royal Favour evincing the esteem in which the services rendered by him to the Indian Empire were held by Her Majesty's Government."*

Prasanna Kumar was one of the few Hindus who tried to bring about social intercourse between the Europeans and Natives. Not a day passed in which he did not invite some high Government officials or distinguished foreigners to dine with him. His Royal Highness the Duke de Brabant, (now Leopold II. King of Belgium), was his guest, during his visit to Calcutta. Prasanna Kumar died on the 30th August 1868, deeply regretted by his friends and admirers.

* *Vide* the account of Prasanna Kumar abridged from the *Oriental Miscellany*, No. XIX., October 1880.

His only son **Ganendra Mohan,** a convert to Christianity, is the first Bengali Barrister, and generally resides in England.

(2)—**Hari Mohan,** the fourth son of Darpa Narayan, was a good English scholar and was well-known for his religious practices. He had one son named Uma Nandan (*alias* Nanda Lal) who was the Dewan of the Export Ware House. **Upendra Mohan,** the son of Uma Nandan, is the living representative of this family.

(3)—**Piyari Mohan,** the fifth son of Darpa Narayan, died without issue.

(4)—**Ladli Mohan,** the sixth son of Darpa Narayan, left two sons, Haro Lal and Sham Lal. **Trailakhya Mohan,** is the son of the former. The latter left no male issue.

(5)—**Mohini Mohan,** the seventh son of Darpa Narayan, so usefully employed the resources of his patrimony that, among other estates, he acquired by purchase the zamindari of Parganna Edilpur in the District of Backerganj, which was originally bid for in the name of himself and his brothers which, in consequence of their refusal to join in the bargain, became eventually his sole property. This purchase involved much litigation, which, however, terminated in his ultimate possession of the property which he did not long enjoy. Mohini Mohan, unfortunately died at the premature age of about thirty years—entrusting the care of his two sons, **Kanai Lal,** ten years old, and **Gopal Lal,** four years old, and the management of his extensive estates, perfectly unincumbered, to his uterine brother, Ladli Mohan, who more than justified the sacred trust reposed in him, by such careful administration of it that, on Kanai Lal's attaining his full age, he received the estates with greatly increased rentals, besides a large sum which had been saved during his minority.

The unthrifty habits of Kanai Lal threw the estate into difficulties; and a partition of the joint patrimony of the two brothers became necessary. It was on this occasion that Gopal Lal, the father of Babu Kali Kissen Tagore, gave a proof of brotherly love, such as in these degenerate days, would be generally characterised as romantic. Before assuming possession of his own share of the inheritance, he insisted on becoming personally responsible for a proportionate amount

of his brother's debts, which he punctually and faithfully discharged. But, a nature so full of affection, could not be content with giving vent to its over-flowing sympathies within the narrow limits of kinship alone. His whole life was passed in constant acts of charity and benevolence to all, who sought his assistance and advice in the hour of their trouble.

Babu Kali Kissen, his son, is believed to have been born about the year 1841. His education at the Hindu College, the Harrow of our local aristocracy and gentry, was abruptly broken off on the admission of a Muhammadan Dancing Girl's son on the rolls of the institution; and after a short stay at the Oriental Seminary, he was removed to the Doveton College. His bad health, however, led to his withdrawal from that institution also; and his subsequent studies were passed under the direction of the ablest European Tutors at home. While his health allowed him, his habits were extremely studious. But his constitution was unequal to the heavy strain, which he sought to place on his mind. When twenty years old he applied his energies to the less wearing occupation of managing his own extensive zamindaries, in which he was most thoroughly initiated by Babu Madan Mohan Chatterji, a connection of his family. Most part of his time is daily given to the supervision of the affairs of Parganna Edilpur and his other Estates in the Backerganj District; and the consequence is, as was to have been expected from his warmly sympathetic character, that the watchful care and tender consideration with which the ryots on his estates are treated, cannot be surpassed by the condition of the tenantry on the best managed estates in Bengal.

Babu Kali Kissen Tagore made handsome gifts on the occasion of his son's marriage, and liberally contributes towards relieving the distress and promoting the welfare of such, as really need help. A large number of destitute youths are through his bounty receiving the education which will fit them to win bread for themselves and their families in the struggle for existence, from year to year now increasing in intensity.

Junior Branch.

It has been already mentioned that the descendants of **Nilmani**,

the third son of Jayaram, form the Junior Branch of the Tagore Family. Nilmani had five sons, Ram Tanu, Ram Ratna, Ram Lochan, Ram Mani, and Ram Ballabh. Of these Ram Mani had three sons, of whom the second, Dwarka Nath Tagore, was adopted by his eldest uncle, Ram Lochan Tagore, who was childless. The youngest was Rama Nath Tagore.

Dwarka Nath Tagore, was born in 1794. He commenced the study of English in Mr. Sherbourne's School, and after a few years learnt the Persian language. Having had to manage the estates of his adoptive father, after his death, Dwarka Nath, acquired a sound knowledge of zamindari accounts and tenures. He then took to law, and in the capacity of a law agent, he obtained the confidence of several Rajas and Zamindars. He also became a Commercial Agent. He served for about six years as Sheristadar to the Salt Agent and Collector of the 24-Pargannas, and was, after a short time, raised to the Dewanship of the Agency. He also served as Dewan of the Board of Customs, Salt and Opium. But bent on leading an independent life, he resigned the appointment, in August 1834, and soon after established the firm of Messrs. Carr, Tagore and Co. In connection with this firm, he established several commercial factories in different places. His generosity, liberality, and public spirit were unparalleled. There was no educational, social, political or charitable institution which did not receive co-operation or substantial help from him. He took an active part in the establishment and organization of the Hindu College, and was greatly interested in the welfare of the Medical College. In April 1838, he established the Landholders' Society. He was chiefly instrumental in the creation of the post of Deputy Magistrate. He was an earnest advocate of the liberty of the Press. On the 9th January, 1842, Dwarka Nath set out for Europe. At Rome he was presented to the Pope. On the 10th June, he reached London, where he met with an enthusiastic reception. He was invited to several public and private dinners. On the 16th June, he had the honor of being presented to Her Majesty the Queen—an honor, which he was the first Native of India to receive. He had also the honor of dining with Her Majesty at Buckingham Palace. At the special invitation

of Her Majesty, he attended a grand review of the troops and visited the Royal Nursery. The Queen-Empress complied with his request that the full length portraits of Her Majesty and the Prince Consort should be presented to the city of Calcutta, through him. These portraits are now to be seen in the second floor of the Town Hall. Dwarka Nath also visited Scotland where he was equally honored. At the end of the year 1842, he returned to India, having had the honor of an interview with King Louis Phillippe, at Paris. He was then the most influential man in Calcutta. His villa at Belgachia, (now the property of the Rajas of Paikpara), was frequented by all the *elite* of Calcutta Society, and was nightly the scene of many dinner parties and other social amusements. In 1845, he started again for England, meeting in the way, with a distinguished reception from the Viceroy of Egypt (at Cairo), and from the King of Italy, at Naples, and reached London on the 24th June 1845. Her Majesty received him graciously on the occasion of the drawing-room and ordered him to stand behind the throne—a privilege accorded to but few. She also received some presents which he had taken from India. On the occasion of his visit to Buckingham Palace, on special invitation, the Queen ordered miniature portraits of Herself and of Prince Albert to be presented to him, with the following autograph:—" To Dwarka Nath Tagore, with best regards from Victoria R. Albert, Buckingham Palace, July 8, 1845." It was in this year, that he visited Ireland, where he was cordially received by the Viceroy. On the 30th June, Dwarka Nath who was known in England as the " Indian Prince" had an attack of ague, at a dinner party given by the Duchess of Inverness. This led subsequently to his return to London, where, after suffering from remittant fever, he breathed his last, on the first August 1846, in the 52nd year of his age. His funeral was attended by several respectable gentlemen. His coffin bears two silver plates, one in English and the other, its translation in Bengali, to the following effect:—Babu Dwarka Nath Tagore, Zamindar, died 1st August 1846, aged 52 years.*

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* For more minute details vide the memoir of Dwarka Nath Tagore by Kissori Chand Mittra, Calcutta, Printed by Messrs. Thacker, Spink & Co., 1870.

Dwarka Nath left three educated sons, **Devendra Nath, Girindra Nath** and **Nagendra Nath**, of whom the first is known as "The Indian Rishi or Hermit."

Devendra Nath was born in 1818. He commenced his studies in Raja Ram Mohan Roy's School and therefrom entered the Hindu College His father took him to his own firm, "Carr, Tagore and Co.," and the "Union Bank," to teach him business. He learnt Sanskrit thoroughly and was from a very early age religiously disposed. At the age of twenty-two, he established the *Tattu Bodhini Sava*, where the principles of true religion and of devotion were discussed. This *Sava* was afterwards amalgamated with the Brahma Samaj, which had been dwindling away after the death of Raja Ram Mohan Roy. From this period, Devendra Nath joined the Brahma Samaj in which he infused new life by his sincerity and practical devotion. Finding that the tenets of the *Beda* did not agree with the principles inculcated by the *Samaja*, he excluded it from his religion, though he kept up some of the important *mantras*. He spent some years in the Himalayas in meditation. After the abolition of the *Tatta Bodhini Sava*, he established a Brahma School at Calcutta. During the *Durga Pujá* of the Bengali *Shaka* 1792, he paid a visit to Ceylon, with some of his followers. The "Indian Mirror," first edited by Babu Man Mohan Ghose, and afterwards (on his leaving for England) by Babu Keshav Chandra Sen, was started under his auspices. After the latter had cut off his connection with the Samaj, owing to some misunderstanding as to the doctrines preached therein, the National Paper was started, at the sole expense of Devendra Nath.

He is the first *Bráhma* who has given up the sacred thread and celebrated the marriage of his daughter according to the *Bráhma* rites. He was the Honorary Secretary of the British Indian Association for sometime, but he gave up the appointment for the pursuits of religion. He celebrates the Anniversary of the Brhàma Samaj (7th *Magh* of the Bengali year), with great *eclat* at his dwelling-house. He has contributed considerably towards the development of Bengali literature by his speeches and writings. He is the father of five sons, of whom the eldest **Dwijendra Nath** is also a staunch *Bráhma* and a Bengali author

of great repute. **Satyendra**, the second, is the first Native Civilian and a well-known Judicial Officer in the Bombay Presidency. The other sons are also *Bráhmas* and great lovers of Bengali poetry.

Maharaja Rama Nath Tagore, C.S.I., the youngest son of Ram Mani, was born in the year 1800. He commenced his English education in the Grammar School of Mr. Sherbourne, where he studied for some years. He also studied Bengali, Sanskrit and Persian under competent teachers at home. He learnt commercial and banking business at the office of Messrs. Alexander and Co., and subsequently became the Dewan of the Union Bank, of which his brother Dwarka Nath was one of the Directors. In conjunction with his cousin, Prasanna Kumar, he conducted the "Indian Reformer." He used also to contribute very frequently to the columns of the "Harkaru" and "Englishman," under the *nom-de-plume* of "HINDU." He was one of the chief men in organizing the British Indian Association, of which he held the office of "President," for ten years up to the time of his death. In 1866, he was elected a member of the Bengal Council, where, on account of the persistency with which he advocated the rights of the people, he was called by his colleagues, the "Ryot's Friend." For several years, he was considered a representative man and his utterances on public questions always carried great weight with the Government. There was scarcely a public meeting in which he was not asked to take an active part. Though not marked with brilliant rhetoric, his speeches were always sincere, to the purpose and full of common sense. In 1873, Rama Nath was appointed a member of the Governor-General's Council, and was at the same time made a Raja. The valuable services he rendered in Council, met with suitable recognition from his colleagues and from the Viceroy (Lord Northbrook) who, on one occasion, wrote to him a highly complimentary autograph letter. In 1875, he received the Insignia of a Companion of the Most Exalted Order of the Star of India, conferred on him by Her Most Gracious Majesty. He was the President of the Native Reception Committee, organized to receive the Prince of Wales at the Belgatchia Villa, and was honored by His Royal Highness with a ring as a token of satisfaction. On the occasion of the Proclamation of the Assumption of the Imperial title "Empress

of India" by Her Most Gracious Majesty the Queen on the 1st January, 1877, His Excellency the late Viceroy and Governor-General, Lord Lytton, conferred on him the title of Maharaja. As a warm advocate of liberal education, it is natural that he should have been selected fellow of the Calcutta University. He was a trustee and member of Committee of several public institutions. His charity was not sectarian nor were his religious views. He suffered from diabetes for a long time and at last succumbed to it, on the 10th of June 1877. Lord Lytton wrote to the Hon'ble Rai Kristo Das Pal Bahadur, C. I. E., on this melancholy occasion, as follows :—

MY DEAR SIR,

I am deeply grieved to learn by your letter to Colonel Burne, the sad news of the death of our friend the Maharaja Rama Nath Tagore Bahadur. It is not merely a private loss, but I lament with you and the Maharaja's numerous friends, to whom I beg you to express my sincere personal sympathy in their bereavement. By the Maharaja's death, both the Government and the whole Native Community of Bengal have lost a wise, an honest, and a trusted adviser, and by none who knew him is this loss deplored on public grounds more truly than by yours,

MY DEAR SIR,

Always faithfully,

(Sd.) LYTTON.

P. S.—I am grateful to think that the Maharaja has left behind him a worthy successor in his very able nephew, who is now a member of the Viceroy's Legislative Council, and to whom I beg you to express my most sincere condolences.

A public meeting was held in the Town Hall to devise some memorial to the deceased Maharaja. It was presided over by His Honor Sir Ashley Eden, K.C.S.I., the Lieutenant-Governor of Bengal, and attended by the *elite* of both the Native and European Community. The Maharaja left three grandsons, his son having died during his lifetime. The eldest of the three grandsons died in September 1878.

GENEALOGICAL TABLE OF THE TAGORE FAMILY.

1\. **BHATTA NARAYANA.**

2\. Nanu or Nrisingha.

3\. Jim.

4\. Proharsha.

5\. Nokho.

6\. Uma Pati.

7\. Garro.

8\. Bidyadhara.

9\. Banamâli, Dharanidhara.

10\. Tara Pati.

11\. Posho *alias* Dhananjaya.

12\. Halayudha.

13\. Bivu.

14\. Mahendra (Barra Kumar). 14. Ganendra (Choto Kumar).

15\. Bishnu.

16\. Hara, Nilámbar, Gunakar.

17\. Durgabar, Srikrishna, Dhananjaya, Govardhana.

18\. Mahadev, Jayadev, Hari Dev, Rajaram, Bijayram.

19\. Ram Dev, Kam Dev, Ram Nath, Ram Kanai, Ram Gopal.

20\. Jagannath.

21\. Sadasiv, Purushotama Bidyabagis, Hrishi Kesh, Manahar.

22\. Balaram.

23\. Harihar.

24\. Ramananda.

25\. Mahesvar.

26\. Panchanan.

Please turn over.

GENEALOGICAL TABLE OF THE TAGORE FAMILY.—(*Continued*).

27. Jayram Thakur.

28. Anandiram, Darpa Narayan, 28. Nilmani, Govindaram.

29. Radha Mohan, Gopi Mohan, Krishna Mohan, Hari Mohan, Piyari Mohan, Ladli Mohan, Mohini Mohan.

30. Surya Kumar, Chandra Kumar, Nanda Kumar,* Kali Kumar,* Hara Kumar, Hon'ble Prasanna Kumar, C.S.I.

30. Shamlál, Haralál.

31. Trailakhya Mohan.

31. Jogendra Mohan, Surendra Mohan.

31. Ganendra Mohan. *Barrister-at-Law.*

30. Kanai Lal, Gopal Lal.

30. Umanandan.

31. Rajendra Mohan.

31. Kali Kissen.

31. Hon'ble Maharaja Jatindra Mohan, C.S.I., Raja Sourindra Mohan, C.I.E.

31. Lalit Mohan, Upendra Mohan, Brajendra Mohan.

32. Two Sons.

29. Ramtanu, Ramratna, Ram Lochan, Ram Mani, Ram Ballabh.

32. Kumar Promodh Kumar, Kumar Pradyota Kumar.

30. Dwarkanath (adopted son).

31. Devendranath, Girindranath, Nagendranath.

32. Dwijendranath, Satyendranath and three others.

30. Radhanath, Dwarkanath (adopted by his uncle), Hon'ble Maharaja Ramanath, C.S.I.,

31. Mathuranath, Brajanath.

31. Nripendranath.

* From this Genealogical Table it appears that instead of the first four, only the first two, sons of Gopi Mohan, left no issue :—

A complete List of the members of the Tagore family who have been authors and the titles of their works.

BHATTA NARAYANA....	1.	KASIMARANA MUKTIBICHARA.
	2.	PROYOGA-RATNA.
	3.	VENI-SANHARA NATAKA.
	4.	GOBHILA-SUTRA RAHASYA.
DHARANIDHARA..........	5.	A COMMENTARY ON THE INSTITUTES OF MANU.
BANAMALI....................	6.	DRABYA-SUDDHI-PRAKARANA RAHASYA.
	7.	BHAKTI-RATNAKARA.
DHANANJAYA.............	8.	NIGHANTU.
HALAYUDHA...............	9.	BRAHMANA SARVASVA.
	10.	NYAYA "
	11.	PANDITA "
	12.	SIVA "
	13.	MATSYA-SUKTA-TANTRA.
	14.	AVIDHANA-RATNAMALA.
	15.	KABI-RAHASYA.
RAJARAMA..................	16.	SROTA-SIDDHANTA.
JAGANNATH...............	17.	RASA-GANGADHARA.
	18.	BHAMINI-BILAS.
	19.	REKHA-GANITA.
PURUSHOTAMA..........	20.	PROYOGA-RATNAMALA.
	21.	MUKTI-CHINTAMANI.
	22.	VISHNU-BHAKTI-KALPALATA.
	23.	BHASHA-VRITTI.

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1. Discussion on the release of the soul from the body and exemption from further transmigration by death at Benares.
2. A work on certain religious ceremonies.
3. A drama on the war between the Kurus and Pandavas.
4. A theological work.
6. Do. Do.
7. A literary work.
8. A vocabulary of Vedic terms.
9. A work explaining Vedic *mantras*.
13. A theological work.
14. A Sanskrit Vocabulary.
15. A Sanskrit etymological Dictionary.
16. A work on religious ceremonies.
17. A work on Rhetoric.
18. Poems on miscellaneous subjects.
19. Geometry.
20. Grammar.
21. A Vedic work.
22. A work in praise of Vishnu.
23. A commentary on Panini's Grammar.

24. TRIKANDA SESHA.
25. EKAKSHARA-KOSHA.
26. HARLATA.
27. HARABOLI.
28. GOTRAPRAVARA DARPANA.

BALARAM ....29. PROBODHA-PRAKASA.

HARA KUMAR............30. DAKSHINARCHA PARIJATA.
31. HARATATTVA-DIDHITI.
32. PURASCHARANA PADDHATI.

PRASANNA KUMAR ...33. TABLE OF SUCCESSION ACCORDING TO THE HINDU LAW OF BENGAL.
34. THE HERITABLE RIGHT OF BUNDHUS ACCORDING TO THE WESTERN SCHOOL.
35. LOOSE PAPERS
36. VIVADA CHINTAMANI.

JATINDRA MOHAN ...37. PROSE AND VERSE (ENGLISH).
38. VIDYA-SUNDARA NATAKA AND SEVERAL BENGALI FARCES.

SOURINDRA MOHAN... AUTHOR OF 52 WORKS *Vide* page 188-190.

DEVENDRA NATH ......71. BRAHMA DHARMA, IN TWO PARTS.
72. SANSKRITA BRAHMA DHARMA.
73. BANGALA BRAHMA DHARMA.
74. BRAHMA DHARMA; ITS VIEWS AND PRINCIPLES.
75. THE PRINCIPLES OF BRAHMA DHARMA EXPLAINED. (NEW EDITION).
76. ANUSTHAN-PADDHATI.
77. BRAHMOPASANA.

(BESIDES SEVERAL TRACTS).

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24. A Sanskrit Vocabulary.
25. A Dictionary of the Alphabets.
27. A Sanskrit Vocabulary.
28. A work on law.
29. Grammar.
30. 31. 32. Theological works based on the *Tantras*.
35. Notes on Legal Subjects.
36. A succinct commentary on the Hindu Law, prevalent in Mithila; from the original Sanskrit of Vachaspati Misra.
71-77. Religious Works, chiefly on Brahmaism.

(*Other Families, Nobles, and Eminent Men.*)

I.—BANAMALI SIRKAR'S FAMILY, KUMARTOLI.

Attaram Sirkar, by caste a *Sadgope*, first came from Bhadresvar in Zilla Hughli, and resided in Kumartoli, Calcutta. He died leaving three sons, Banamali, Radha Kristo, and Hara Kristo.

Banamali Sirkar acted as Dewan to the Commercial Resident of Patna, and was for sometime the Hon'ble East India Company's Deputy Trader of Calcutta. He acquired much wealth and was renowned for his munificence. He had properties in Calcutta, Hughli, and 24-Parganas. His dwelling-house which was known to be one of the largest buildings in Kumartoli, Calcutta, was said to have been constructed long before the seige of 1756; but it has now fallen to decay. As a strict follower of Hinduism, he established two family-idols Sri Sri Sham Sundar and Siv Thakur which are still in existence. Both Banamali and Hara Kristo died without issue, but Radha Kristo who acted as Dewan to the Commercial Resident at Patna, left one son, named Kristo Mohan Sirkar, who was so very extravagant that he was known in Calcutta as a big Babu. Kristo Mohan died while in the full vigour of youth without male issue, but leaving one married daughter named Srimati Anandamoyi Dasi. This lady, having had no issue, dedicated the whole of the estates to the family-idols, but left a will by which she appointed her nephew Janardan Neogi as *sebait*. Janardan died at an advanced age, leaving a will by which he made his adopted son and his eldest son-in-law *sebaits*.

The family, however, is not in its former state of grandeur and affluence.

II.—BENI MADHAV MITTER'S FAMILY, KUMARTOLI.

This family, which has been settled in Calcutta for more than a century, originally lived in Gorepara, a village in the District of Nuddea, near the present Chakdah station, Eastern Bengal Railway. The great grand-father of Babu Beni Madhav Mitter, Nidhiram Mitter, first came over to Calcutta, and marrying in the Bose family of

Kumartoli, settled there. His son Durga Charan Mitter, alias Baburam Mitter, had two wives whom he married one after the other, the first died leaving him no living child; but by his second wife he had four sons, Darpa Narayan, Raj Mohan, Bhairav Chandra, and Brindavana Chandra, of whom the eldest Darpa Narayan was the best known, and Raj Mohan died young. While yet a boy of, twelve or thirteen, Darpa Narayan entered into service. He was admitted into the office of Messrs. Fairlie, Fergusson and Co., (then the most celebrated mercantile firm in India next to that of John Palmer and Co.,) as a writer. He was intelligent, quick-witted, and of good parts, and was soon raised to the post of calculator and adjuster of accounts.* In this capacity he shewed his talents to the best advantage, and his fame as a calculator almost passed into a proverb among the men of his time. The largest sums in addition were finished almost in the twinkling of an eye. The most puzzling questions of interest and rate were on the tip of his tongue. The favour which he gained with his masters for his ready and unerring calculations was great. Whenever any difficulty about adjusting accounts occurred, "Dap," as his masters would familiarly call him, was called in, and all difficulties were at an end. Thus enjoying considerable influence in his office, he provided for his brothers, and made them his assistants. Although his circumstances were not quite affluent, yet taking into consideration the cheap living of his time, he was moderately well off; and being a man in whom an implicit and willing respect for the injunctions of the Hindu religion predominated over any selfish motives, he made his dwelling-house the home of more than half a dozen Brahmans, of whose expenses he bore a considerable part. Besides, all the best *pandits* of Kámálpur—a village adjacent to his ancestral residence, the *Tarkalankar's* and the *Nayaratnas*, chiefly of the family of Balaram,* when they came to Calcutta to realize their annuities in *Puja* times, and

* শ্রীকান্তঃ কমলাকান্তো বলরামশ্চ শঙ্করঃ।
চত্বারো যত্র বিদ্যন্তে বৃহস্পতিঃ পরাংমুখঃ ॥

Srikanta, Kamalakanta, Balarama, and Sankara,—if they four joined together, Brihaspati himself could not cope with them.

their invariable due on other festive occasions (marriages, *Shrads, &c.*), found comfortable lodgings in his house. His brothers, more particularly the youngest Brindavana, followed his example.

Both Darpa Narayan and Bhairav Chandra, dying without any male issue, Brindavana Chandra was left the sole representative of the family. He had four sons, Madhu Sudan, Navin Chandra, Beni Madhav and Nava Kishor. The second and the fourth died young. Babu Madhu Sudan Mitter (alive) got his first employment in the firm of Messrs. Fairlie, Fergusson and Co., where his uncle Darpa Narayan had previously served. After the insolvency of that firm, he served for sometime in several mercantile offices, and afterwards got an appointment in the Military Department as a *Gomasta* to the Field Hospital during the second Sikh War. He was present in many a bloody fight, in Chillianwalla, in Guzerat, and others. Men have amassed fortune by the many opportunities which such posts afford for unfair gain; but he was too good or too timid to avail himself of those opportunities, and was thus comparatively a moneyless man. After that war, he was removed to the Medical Depôt at Ferozpur. Finally, he got his appointment in the Custom House, and has now retired on pension. He is deeply read in the Hindu *Shastras*, in *Purans*, *Tantras*, and *Sanhitas*, and his knowledge is extensive and critical. He has three sons by his second wife, all young.

Babu Beni Madhav Mitter was born in 1822. His early life contains nothing important enough to demand any special notice, except that he got up the rudiments of his English in Dr. Duff's School. He got his first employment in the Custom House in 1842, when Mr. J. J. Harvey was the Collector. The post was neither very respectable nor lucrative, but he put his heart to the work notwithstanding, and tried hard to do it well. He was so far successful as to win the good opinion of the higher officials, with small promotions as a consequence of that good opinion. He was soon found to be one of the most useful officers, and Collectors and Deputy Collectors did not think it beneath their dignity to ask advice of him in matters of importance. They further gave proofs of their appreciation of his abilities and usefulness as a public servant by voluntarily giving him testimonials of the high opinion which

they entertained of him. Among others, Mr. W. Bracken, Collector, an officer of distinguished and acknowledged merit, demonstrated the esteem and favor with which he regarded Babu Beni Madhav in rather a remarkable and delicate way. In 1854, when he retired from service, he introduced to his successor, among other high officials, Babu Beni Madhav, designating him "*Sab-janta,*"—all knowing, or perfectly at home with all the ins and outs of Custom's affairs—so instructive, indeed, was his knowledge of his duty. Mr. Bracken was very popular both with the merchants and with his subordinates. The merchants presented him, on his retirement, with a silver cup; and his subordinates raised by subscription Rs. 2,000, for a portrait of him as some sort of recognition of his valuable services, and out of gratitude for his kindness towards them. Mr. Bracken having stated that, nothing would give him so much pleasure as to share the honor of a portrait with "Beni," to whose assistance it was attributable that his services were so well appreciated; the portrait was drawn by Cromholtz, a German painter; with 'Beni' standing by the side of Mr. Bracken in office dress, explaining to him some difficulties in Custom House matters. The portrait is still in the Collector's room. Babu Beni Madhav Mitter is very popular with merchants of every description, Christians, Parsees, Jews, Up-countrymen, Bombayites, Bengalis, in fact with every one who has any connection with the Custom House. His reputation for uprightness and sincerity has never been stained during the long course of his continued service which is verging on its 39th year. He is now Deputy Supervisor, and is holding the post for the last five years.

Babu Beni Madhav Mitter married the eldest daughter of the late Krishna Chandra Shom, a distinguished member of the old Shom family of Bagbazar, Calcutta. He has at present only one son, (two others being born dead), Babu Barada Charan Mitter, B. A., and four daughters (one being dead long since), the eldest of whom is married to Babu Pratap Chandra Ghose, B. A., Registrar of Calcutta, son of the late Babu Hara Chandra Ghose, a Judge of the Small Cause Court, Calcutta.

III.—THE BOSE FAMILY OF SIMLA.

The original seat of the ancient family of the Boses lay at Pansiala in the District of Hughli. A descendant of this house, Ram Charan Bose, who changed his ancestral house for Haripal, had six sons, of whom Sitaram and Chuniram came to Calcutta in search of fortune, and Beni Madhav went to Balasore. Chuniram was the most distinguished of all the brothers. He bore an excellent character, and his honesty and industry in time won for him an easy competence. He was a zealous advocate of *Baisnavism* and his strict observance of that creed was such, that he would not bow down to an *Unbaishnavic Brahman*, encroached upon the *Brahmanical* privilege of cooking food for the idol which he brought from Brindaban and set up at his family dwelling-house going so far indeed as to offer to resign a lucrative post, simply because his *Unbaishnavic* superior—the well-known Ram Dulal Dey respectfully asked him to partake of his dinner. His charity was vast considering his income. He daily fed a number of *Baishnavas* at his *Thakurbari* and a large number on each *Baishnava* festival, besides keeping up two *Mahatsabs* each year in which some thousands were fed. He died at the good old age of 60. He had five sons. The eldest Ganga Govinda amassed a colossal fortune by commerce. But latterly entrusting his affairs to bad hands he had the mortification to see the fruits of his life's labour lost and he died a comparatively poor man. The second Radha Govinda who was his brother's right hand in his business affairs, began life by taking a lucrative service, but afterwards rose to be an independent merchant. A fine trait of his character was that, in his more prosperous days he sought to provide for many of his poor relations. He entrusted the entire management of one of his paying firms to one of his nephews, and this unwise confidence in a worthless relative brought on his ruin and he died of a broken heart at the early age of forty. He left two sons, the eldest Navin Krishna was then only five years old. At his birth which took place on the 13th January 1828, his father, who was versed in astrology predicted the greatness of the babe, but regretted he would not live to witness it. At that tender age the boy evinced

considerable aptitude for learning, and nothing what he saw or heard escaped from his grasping memory. And while he had yet many years to pass his teens, Navin Krishna had read almost all English works in literature and philosophy. His thirst for knowledge increased as time went; but burdened with a large family at that tender age he had innumerable difficulties in his way. He was a lover of nature and fancied that the medical profession would not only give him independence, but disclose the pages of nature to his ardent mind. We regret we have not space enough to enumerate his glorious career at the college, for he read not books but digested libraries. To sum up, the then Governor General who presided at the final examination awarded him a special medal for monopolising all the medals of that year. He soon rose to practise, but grave doubts soon began to invade his enquiring mind. The problems which most perplexed him were, why the same medicines did not produce similar effects, why nothing could be stated with tolerable certainty, and, finally, since such was the case, how could he practise when he had only to deal with doubts and uncertainties? He was unhappy. He relieved himself from his troublesome thoughts by giving up the profession altogether. His connection with the Press existed long before this. He contributed several valuable articles to almost all the leading journals of the time. He had thought of adopting newspaper-writing as his profession. About this time the illustrious Editor of the Hindu Patriot died, and the paper was sinking. It was entrusted to his care by Pandit Isvar Chandra Bidyasagar, C. I. E., and the late Raja Digambar Mitter, C. S. I., and he conducted it with great ability and credit, and those who took their initiation under him improved considerably and from apprentices they rose to be able Editors themselves. About this time Dr. Duff induced him to accept the post of Assistant Secretary to the Chief Commissioner of the Central Provinces. The venerable Doctor had great respect for the abilities of this young man. In an able article entitled the unity of species, young Navin Krishna attacked the creed of Dr. Duff. The Doctor sought out the writer; and they became great friends till death. Though he first accepted the post of Assistant Secretary, he soon exchanged it for a Judicial Office at a pecuniary loss.

His great talents aided by the advantages of a previous medical education soon distinguished him. He served in the capacity of an Extra Assistant Commissioner for fifteen years. His sole object in taking service was to secure for him a pension at his advanced age, and his highest ambition was to pass his days in his library undisturbed, but this was denied him. On the eve of reaching his goal, his career was cut short by a brain fever. He died on the 20th January, 1879 at the age of 51. He did not live to do much, but the lectures that he delivered at the Bethune Society as a member of that institution shows to the thoughtful a master hand in every touch. There was hardly any subject to which he did not devote his careful attention, as the variety of the topics which he treated of in his lectures and contributing, too numerous to detail here, strongly demonstrate. His death was mourned by a large circle of friends and relatives specially by rising literary men who often sought him and always went away better men. He left two sons, Babus Amarta Krishna and Narendra Krishna. The eldest is a young man of intelligence and active habits.

Beni Madhav left one issue Hara Mohan, who left two sons, Babus Giris Chandra and Siv Chandra, of whom the latter is employed as teacher of midwifery in the Temple Medical School at Bankipur, and is a practitioner of good repute.

Another branch of the family sprung from Madan Mohan, who was a cousin to Ganga Govinda and Radha Govinda. He left four sons, Babus Siv Chandra, Haris Chandra, Durga Charan, and Tarini Charan. All of these began life as Banians and each of them succeeded well. Babu Tarini Charan Bose, the millionaire, is now the only surviving brother. He is one of the first and richest Banians of this city.

IV.—DOCTOR DURGA CHARAN BENERJI, OF TALTALA.

The late Dr. Durga Charan Benerji, third son of Golak Chandra Benerji, a Kulin Brahman, was born in the year 1819, at Manirampur, a village adjacent to the Barrackpore Cantonments.

While six years of age he learnt Bengali from a Guru (a Hindu pedagogue) and after four years his father brought him down to Calcutta, and entered him at the Hindu College. At the age of 15 or 16, he obtained a scholarship and surpassed his contemporaries in History and Mathematics. He was afterwards married to a girl of the *Brahmanical* order, and was forced to held a post in the Salt Board at the desire of his father. But, Durga Charan "felt so great and growing a thirst for knowledge that he one day sought an interview with the Dewan of the Board, the late Babu Dwarka Nath Tagore, and explained to him all his objects and views. It was most unfortunate, said he, to be thus cut off from the pursuits of learning, at a time when he was half-way between the valley of ignorance and the hill of science. Babu Dwarka Nath sent for Durga Charan's father and insisted upon him to send back his son to the College." Durga Charan was accordingly re-admitted in the Hindu College, but the straitened circumstances of his father compelled him again to quit the college a year or two before the completion of his education. He had, however, acquired the habit of studying new works imported from Europe in addition to those literary and scientific works available at Calcutta. This practice, however, "made him more than a match for the best scholarship-holder in the highest class of the then best institution in India, the Hindu College." When 21 years of age he was appointed the second teacher of David Hare's English School, and used to devote two hours every day to the study of medicine in the Medical College by the permission of David Hare, the "great philanthropist and friend of native education." The cause of his studying the medical science is as follows:—

One day as he was teaching his boys, the unhappy news of his wife's illness was brought to him by a bearer. He hastened towards home, and finding that his wife was seriously ill, left his house in search of a medical practitioner; but, before he could return with a physician, his wife had breathed her last. His disappointment of securing an able doctor at so critical a juncture, combined with the fatal effects of quackery of which his wife was made a helpless victim, at once drove him to desperation.

Though, in the course of time, Durga Charan forgot the loss of his first consort and took a second partner, yet he knew very well that his

ignorance of the Medical Science was the cause of the death of his first wife and he therefore determined to study physic in the Medical College in spite of all the remonstrances of his father. When Mr. Jones was appointed the Superintendent of David Hare's School, Durga Charan was informed that he could not have any longer the privilege of keeping away for two hours daily from the school to attend the Medical College. At this notice, Durga Charan resigned his post for the purpose of mastering the Medical Science. After continuing his medical studies for a period of about five years, he quitted the Medical College under the circumstances noted below :—

Babu Nil Kamal Benerji of Bowbazar, then the Banian of Messrs. Jardine Skinner and Co., was taken dangerously ill, and it was after all the doctors had seen him and pronounced his case hopeless, that Babu Durga Charan Benerji was called in. He gave a prescription, which was submitted to Dr. Jackson's inspection, who had then just arrived at Calcutta. Dr. Jackson pronounced it correct and was so much delighted at finding, in a few hours, that the patient was rallying, that he sent for Babu Durga Charan for the purpose of cultivating his acquaintance.

Dr. Jackson shook hands with him, and gave him the surname of 'Native Jackson.' From that time the name and fame of Durga Charan began to spread far and wide.

After the recovery of Babu Nil Kamal, he was compelled by his friends Pandit Isvar Chandra Bidyasagor, C. I. E., and others to accept the post of a Khazanchee in Fort William on a salary of Rs. 80 per mensem, provided that he should be able to practise in the mornings and evenings as also on Sundays and holidays. Sometime after, Durga Charan left the post and when 34 years of age he "entered the world as an independent medical practitioner. In a few years he became so famous that his house was thronged with patients in the morning and evening. People, who were fortunate enough to secure his services, thought that they had obtained the favor of Dhanantari, the Indian Esculapius. The mode of his treatment was quite peculiar. He could instinctively diagonize a disease. Its very name and the symptoms indicating it were sufficient to make him dynamicize the progress of deterioration in the system, and prescribe the most relevant remedy. The innumerable cures, which he accomplished upon the victims of diseases of

the most malignant type, soon made him the desire of all men. In fact, he did not seek patients, but patients sought him. In a few years he became a man of fortune. In the course of ten years he had earned more or less than a *lakh* of Rupees. Being the author of his own fortune, and sincerely detesting the religion of his countrymen, he could not continue in commensality with his father and brothers any longer. His father also grew cold towards him, so much so, that he was obliged to remove with his wife and children to a separate lodging. His father perceiving that his heterodox son evinced a great leaning towards Christianity: a religion, which he always revered, and the professors of which he regarded with a degree of veneration, bordering upon enthusiasm, bore this separation with pleasure." Durga Charan in the company of females used to speak to the elders as mothers, and to the youngers as sisters, and was also found to be happy and cheerful in the society of males. He was indeed "full of sympathy towards the sons and daughters of affliction. He was open to hospitality. Every day, there were no less than 50 persons entertained by him, from among those who would come for medical advice from the most distant parts of Bengal. His humility was so great and exemplary that he would most cheerfully respond to the call of the poorest man at the dead of the night and follow him to attend on his sick child. His contempt of the world and its pomps was almost proverbial. He purposely abstained from showy dress and sumptuous fare—being content to put on the simplest clothes and feed upon the simplest productions of nature and art." Babu Durga Charan was given to the practice of drinking but he was "neither a teetotaller nor a winebibber." Generally speaking, "although, sometimes, he was found to drink wine to excess, yet it neither interfered with his medical practice, nor his popularity as a first-rate physician, inasmuch as the accuracy of his prescriptions written in an unsober state was attested by the ablest doctors of his age, and fully justified the anticipations of his patients. Besides, he was not unfrequently made the scape-goat of the crimes of others."

Durga Charan had latterly given up his practise on account of ill-health. He was at this time suffering from much anxiety in consequence of the news of his son's failure in England to be admitted into

the Civil Service. While under the influence of such a disappointment he received by the next mail a letter from his son Babu Surendra Nath Benerji who intimated to him "that the Commissioners had given him hopes of reconsidering his case. This revived the drooping father, and hope like the sunshine of autumn irradiated his features which were overcast with the clouds of despondence and despair. But alas! He did not live long to hail his son back home a Civil Servant of Her Majesty—much less to hear the joyful tidings of his success, a news, which reached the inmates of his family—only an hour after his death. He was suddenly attacked with fever on the 16th February, 1870, which terminated in Pneumonia." Several Doctors both (European and Native) endeavoured to cure him but to no purpose. He died on the 22nd February, 1870, at the age of 52 years, leaving five sons, of whom the second, Babu Surendra Nath Benerji, c. s., takes great and active interest in promoting the welfare of his countrymen. He is of excellent character, and is known to be one of the best politicians and the most distinguished and eloquent speakers of our country.

V.—DEWAN DURGA CHARAN MUKERJI'S FAMILY, BAGBAZAR.

Babu Durga Charan Mukerji was called Dewan for having served Government in that capacity under Mr. Rous, Collector of Rajshahye; Mr. Harris, Mint Master; and Mr. Harrison, Opium Agent. He acquired immense wealth, but a large portion of it was spent by him in constructing a Bathing *Ghat* at Bagbazar known as "Durga Charan Mukerji's Ghat" which is still in existence, and in feeding a large number of men almost every day at his own dwelling-house at Bagbazar. He was very courteous to all and especially kind to the poor and helpless whom he used to supply with the best kinds of native food. He was a perfect Hindu and well-versed in the Hindu *Shastras*. He purchased some landed property in Calcutta and a Zamindari, called *Bauri* in Zilla Midnapur. He died at a good old age leaving two sons, Siv Chandra Mukerji and Sambhu Chandra Mukerji. The former left one daughter

whose son Babu Kali Prasanna Ganguli is alive. The latter Sambhu Chandra Mukerji died leaving six sons, of whom Jagat Chandra Mukerji, who died lately, was a man of very good character. He devoted much of his time to religious observances and was very simple in his habits. He left five sons, of whom Babus Dharendra Nath Mukerji and Brindavan Chandra Mukerji are alive. They are respectable and amiable gentlemen.

VI.—THE GHOSE FAMILY OF ARPULI.

Daibaki Nandan Ghose, by caste a Kayastha, was the founder of this family. He first settled at Calcutta, and left a small property to his sons, Uday Ram Ghose, Lakhmi Narayan Ghose, Manahar Ghose, Gokul Chandra Ghose, and Gora Chand Ghose. His grandson Ram Sankar Ghose alias Sankar Ghose, one of the sons of Manahar, was a Captain's Banian. He acquired much wealth, but spent a large portion of it in piety and liberality. He dedicated one temple to the Goddess *Kali* in Chorebagan, Calcutta, which is still in existence and bears the following inscription in Bengali :—

শঙ্করের হৃদয় মাঝে কালী বিরাজেঃ।

Several descendants of Daibaki Nandan are still to be found in Calcutta. Among them Babu Jogendra Nath Ghose, Dr. Docourie Ghose, Babu Ananta Ram Ghose and others, are well-educated and respectable young men.

VII.—THE GOHO FAMILY OF HOGALKURIA.

If family legends are to be trusted, this Kayastha family claims its descent from a very near kinsman, perhaps, the brother of Maharaja Pratapaditya of Jessore—the same who is mentioned in Bharat Chandra's Annada Mangal, and whose after life and sad fate were so closely bound up with the victorious career of Man Sing in Bengal. From the deplorable termination of Pratapaditya's life dated the decline of his family; and its various branches settled down in different parts

of the country in a state of comparative indigence. Little, however, is known of them from that time. And, if, without attaching too much importance to family stories, we look to plain facts, we come to know that the Gohos settled in Calcutta, more than 125 years ago. The family was then not quite what it is now. It was poor; at any rate it was not well-known among the men of the time. The foundation of its greatness was laid by Siv Chandra Goho, a man of right principles, of steady perseverance, and of superior tact in conducting business.

Siv Chandra Goho, son of Braja Nath Goho, was born in 1793. His father's slender means and the customs of the time did not allow him to receive a finished or even a good education; and when only about 14 years old he got into the office of Messrs. Lackersteen and Co, as a writer. In this capacity he served for three or four years, during which time he won the love and favor of his masters by the conscientious discharge of his duties. The business of Messrs. Lackersteen and Co., flourishing, he was made Banian of the firm in his eighteenth year. Young as he was, he did his work admirably well, making up for the inexperience of his years and for the want of a fair education by his strong common sense and his zeal for duty. Thirty-three years of continued service taught him a great deal, and made him a thorough master of his profession; and before he was fifty-one, he was the Banian of two or three firms, and continued to be so even after the insolvency of Messrs. Lackersteen and Co., in 1847. But Banianship had opened up before him a new road which more than itself led to his prosperity. About the time when he was first made Banian of Messrs. Lackersteen and Co., he commenced separate business as a merchant; and his official experience combined with the facilities which his post afforded soon made him a rising one; and before many years, he had amassed a large amount of wealth from the emoluments of his post and from the profits of his speculations. The wealth which he thus honorably acquired was applied to honorable and benevolent objects, to the alleviation of distress, and to deeds of piety. His munificence was remarkable, and indeed, more than what his position in Society required; and his piety was the piety of a Hindu in the strictest sense of the term. As an instance of the former, it may be said, that he gave

away his own weight of silver in a ceremony called Tula*—and he was by no means a thin man—to the Brahmans; and as an instance of the latter, it may be said that of the thirteen holy festivities in twelve months, he did not omit one: and each he celebrated with great magnificence. For the Brahmans, he had the profoundest respect; and in the Gods and Goddesses of the *Shastras*; he had the devoutest faith. His piety manifested itself in more substantial forms than of mere show. He built temples to *Siva* and a *Kálibári* to *Nistarini* (in Bhim Ghose's Street) and he settled estate over each for ritual worship and for the defrayal of contingent expenses. He also caused tanks to be dug both in the Town and in the 24-Pargannas. His views indeed were not very liberal or enlightened, as, indeed, could not be expected from a man of his time, but his moral worth, his practical sagacity and his talents for business were acknowledged and admired. Some years before his death, he was made Honorary Magistrate. He died in the 81st year of his age at his garden in Baranagar (where he was taken owing to its being situated on the bank of the "Ganga") in August, 1874.

He left two sons, Babus Abhaya Charan Goho and Tara Chand Goho, both gentlemen of high respectability, and after their father, both Banians. The established reputation, and the influential position of the father contributed in a great measure to the easy riso of the sons; and during the life-time of his father, Babu Abhaya Charan Goho was Banian of three or four respectable firms, and is so at present. Like his father, he is a merchant at the same time. Considerable additions have been made to the estate, chiefly through the exertions of Babu Abhaya Charan Goho. The brothers have now got a Zamindari in Nuddea, and are also owners of about twenty-five good large houses in the English Quarters of Calcutta. Babu Abhaya Charan Goho has two sons, Babus Bhabani Charan Goho and Ambika Charan Goho, and Babu Tara Chand Goho, only one son, Barada Prasad Goho. Babu Abhaya

* Tula (means)—If a person wished to lay up eternal treasures in heaven he could attain his object by giving away to Brahmans his own weight of a metal, the value of the treasures being proportionate to the quality of the metal. By this means, also, the body was cleansed of of all sins.

Charan Goho is an Honorary Magistrate. He is so well-known, that any further notice of him would be simply superfluous.

VIII.—THE GOHO OR SIRKAR FAMILY OF BAGBAZAR, FORMERLY OF SINGTI, ZILLA HUGHLI.

RAM KANTA GOHO, son of Paramesvar Goho, was a known Zamindar of Singti, in Zilla Hughli. Tradition asserts, that Ram Kanta, by caste a Kayastha, was in service of a Muhammadan ruler of the country, and received the title of Sirkar—hence his descendants are still known as Sirkars.

Ram Kanta Sirkar, gave away lands to Brahmans, excavated tanks for the public good and dedicated a temple to *Singhabahini* at Singti. He left five sons, of whom the eldest Ganga Narayan Sirkar settled in Bagbazar, Calcutta.

Ganga Narayan left his only son Sambhu Chandra Sirkar who was a Manager to the estates of the late Gokul Chandra Mitter of Bagbazar, Calcutta. Sambhu Chandra left two sons, Bhagavati Charan Sirkar and Syama Charan Sirkar, of whom the latter served Government as Sub-Assistant Surgeon of Gya, Kuch-Behar, Puri, Cuttack and other places.

When Dr. Syama Charan Sirkar was appointed for the second time Sub-Assistant Surgeon of Kuch-Behar by Government, the late Raja Narindra Narayan Bahadur offered him also the high offices of *Ahlkar*, *i. e.*, Magistrate and Registrar of Deeds. Dr. Syama Charan possessed many noble qualities and served Government for a period of 22 years. He died at Kuch-Behar leaving one son, named Babu Loke Nath Sirkar. Dr. Syama Charan's two nephews, Babu Kali Krishna Sirkar and Dr. Jadav Krishna Sirkar, sons of his eldest brother, the late Babu Bhagavati Charan Sirkar, are very polite and educated youths. The latter is a diplomist of the Medical College, and holds Government service in Calcutta.

Dr. Jadav Krishna is a medical practitioner of good character

and great professional knowledge. He is a young man of about 29 years old.

IX.—GOKUL CHANDRA MITTER'S FAMILY, BAGBAZAR.

Sitaram Mitter, by caste a Kayastha, first came to Calcutta from Bali and settled at Bagbazar, Calcutta. It is said, that he left only a small property to Gokul Chandra Mitter, who, however, enhanced it considerably by carrying on large speculations in salt. There is also a popular tradition, that since the time *Madan Mohan* (known as the lucky Hindu God) was pawned to him for a sum of Rupees one *lakh* by Raja Damudhar Sing of Bishnupur, he became a very wealthy man, and the Bishnupur *Raj* began to decline. Gokul Chandra erected a grand temple for Madan Mohan and a *Raus Manchap* in Upper Chitpur Road, Calcutta, and endowed a Zamindari in the District of Bardwan for its support. There are also several rooms attached to this temple, for the accomodation of a large number of poor pilgrims who come down for ablution in the River Hughli, on different Hindu festivals. These pilgrims are also fed from the proceeds of the estate of Madan Mohan.

The property, left by Gokul Chandra Mitter, has, at the present time, been divided and sub-divided into numerous shares amongst his descendants. Babu Jadu Nath Mitter, one of the shareholders, is known to be an intelligent and courteous gentleman.

X.—HARA CHANDRA BOSE'S FAMILY, KASARIPARA, SIMLA.

Hara Chandra Bose, by caste a Kayastha, was the son of Guru Prasad Bose, who had also three daughters, of whom two were married to Siv Chandra Shom and Krishna Chandra Shom, sons of Ram Charan Shom, known as Charan Shom, of the old Shom Family of Bagbazar, Calcutta.

Guru Prasad was not a wealthy man, but his son Hara Chandra Bose rose to prosperity through his own energy and activity.

Hara Chandra first commenced service under a Captain of a ship, but afterwards became the Banian of several respectable firms, *viz.*, Messrs. Boyd and Co., Boyd Bibee and Co., Robinson Balfour and Co., Church Lake Carter and Co., and others. He had earned much wealth, of which a large portion was spent by him in performing the Durga Puja, &c., and feeding the poor.

He left five sons, Babus Mahendra Nath Bose, Devendra Nath Bose, Rajendra Nath Bose, Jogendra Nath Bose, and Bhabendra Nath Bose. The eldest son, the late Babu Mahendra Nath Bose, was a Banian after the death of his father to Messrs. Robinson Balfour and Co., and Messrs. Church Lake Carter and Co. He was first married to the daughter of Lal Chand Mitter, a wealthy man of Simla, but sometime after the death of his wife, he married for the second time the daughter of Babu Rajendra Nath Sen, a respectable resident of Kasaripara, Calcutta.

Babu Mahendra Nath regularly performed the *Durga Puja* every year at his residence, and was reckoned to be an intelligent Hindu of very simple habits and courteous manners. His surviving brothers, who are connected by matrimony with some respectable Kayastha families of Calcutta and its vicinity, are spoken of as men of good character.

XI.—ISAN CHANDRA BENERJI, AND MAHES CHANDRA BENERJI, CALCUTTA.

Babus Isan Chandra Benerji and Mahes Chandra Benerji are well-known among educated natives as old and respectable professors, who had most successfully served Government, in the Education Department, for a very long period.

The elder Babu Isan Chandra was born in 1814, and educated in the Hindu College where he distinguished himself by the handsome prizes and the rapid promotion he won. His connection with the college in question, was however rather prematurely brought to a close by the failure of Messrs. Palmer and Company, which compelled him to accept office in the General Assembly's Institution from which he was sent by Sir Charles Trevelyan to Chyebassa, to open a School for

the Coles. Here the splendid library of Captain Wilkinson, the Governor General's Agent, unreservedly thrown open to him, enabled him to make up the deficiencies of his school days and to pave his way to future success. His graphic description of the manners and customs of that barbarous people in the pages of the Calcutta Xn. Observer, attracted general notice and secured for him a transfer to the Zamindari School, founded by Mr. D. C. Smythe, of the Saddar Court; and ultimately to the College of Haji Muhammad Mohsin. For short intervals, he was sent to Berhempur and Krishnaghar, but he soon reverted to his place at Hughli, the grand scene for the display of his rare abilities as an educator of youth. While at the Hughli College, he was appointed as the first Native graded officer in the Education Department. He has now retired on pension.

The younger Babu Mahes Chandra was educated directly under the Revd. Dr. Duff, and afterwards under the Revd. Messieurs Mackay and Ewart of the General Assembly's Institution in which he was the first Medalist in 1837. He, moreover, received three silver medals for essays on three different subjects as well as the prize of Mr. Muir (afterwards Sir William Muir) of the Civil Service, for the best essay on the 'Hindu and Hebrew Scriptures." Babu Mahes Chandra entered public service as a clerk under Major-General Caulfield. He was afterwards appointed by Sir Edward Ryan as Head Master of the Anglo-Persian Department of the Hughli College. He was subsequently brought down to Calcutta, as Second Master of the Hindu School to the infinite chagrin of the entire subordinate staff, who were solely galled by being placed under an outsider, and that outsider an eleve of a Padri School. He was not long after appointed Head Master of the Hindu School. He was promoted to the fourth grade by Sir Cecil Beadon, Lieutenant-Governor of Bengal. Babu Mahes Chandra has also retired on pension. As a member of the District Charitable Society, he discharges his honorary duties most conscientiously.

XII.—DR. JADU NATH MUKERJI, CALCUTTA.

Dr. Jadu Nath Mukerji, Licentiate of Medicine and Surgery of the Calcutta University, is well-known to his countrymen by the number

and value' of his Bengali publications. The eldest son of a father, —a man himself of extraordinary intellect and liberality, Jadu Nath was born, in September 1839, in his maternal grand-father's house at Santipur in the Nuddea District, which was also the birth-place of his fore-fathers. His great grand-father, who was celebrated for his sanctity, was the first member of his family, who left his ancestral house to settle at *Garibpur*, a very small village, as its name would imply, situated almost midway between *Ranaghat* and *Bongong*. After receiving a systematic training at a *Pathsala*, Jadu Nath, who from his infancy was remarkable for his cleanliness and love of study, was sent, at the age of nine years to the English School at *Mulnath* (about five miles east of *Garibpur*) conducted on Missionary principles and entirely supported by the late Mr. James Forlong, the most enlightened and benevolent Indigo-planter that ever, perhaps, came to Bengal. In July 1852, Jadu Nath entered Krishnaghar College, where he studied for about eight years, leaving it when he had reached the 3rd year's College class and almost immediately after obtaining an acting appointment as a Teacher. A very obstinate attack of dyspepsia, from which he suffered during his whole College career, decided his future fate in life and he resolved to study medicine and treat his own case. Conformably to this resolution he entered the Medical College in June, 1860 and graduated in 1865. While still a student in the Medical College (in the fourth year of his course), he lost his first-born child through the utter ignorance and mismanagement of the Native Midwife, who attended his wife. This sad event so preyed on his mind that, in the hopes of averting a similar calamity from the same cause to his countrymen, he published in colloquial Bengali, in two parts, his "Guide to *Dhais* or Native midwives." This work has done so much good, and is so well-known under the name of *Dhatri Siksha* that it would be superfluous to make any comments on it here. Suffice it to say, that its usefulness and popularity are best attested by the fact that the *Dhatri Shiksha* is to be found in use in almost every educated Hindu family in Bengal. *Dhatri Shiksha* is Jadu Nath's first work. Since then, he has written a number of works, of which a list is given below, and of which the usefulness is quite as great as that of his first publication. Though

singularly successful in the practice of the medical profession, he prefers devoting his time to those literary and scientific pursuits, through which he hopes to promote the progress and welfare of his countrymen.

List of Books.

(1.) Dhatri Shiksha.
(2.) Sarira Palana.
(3.) Udbhid Bichara, a Treatise on Elements of Botany, in Bengali, Illustrated.
(4.) Chikitsa Darpana, a Practice of Medicine for Practitioners, in Bengali.
(5.) Roga Bichara, a Treatise on Clinical Medicine and Physical Diagnosis, in Bengali.
(6.) A Treatise on the Treatment of Asiatic Cholera, in Bengali.
(7.) A Treatise on the proper use of Quinine in Malarious Fevers.
(8.) A Primer for preservation of health for infants, in Bengali.
(9.) Chikitsa Kalpadrama or Cyclopædia of Practical Medicine, in Bengali, Part I.
(10.) Sarala Jwara Chikitsa. A popular Treatise on the treatment of Malarious and other Fevers, in Bengali, Part I.
(11.) An English Version of Sarira Palana.

Such a list of the principal works he has as yet published. In a spirit of self-denial of his own professional interests, he is perseveringly engaged in communicating to his less educated brethren in the same profession the stores of his ripe professional knowledge and experience, and the most recent discoveries in medical science, which are inaccessible to them in the English language, which they are unable to understand. Such a character deserves to be upheld for an example to our countrymen.

XIII.—JAYA NARAYAN MITTER'S FAMILY, CALCUTTA.

THE late Jaya Narayan Mitter, a Kayastha, known as Jaya Mitter, was the only son of Ram Chandra Mitter, who was a Captain's Banian in Calcutta for many years.

Ram Chandra was well versed in mercantile business, and had familiar acquaintance with many old European Captains, who used to come to the Port of Calcutta, for the purpose of carrying on maritime commerce. He left much wealth and landed property in Calcutta to

his son Jaya Narayan or Jaya Mitter who was known among the aristocrats of Calcutta as a nobleman void of good and liberal education, but he was, however, never forgetful of his own affairs as far as pecuniary matters were concerned. He was indeed a bigoted Hindu, and his faith in Idolatry was so strong, that he used to celebrate all the *Pujas* during the twelve months of the year. He constructed a beautiful temple for *Káli* with *Doádas-Mandir* or twelve temples for *Siva*, near the banks of the river Hughli at Baranagar, which are still in existence. He had three sons of whom Babus Panchanan Mitter and Kherod Chandra Mitter are alive.

XIV.—KASI NATH GHOSE'S FAMILY, SIMLA.

WE trace the history of this old, and no less respectable family, from Sri Krishna Ghose, a Kayastha, who was renowned for his proficiency in the Persian language. He was also a good Bengali scholar.

His son Ram Dev Ghose was employed as *Baxi* or Pay Master in the Krishnaghar Raj Family. Ram Dev had acquired some wealth, which he left to his only son Ram Lochan Ghose.

Ram Lochan gave a liberal education to his son Kasi Nath Ghose who was one of the most influential members of the then Hindu Community of Calcutta. Kasi Nath was an intimate friend of Ram Dulal Dey, the great millionaire of Calcutta.

When Kali Prasad Datta, a descendant of Ram Dulal's patron the well-known Madan Mohan Datta, was ex-communicated by his friends and relations for his indulgence in forbidden meats and drinks, and in forbidden associations, Kasi Nath most warmly co-operated with Ram Dulal Dey to restore Kali Prasad to caste by holding a feast called *Shammanaya*, on which occasion almost all the best *Kulin Kayasthas*, respectable *Brahmans* and other men of weight were present. The *Shammanaya* was a complete success, and Kali Prasad was restored to caste. In this *Shummanaya* Ram Dulal had spent two *lakhs* of Rupees, and his friend Kasi Nath about Rupees 30,000, for the purpose of rescuing a fallen man from infamy.

Kasi Nath was an Assistant Banian to the then very respectable firm of Messrs. Fairlie Fergusson and Co., Calcutta. He was highly

esteemed and respected by several distinguished European Merchants, and had some influence over those Native Babus, who, in his time, carried on mercantile business. He had earned much wealth; but his private charities were so numerous, that he spent the greater portion of it in this creditable way. He had six sons, *viz.*, Haris Chandra Ghose, Ram Dhone Ghose, Ananda Chandra Ghose, Ram Krishna Ghose, Bisvambhar Ghose and Govinda Charan Ghose, of whom the first, fourth and sixth had no male issues.

Ram Dhone Ghose, the second son of Kasi Nath, left three sons, *viz.*, Khether Chandra Ghose, Sri Nath Ghose, and the late Giris Chandra Ghose, who like the Dattas of Rambagan, the Sens of Kalutola, the Mitters of Nimtala and others are well-known in literary circles. They received a very good education at the Oriental Seminary and highly distinguished themselves among their fellow-students. The oldest Khether Chandra was so brilliant a scholar that Lord Auckland during a visit to the Oriental Seminary, awarded him the prize of a beautiful silver standish according to his Lordship's own design. Babu Khether Chandra Ghose is alive, and his younger brothers Babu Sri Nath Ghose and the late Babu Giris Chandra Ghose (the author of the life of Ram Dulal Dey and other works) were the favourite students of the late Sir Edward Ryan, the then Chief Justice of the Supreme Court, who used to take a warm and lively interest in the welfare of the Oriental Seminary. Babu Sri Nath Ghose served Government for a long time as Personal Assistant to the Presidency Commissioner, and lately as Vice-President of the Calcutta Municipality. He has now retired on pension in consequence of his ill-health. He is much esteemed by European and Native gentlemen of respectability and position. He bears an excellent character.

Ananda Chandra Ghose, the third son of Kasi Nath, left three sons Kali Krishna Ghose, Navin Krishna Ghose and Jivan Krishna Ghose, of whom the last two are alive. Babu Jivan Krishna is one of the best and most distinguished pleaders of the Small Cause Court, Calcutta. He has earned a great reputation for his sound education, courteous habits, and high legal attainments.

Bisvambhar Ghose, the fifth son of Kasi Nath, left three sons

Babus Dina Nath Ghose, Jadu Nath Ghose and Kala Chand Ghose. These three brothers were educated at the Oriental Seminary, and are men of fame and repute. Babus Dina Nath Ghose and Jadu Nath Ghose are graded Native Assistants in the office of the Secretary to the Government of India, Financial Department. Both of them are exceptionally good English Scholars, and they contribute from time to time to many periodicals, and move in high circles such as surround the Hon'ble Maharaja Jatindra Mohan Tagore, Bahadur C. S. I., Raja Sourindra Mohan Tagore, C.I.E., and several other notabilities of the metropolis. Babu Jadu Nath Ghose is the present Honorary Secretary to the Hindu Family Annuity Fund, and was connected with several other societies and public institutions of Calcutta. Babu Kala Chand Ghose is highly proficient in Book-keeping. These three brothers have such an amount of brotherly affection for each other, that their house is the scene of domestic happiness. They are extremely courteous and their conversation with their friends and acquaintance is always pleasing. And, among them the eldest Babu Dina Nath Ghose never utters either a hasty, a silly, or a severe expression. In short, his temper is as polished as his wit. Nor are his manners inferior to his temper. They are of the happiest kind. No one can be often in his company without feeling a strong desire of winning his friendship and of cherishing it warmly, when once won.

XV.—MATHUR SEN'S FAMILY, NIMTALA.

Mathur Mohan Sen, by caste a Subarna Banik, was the son of Jaya Mani Sen. He was a respectable banker in Calcutta, and was known as a "Big Babu." It is said, that having built a large dwelling-house with four gates somewhat resembling the Government House, he was ordered by the then local authorities to have one of them always shut up as he was obliged to do. To this building (which is now to be seen in a dilapidated state) a beautiful garden and a *Thakurbati* were attached, which are still known under the appellation of Mathur Sen's *Ful-bagan* (i. e.), a Garden containing flower trees, and *Thakurbati* (i. e.),

a building where his family idol was kept. The latter part of the life of Mathur Mohan Sen was quite unpropitious as he was involved in debts and left a small property to his sons, of whom one named Babu Siv Narayan Sen is alive.

Mathur Mohan had several brothers of whom Madan Mohan Sen, the youngest, was a wealthy man of much repute. Madan Mohan had three sons, of whom two are alive. The eldest Babu Prankrishna Sen, is the Dewan of the Government Stamp Office. He is known to several European and Native gentlemen as an intelligent, respectable and wealthy person of Calcutta. He is always found to be courteous to those, who come in contact with him, and his mode of living is as simple as an old Hindu's used to be.

XVI.—THE MAZUMDAR FAMILY OF KUMARTOLI.

Ram Chandra Ghose, a Kayastha, came from Akna a village adjacent to Hughli, and settled at Kumartoli in Sutanuti, Calcutta. He served under one of the Nawabs of Murshidabad, and received the title of "Mazumdar"—hence the family is known as the old Mazumdar family of Kumartoli, Calcutta. His grand-nephew Balaram Mazumdar and his grandson Ram Sundar Mazumdar were well-known for their learning, and for the orthodoxy of their Hinduism. They raised and dedicated a temple to *Siva* at Benares with buildings attached to it, and erected Doadas-Mandir, *i. e.*, twelve temples at Mahes, near Sirampur. This family had all along a Bathing *Ghat*, near Kumartoli, known as Balaram Mazumdar's *Ghat*. A small temple dedicated to *Siva* by one of the members of this family is still existing in the Strand Bank adjoining to Nandi's *Ghat*, Kumartoli, Calcutta.

XVII.—THE MITTER FAMILY OF NIMTALA.

We trace the history of this old family from Gangadhar Mitter, a Kayastha, who had business connection with Ram Dulal Dey, the great millionaire of Calcutta.

Gangadhar was a son-in-law of Madan Mohan Datta, one of the celebrated descendants of Govinda Saran Datta, the founder of the old Hatkhola Datta family of Calcutta. He had three sons Ram Narayan, Nimai Charan and Nanda Lal, of whom the first besides owning a Zamindari, speculated largely in Government Securities, &c. Ram Narayan was a friend of Raja Ram Mohan Roy, and was a great lover of religious books and sacred music. It was he, who with the help of Radha Mohan Sen published the musical work *Sangit Tarangini*. Ram Narayan had five sons, Madhu Sudan, Syam Chand, Navin Chand, Piyari Chand and Kisori Chand, of whom Piyari Chand is alive. Short notices of the lives of Babus Piyari Chand and Kisori Chand are given below :—

Babu Piyari Chand Mitter was born on the 8th *Sraban*, 1221 B. S., corresponding to the year 1814 of the Christian era. His early education was conducted under the tutorship of a "*Gurumahashaya*." Having got up the rudiments of his Vernacular, he was taught the elements of Persian by a Munshi appointed by his father. He entered the Hindu College on the 7th July, 1829 and was admitted in the 11th Class. At first his awkwardness and his bad pronunciation made him a laughing-stock to his fellow students, but by application and industry, he corrected all his defects and made himself a very prominent boy of his class, and this position he maintained throughout his college career, which by getting double promotion and the like he finished in less than the average time. His merit as a scholar was signally testified to by Sir John Peter Grant subsequently a Judge of the Supreme Court, who awarded his own Prize to Piyari Chand for an essay he had set—his competitors comprising the late Raja Digambar Mitter, C. S. I., and other students of his year. He had no taste for mathematics, but was very contemplative, and was often called "The Philosopher" by Dr. Tytler, his mathematical professor, so much so, that on one occasion when Sir John Grant enquired whether any student knew moral philosophy in his class, Dr. Tytler jocosely named Piyari Chand as "The Philosopher." The brilliancy of his scholastic career must be chiefly imputed to his yearning after knowledge which bore down all petty obstacles in the way of the vigorous prosecution of his studies. His

merits were unobtrusive, and therefore required observation, in order to be appreciated. It is owing to this speculative cast of his mind, that English education did not make him a mad enthusiast as it had made many at that time, but left him a quiet reformer as may be seen a little later on. While an advanced student of the Hindu College, he had a free School at his house of which Messrs. Hare and Derozio were the visitors. Babu Kisori Chand was one of the pupils and Babu Siv Chandra Dev one of the honorary teachers.

Not long after leaving College in December 1835, he was appointed Deputy Librarian of the Calcutta Public Library and though he took the fullest advantage of his rare opportunities for reading and study, he still discharged his duties so satisfactorily that he was eventually promoted to the more important post of Secretary and Librarian, which he resigned in 1867—the curators bearing the highest testimony to his abilities and services. During this time he had speculated largely in partnership with Babus Kala Chand Set and Tara Chand Chakravarti and realised handsome profits through his prudent management. He afterwards separated from them and engaged in mercantile business on his own account by which he earned a good deal of money. He was also for several years a Director of Tea and other Joint Stock Companies. There occurred another event within this period which is worth mentioning. During the administration of Lord Dalhousie the corruptions of the Police had become notorious, the columns of Newspapers were daily filled with fresh instances of the systematic way in which bribery and unlawful oppression were carried on with impunity. The "Ghost of a Goenda" was unremitting in his exertions to bring the matter to the notice of Government. At length a commission was appointed to investigate the real state of things. Messrs. Colvin and Dampier were the Commissioners. Respectable European and Native gentlemen were called upon to give evidence upon the matter. Babu Piyari Chand Mitter was one of them. He gave his evidence fearlessly, exposing the corruptions of the Police. The investigation resulted in the removal of some and dismissal of the more guilty officers.

Societies and associations were the signs of the time and in many of them Babu Piyari Chand held the more responsible post. He was

the first Secretary of the Bethune Society, a member of the Society for the Prevention of Cruelty to animals; Honorary Secretary of the Bengal Social Science Association for many years after its foundation; a Secretary to the Society for the acquisition of general knowledge; one of the oldest members of the Agricultural and Horticultural Society of India; one of the foundation members of the British Indian Association, and of the School Book Society. Before the British Indian Association was established, the British Indian Society had existed of which Mr. George Thompson was the President and Babu Piyari Chand Mitter, Secretary. That Society did some good in collecting information relative to the condition of the rural community of Bengal. Based upon the informations so collected, Babu Piyari Chand Mitter wrote his article on Zamindar and Rayat which appeared in the Calcutta Review. He has been for many years a Secretary to the Hare Prize Fund Committee, a member of the District Charitable Society and of the Calcutta Public Library. He was in the Bengal Council from January 18th, 1868, to January 18th, 1870. While a member of that Council, he introduced two bills for the prevention of cruelty to animals. They are now known as Acts I and III of 1868. He is an Honorary Magistrate and a Justice of the Peace for several years and is a member of the Calcutta Senate. He is known to all high European Officials, who entertain a very great regard for him.

But honorable as his public life has been, his literary life entitles him to higher respect. His acquirements in English, in Bengali and as it appears from his writings in Sanskrit, are vast and it is a happy thing that those acquirements have always been directed to worthy objects, to the wearing out of prejudice, the suppression of vice, and the propagation of truth. His contributions to the Calcutta Review are many and are pre-eminently distinguished by soundness of views and solidity of arguments. The first of these articles, Zamindar and Rayat, which appeared in Vol., VI., attracted the notice of Lord Albemarle, and was brought to the notice of the House of Lords.* Other articles were, marriage of Hindu Widow, Agricultural Society of India, Court *Amlahs* in Bengal, Department of Indian Agriculture,

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* *See* London Times, 5th July, 1853.

Development of the female mind in India, Culture of Hindu Females, Commerce in Ancient India, Social Condition of the *Aryas* (January 1877), Indian Wheat, Hindu Bengal. Besides he wrote several papers on the state of Hindustan under the Hindus, which appeared in the selection of discourses delivered at the Society for the acquisition of general knowledge. He also conducted with Babu Tara Chand Chakravarti, a paper called the Bengal Spectator, which has long ago been dropped. His life of David Hare is a little book containing much valuable information and is written with becoming eloquence. The Spiritual Stray Leaves is quite a recent publication and shews great learning and extensive research, together with profundity of thought.

Babu Piyari Chand was born in an age remarkable for the spirit of enquiry which was newly awakened in the minds of men. But Babu Piyari Chand Mitter was a quiet reformer—the sobriety and the contemplative nature of his mind preventing him from being a fierce enthusiast. But he adopted a course which was at once laudable and productive of good. He started the first Bengali Magazine, *Masik Patrika*, in which he tried to explain away prejudices and convey useful instructions in the clearest and easiest language. He wrote the first Bengali Novel, আলালের ঘরের দুলাল। justly praised for "its wit, spirit and clever touches of nature". He wrote the first Bengali Satire, মদ খাওয়া বড় দায়, জাত থাকা কি উপায়। Ramaranjika রামারঞ্জিকা। (a little book for young women) but which, Revd. K. M. Benerji, L.L.D., says, is as good for young men; কৃষিপাঠ। an Agricultural essay written for the Agricultural and Horticultural Society of India, গীতাঙ্কুর, or germ of hymns, যৎকিঞ্চিৎ। a treatise on the leading subjects of religion, অভেদী a spiritual tale, এতদ্দেশীয় স্ত্রীলোকদিগের পূর্ব্বাবস্থা and আধ্যাত্মিকা। another spiritual novel, are his other Bengali works. None of his books is large, but all of them are written in clear and simple language, in a language in which every one of us speaks, and all of them are entitled to this great praise, the praise of originality. His satire is also remarkable as being unique in its kind. Its aim has been to expose the follies and superstitious absurdities of society. And he does this quite in his own way. In his satirical writings, there is none of the concentrated venom, the fierce indigation, the sustained spirit of malignity, which

we find in the *Hutum.* A quaint broad humour pervades the while and the Revd. Mr. Long, in his Indigo Commission Report, styles him the "Dickens of Bengal."

Babu Piyari Chand was married to the daughter of the late Pran Krishna Biswas of Kharda, who is well-known as the author of several works on the *Tantras,* and as the collector of 70,000, *Salgrams.* The young lady was educated by her father and was very fond of reading. It was under her influence that আলালের ঘরের দুলাল was written. The death of his wife which took place in 1858 was a severe affliction to him, and he found solace in the soothing promises of spiritualism, for which he had formerly shewn some predilection. For the last twenty years he has been studying psychology, spiritualism and works on animal magnetism; and he is a magnetiser himself. He is a contributor to the Spiritualistic Journals, both of England and America, and articles have appeared in the English Spiritualist and Banner of Light, appreciative of his contributions. He is a fellow of the Theosophic Society of Boston. But whatever effects spiritualism may have produced on his mind, it has certainly widened and enlarged his religious views.

His charity is proportionate to his catholicism. His behaviour to others is marked by kindness, cordiality, and affability. In his private life, he is sober, chaste, and loving. One remarkable thing in his character is the coincidence of the philosopher and the wit. All his writings are very witty. His vivid imagination combined with an acute sensitiveness to outward impressions, enables him to portray every detail in landscape, every peculiarity of voice and manner in character. The very *nom de plume* under which he appeared as an author has an air of fun about it. Though very contemplative when alone, in the society of friends he is overflowing with jollity. The sparkling wit which enlivens his pages, enlivens his conversation. His innocent pranks are irresistible. He does not himself seem insensible of the mirth which he creates, but seconds his fun with a merry peal of laughter. He is the life of the party in which he happens to be present and the comic effects of his speech are enhanced by contrast with the sage reflections which he scatters up and down in it. Truly, there is

philosophy in his wit and wit in his philosophy. In morality, in unselfish benevolence, in goodness of soul, he is an exemplary man. He knows and is fond of music and is pretty well acquainted with Hindu Rágs and Ráginees. He has three surviving sons viz. Babus Amrita Lal, Chuni Lal and Nagendra Lal.

The late Babu Kisori Chand was born on the 26th May, 1822. Like his elder brother he at first learned Bengali under *Gurumahashya* and Persian under a *Munshi.* Afterwards he read successively in the Hindu Benevolent Institution (which was established at his house by his brother), in Hare's School, and in the Hindu College, where he was a great favourite with Captain D. L. Richardson for his literary propensities. He was for sometime an honorary teacher in Dr. Duff's School, and studied English classics under him. The sound knowledge of English which he thus acquired helped him a great deal in his after life, and won him the reputation of a veteran writer. For sometime he served under Mr. Alexander, the Legal Remembrancer, and as Assistant Secretary to the Asiatic Society. He contributed largely to the Bengal Spectator, the Bengal Harkara, the Calcutta Review, and his articles, specially those in the last named periodical raised his literary reputation high in the opinion of the European and Native community. One of his articles in the Calcutta Review, that on Raja Ram Mohan Roy, so much pleased Mr. Halliday, the then Secretary to the Government of Bengal that he called upon Kisori Chand and conferred upon him a Deputy Magistracy in the Rajshahye Division. There he acquired a good name by inducing the nobles, the well to-do people of the district to found schools, hospitals, dispensaries, &c.

When Hara Chandra Ghose, was appointed a judge of the Small Cause Court, Sir Frederick Halliday then the Lieutenant-Governor of Bengal, conferred upon him the post of junior Magistrate of Calcutta, in consideration of the valuable services rendered by him. But he afterwards lost the post. Since then he led an independent life, and contributed to the Indian Field which was afterwards incorporated with the Hindu Patriot.

Babu Kisori Chand was a type of "Young Bengal." In the general intellectual commotion which succeeded the torpor of the age

which had gone by, he took a leading part. He established societies, delivered lectures, was secretary to many institutions of Calcutta. He was one of the founders of the Hare Anniversary, and a member of the British Indian Association. Being associated with Dr. Duff he took a fancy for natural theology, and established at his house the Hindu Theo-philanthropic Society. He was also a favourite public speaker. His merits were chiefly intellectual. It was the dignity of style and the manly eloquence of his article on Raja Ram Mohan Roy which secured his Deputy Magistracy. His best contributions to the Calcutta Review, besides the one already mentioned were Hindu Woman, Phases of Hinduism, Orissa Past and Present, Agriculture and Agricultural Exhibition in Bengal, Radha Kanta Dev, Territorial Aristocracy of Bengal, Nuddea Raj, Rajas of Rajshahye, Kasimbazar Raj, and Bardwan Raj. Kisori Chand died on the 6th August, 1873. His intellectual acquirements at least, his knowledge of English and his ability in essay writing, were equal, if not inferior to those of his brother. But with the purely intellectual ceases all similitude between them. Indeed it would be amusing to see how widely the character af the one differed from that of the other. Both were reformers. But while the elder brother inculcated enlightened precepts by gentle means, the younger shocked the feelings of the majority of the people by doing violence to their time-honored customs. While the one reads and respects our *Shastars* and takes pleasure in making allusions to them in his writings and his conversation, the other did not think it worth while to go through them simply from a feeling of supreme contempt. The one is sober, the other was just the opposite. The one is calm and unobtruding, the other had a dashing spirit. The one loves to think much, the one loved to lecture much. The one is a thorough spiritualist, the other was, to all intents and purposes, a sturdy materialist, probably an honest Epicurean. Babu Kisori Chand was better known among the *elite* and garden-going population of Calcutta, Babu Piyari Chand is better known among the "mediums" of Boston. Babu Kisori Chand has left no male child.

XVIII.—NANDA RAM SEN'S FAMILY, SAVABAZAR.

Nanda Ram Sen, by caste a Kayastha, resided in Savabazar, Calcutta, and served as Dewan to the Commercial Resident at Dacca. He was famous for his piety and benevolent acts. He excavated about twelve tanks in Baraset, Hughli and other places for public use at a time when the want of water was deeply felt by the people. He dedicated a large Hindu temple to *Mahadeva* in his street still known after his name as "Nanda Ram Sen's Street," and distributed lands to several Brahmans whose descendants are still in possession of them at Baraset. He was successively followed by Ram Chandra Sen, and Govinda Chandra Sen. The latter had one son named Jagat Chandra Sen who had a good knowledge of the English, French, Bengali, Sanskrit, Urdu, and Persian language. When eighty years of age Jagat Chandra was the author of *Kasi Khanda* which he wrote in *Sanskrit*, and the work is still in use among the Hindus. He left four sons who are all alive and of whom Babu Jainti Chandra Sen is the author of *Battris Singhasan*, *Sri-Shitanabomibratta*, &c. The sale proceeds of the work *Battris Singhasan* are regularly sent to the District Charitable Society for the benefit of the poor. Babu Jainti Chandra Sen has five sons of whom the eldest Babu Sarat Chandra Sen, is the author of the "Pleasing Code" in verse.

The Sen family has almost fallen away from its former prosperity. They have still a small *Taluk* at Beonta, and some landed property in Calcutta and its vicinity.

XIX.—NIDHU RAM BOSE'S FAMILY, BAGBAZAR.

Nidhu Ram Bose, known as Dewan Nidhu Ram Bose, was 21st in descent from [illegible]taram Bose, a Kayastha, who first settled at Minagar, after the fall of the Gaur Dynasty.

Long before the English settlement in this country, Nidhu Ram left Minagar and settled in Bagbazar, Calcutta. He had six sons Radha Charan, Ram Charan, Syama Charan, Bhabani Charan, Kali Charan and Devi Charan, who were all orthodox Hindus and famous for their many charitable acts.

Radha Charan had two sons, Ganga Narayan and Kasi Nath. The latter left two issues Dev Narayan and Ram Narayan, whose descendants are still alive.

Ram Charan had four sons, of whom the second Jaya Narayan left one issue named Mohan Chand Bose. Mohan Chand was a good Bengali poet and an amateur musician. His name is still remembered among the lovers of music in the city as having been the best composer of *Half-Ackrai* songs.

Syama Charan had six sons, of whom the eldest Jagannath Bose, and the youngest Guru Prasad Bose had issues. The former was a very pious and learned man. He married Srimati Bhagavati Dasi the eldest daughter of the late Dewan Sri Hari Ghose of Kantapukur, Calcutta. It is said, that Dewan Sri Hari Ghose having had a great affection for his daughter constructed a *Packa* Building at his own expense for the comfort of the happy-pair. Jagannath Bose had two sons Jaya Krishna Bose and Gopi Krishna Bose, of whom the former was known in Calcutta as the best amateur painter of his time. He left one son named Rup Narayan Bose who died very young leaving two sons, of whom the elder Babu Kali Kinkar Bose has settled himself as a model farmer on the side of that ancient and beautiful river Ajay situated in the District of Bardwan.

Bhabani Charan had no son.

Kali Charan had four sons, whose descendants are still living in Calcutta.

Devi Charan, the sixth son of Nidhu Ram, died without issue.

This family was at one time known to be rich, but it has now been reduced to a miserable condition.

XX.—THE PAL FAMILY OF JORASANKA.

The history of this old family may be traced from Kali Charan Pal, by caste a *Tili*, who had three sons Nathu Pal, Daya Ram Pal and Radha Charan Pal,—all famous for their several acts of piety and for their staunch Hinduism. Among the sons of Daya Ram viz., Ram Gopal Pal, Ram Govinda Pal and Ram Sagar Pal, the second excavated a few tanks in the suburbs of Calcutta for public good.

Ram Chandra Pal, the surviving son of Ram Govinda Pal, inherited all the good qualities of his forefathers. He devoted much of his time to pious observances and is said to have been a distinguished member of this family. As a religious and charitable Hindu he has paved the private road leading to the *Kalighat* with *chunar* stones for public convenience at a cost of Rs. 2,500. He besides constructed a bathing *Ghat* with a house for the moribund at Khardah, a village situated near Calcutta, for the benefit of the public at a cost of Rs. 24,000. For having thus removed a long-felt want of the people of that village he has done an ever-lasting good to his countrymen and has received the thanks of Government for this particular act of public utility and enlightened liberality.

XXI.—PIYARI CHARAN SIRKAR AND HIS FAMILY, CHOREBAGAN.

SIVRAM SIRKAR, son of Indra Narayan Sirkar, and grandson of Biresvar Das Das, was the founder of this respectable family.

Biresvar Das Das, by caste a Kayastha, was born in the year 1681 A. D. He was a native of Tara a village in Zilla Hughli, and being well-versed in accounts and Zamindari business was honored with the title of "Sirkar" by the then reigning Nawab of Bengal, under whom he served as *Tashildar*. Since then, the title of "Sirkar" is in use in the family. He died at the good old age of 78 years, in the year 1759 A. D., leaving an only son Indra Narayan Sirkar. Indra Narayan Sirkar died in the year 1763 A. D., at the age of 62, leaving a son Siv Ram.

Siv Ram Sirkar was born in the year 1722 A. D., and having spent the best part of his life in his native village removed from Tara to Calcutta at the age of 69 in the year 1791 A. D. He purchased his family dwelling house in Muktaram Babu's Street, Chorebagan, and having enjoyed his new residence only for six years died in the year 1797 A. D., at the age of 75 years, leaving behind him a widow and two sons Tarini Charan and Bhairav Chandra aged thirteen and eight years respectively. The widow of Siv Ram named Dhon Mani Dasi, was the

daughter of Krishna Mohan Mitter, Auntpur. At the latter part of her life, she went on a pilgrimage to Benares where she died in the year 1848 A. D., at the good old age of 115 years.

Having early become fatherless, the two brothers Tarini Charan and Bhairav Chandra learnt the value of self-reliance, and by dint of their own efforts and strong common sense they managed to acquire something of the English language, and entered as apprentices in the present well-known firm of Messrs. Thacker Spink & Co. They soon gained the affection and confidence of their masters who liked them very much for their honesty and capacity for business. In a short time, Tarini Charan became the Banian of the firm, and the two brothers jointly worked with honesty and diligence, and greatly enhanced the resources of the firm. Besides being an assistant to his brother, Bhairav had another source of income in the supply of provisions to the ships in Port. Both of them were pious and charitably disposed; the youngest Bhairav was a plain simple-hearted man having less of worldliness than his brother. Whatever he earned he gave away in pious and charitable deeds. His principal aim in life was to celebrate all the Hindu festivities, and on each occasion, to give alms to the poor and to feed a large number of them in the best style possible. Tarini Charan died in the year 1839 A. D., at the age of 55 years, leaving three sons Patrika Charan, Prem Chand and Raj Krishna Sirkar. His widow Tara Mani Dasi, the daughter of Gokul Bose of Khanakul, died in the year 1866 A. D.

Bhairav Chandra was born in the year 1789 A. D., and died in the year 1838 A. D., at a much earlier age than any of his immediate ancestors; leaving a widow, four sons, and three daughters. He married Drapa Moyi Dasi, the only daughter of Bhairav Chandra Bose, the third son of Gokul Chandra Bose of Chorebagan. Drapa Moyi Dasi is still living at a good old age of 85 years. Of the four sons of Bhairav Chandra Sirkar, Parvati Charan was the eldest, Prasanna Kumar the second, Piyari Charan the third, and Ram Chandra Sirkar the youngest.

Parvati Charan Sirkar was born in Calcutta in the year 1811 A. D. He was a favourite pupil of David Hare and was one of the most distinguished scholars of the old Hindu College. Having finished his College

career, he was appointed Head Master of the Dacca School. There he at first met with strong opposition from the orthodox inhabitants who objected to give their sons an English education, but by gentle persuasions he succeeded in overcoming their prejudices, and in a short time managed to establish a school which has since developed into the present Dacca College. He remained there for nearly three years, and was much respected and loved by the people. From Dacca he was transferred to Hughli as Head Master of the Branch School. By dint of his superior talents and through the high moral discipline he enforced, he managed to infuse a new spirit into the school, which soon became one of the best institutions in Bengal. Parvati Charan was a strong-built fine looking young man with genial and polished manners. He was very social in his habits, and by his obliging manners acquired a large circle of friends. He was fond of music from his early years and took a special delight in playing on the *Sitara.*

In the midst of his useful career, Parvati Charan suddenly died of cholera at the age of thirty-three on the 11th November, 1843 deeply lamented by a large circle of friends both European and Native. He was an ornament to the Educational Department, and the Council of Education in a minute expressed their deep regret at the loss which the Department suffered from his death. Parvati Charan married the third daughter of Hara Chandra Mitter, one of the grandsons of Durga Charan Mitter, the head of the well-known *Kulin* Family of Darjipara, Calcutta. Parvati left behind him a loving wife and four sons. Her love and devotedness to her husband was so strong, that the widow from the moment of her husband's death gave up all earthly concerns, and with a determination to follow him in the next world resolutely refused food and drink, and having lingered for nearly three months breathed her last on the 21st February, 1844. Of the four sons, the youngest two died while infants, and the eldest Gopal Chandra and the second Bhuban Mohan are still living. We will notice them in their proper places.

Prasanna Kumar, the second son of Bhairav Chandra Sirkār, was born in the year 1821 A. D. He was a teacher of the Kalutola Branch School, and died in the year 1877 A. D., leaving a son and a daughter.

The son Babu Upendra Chandra Sirkar is employed in the Port Commissioner's Office.

Piyari Charan Sirkar, the third son of Bhairav Chandra Sirkar, was born in Calcutta on the 23rd January, 1823 A. D. "He was brought up under the eyes of that father of Indian education, David Hare, and gave early promise of future excellence. From the Hare School, as it was popularly called, he was promoted to the late Hindu College, where his career was most brilliant; he carried away the highest prizes and held for several years one of the highest scholarships open to the students of the College. He began life as a teacher in the Hughli Branch School, and was subsequently appointed Head Master of the Baraset School. He greatly distinguished himself there. Under his management the Baraset School was known to be one of the best in Bengal. He established the first boarding institution there, and also a school for girls. By his simplicity, amiableness, and active benevolence he became not only the pet of his boys but also of the people of Baraset, and when he left them, he actually left amid tears. He was next appointed Head Master of the Hare School, which he soon raised to the foremost rank among Government Schools. A few years ago he was promoted to the Presidency College as Assistant Professor of Literature, and the rich stores of knowledge which he had amassed were now brought out to the best advantage. It was a sight to see him explain the most difficult passages in prose and poetry, illustrated by classic allusions and anecdotes, and whatever he taught he thoroughly impressed on the mind of his student. The secret of his success as a teacher was the familiarity with which he treated his pupils. He never kept them at a distance—he treated them as his friends, and the most obdurate nature yielded to his gentle sway. He never had recourse to the school-master's birch—he at once won his way to the heart of those whom he addressed. He loved his pupils and they loved him in return. Many of the rising generation can attest the truth of this fact. Babu Piyari Charan did not think that his work ended in the class-room—he took as much interest in his pupils out of it as when in it. He was a friend of education in the widest sense of the word. Seeing that many poor boys could not enter the Govern-

ment Schools, he maintained for several years a middle class school called the Chorebagan Preparatory School. He also assisted many a struggling student with money, clothing and books. He was an advocate of female education, and established a girl's school in his neighbourhood, which is still in existence. He was also a warm friend of the widow marriage movement, and earnestly seconded the laudable efforts of his friend Pandit Isvar Chandra Bidyasagor. He neither spared money nor trouble to further that movement. He saw the evils of drink-craving in native society and founded the Bengal Temperance Society. Although that society did not work so successfully as we would wish, still it had a great moral influence upon the rising generation. In connection with it he conducted creditably for some years a monthly periodical called the "Well-Wisher." He also took charge for a short time of the Education Gazette. A man of unbounded benevolence, though not possessed of commensurate means, he shewed the kindliness of his heart in the active work he undertook during the Famine of 1866 in feeding the hungry and clothing the naked.

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Much as Babu Piyari Charan was valued for his literary acquirements and educational labors, his name will be always cherished in fond recollection by his countrymen for his sterling moral worth. He was absolutely guileless—we may say that he carried his heart on his sleeve. Modest and unobtrusive, honest and thoroughly conscientious, charitable but without ostentation, he was one of the best fruits of English education, and those who are in the habit of denouncing the so-called godless system of State education will do well to study the moral of the life of this excellent Bengali. In the family circle, in the educational circle, as well as in the wider circle of society he has left a void which cannot be easily filled up*." He was married to the fourth daughter of Siv Narayan Bose, the grandson of Manick Ram Bose of Hatkhola. He had the greatest respect for his mother till his death. Piyari Charan who was styled by the Hindu Patriot "The Prince of Indian teachers" and "The Arnold of the East" died on the 30th September, 1875 at

* The Hindu Patriot, 4th October, 1875.

12-30 A. M. having suffered from a long and severe attack of diabetes. The Presidency College, the Hindu School, and the Hare School were at once closed by order of Mr. Tawney, the then Officiating Principal of the Presidency College, no sooner the sad intelligence of the death of Piyari Charan reached him as a marked token of respect to the memory of the lamented deceased. The students under the presidency of Mr. Tawney "started a subscription to commemorate his career as an educationist. The feeling among them was one of common sorrow for a common calamity as if each and every one of them had lost a personal friend, and this feeling is largely shared by the outside native public." Piyari Charan left behind him five sons and three daughters. The eldest son Babu Jogendra Nath Sirkar went to England to complete his studies and has come out a Barrister-at-law, and is now practising at Raipur. The second Babu Nagendra Nath Sirkar is a B. A., and has lately been appointed a Deputy Magistrate at Manbhum.

Ram Chandra Sirkar, the fourth son of Bhairav Chandra, was born in the year 1827 A. D., and died in the year 1856 A. D., at the early age of 29, leaving two sons Babus Surendra Nath and Narendra Nath, both of whom are M. A. and B. L. Babu Surendra Nath is one of the successful pleaders of the Calcutta Small Cause Court.

After the death of Parvati Charan, his two sons Babus Gopal Chandra and Bhuban Mohan, whom we have mentioned before, found a loving guardian in their much respected uncle Babu Piyari Charan Sirkar who loved them as his sons. Piyari Charan took his nephews to Baraset, and brought them up under his immediate care and tuition.

Babu Gopal Chandra was born at Dacca on the 26th May, 1836 A. D. Having finished his education in the Presidency College, he passed the Pleadership Examination, and set up as a pleader at Bhagalpur. By his superior abilities and honesty of character, he soon commenced an extensive practice and gained the respect and esteem of the people. He is now an ornament of the Bhagalpur Bar, and he has distinguished himself as the first pleader in criminal cases. The officials entertain a high regard for him both on account of his moral principles and his capacity for business. He is an Honorary Magistrate and a member of almost every committee of the station.

Babu Bhuban Mohan Sirkar was born in Calcutta on the 4th January, 1838 A. D. He was brought up under the immediate care and superintendence of his uncle Babu Piyari Charan, and having received a good education in the Presidency College he entered the Medical College in 1856, and successfully passed the first University Examination of Licentiates in medicine. By his singular habits of temperance, and urbanity of manners and careful attendance on his patients, he soon gained the confidence of the people and is now one of the best medical practitioners in Calcutta. He has always taken an active part in almost all public movements, and has seemed to feel a pleasure in making himself useful in the redress and mitigation of wrongs. Since the death of Babu Piyari Charan Sirkar, Babu Bhuban Mohan Sirkar has become the Secretary of the Bengal Temperance Society. He has got a Female School at his house in Chorebagan of which he is the Secretary. He is a Municipal Commissioner and a member of the native committee of the District Charitable Society. On the occasion of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen, he received from Government a certificate of honor at the Darbar held at Calcutta on the 1st January, 1877.

Babu Bhuban Mohan Sirkar is a man of good moral principles, of a kind and charitable disposition and always ready to help the poor both with purse and medical advice. Through the influence of his gentle and polished manners he has succeeded in securing a large circle of friends by whom he is held in great and deserved esteem.

XXII.—RADHA KRISHNA MITTER'S FAMILY, DARJIPARA.

Radha Krishna Mitter, a Kulin Kayastha, was the son of Kali Prasad Mitter and great grandson of Monahar Mitter. He was married to the eldest daughter of the well-known millionaire Ram Dulal Dey of Calcutta. He was a bigoted Hindu, and left proofs of his religious zeal in the temples he dedicated to *Siva* at Benares. He had five sons Jaya Krishna, Raj Krishna, Gopal Krishna, Jivan Krishna and Sri Krishna, of whom the second acquired much wealth by becoming an Agent and Banian to all the respectable American merchants of his time. Raj

Krishna Mitter had a good knowledge of mercantile business, and was always forward to learn anything that appeared to him new and difficult. He left an intelligent son named Babu Amar Krishna Mitter.

Jivan Krishna Mitter, the fourth son of Radha Krishna Mitter, left two sons named Babus Kumar Krishna Mitter and Kumad Krishna Mitter. The other three sons of Radha Krishna Mitter had no issue.

The estates of the family including landed property in Calcutta, and a Zamindari in the 24 Pargannas are now under the managers of the Family Trust Fund.

Babu Kumar Krishna Mitter is the present head of the family and takes a great interest in the management of the estates. He is a young man of good character and is of a charitable disposition. He and other members of this respectable family strictly follow the tenets of Hinduism.

XXIII.—RAJENDRA NATH MITTER'S FAMILY, CALCUTTA.

The residence of this family was formerly at Harinavi, a well known village to the south of Calcutta, where a part of the original bed of the river Ganga is still called by the name of Mitter's Ganga.

Dataram Mitter, the twenty-second in descent from the original stock, first came to Calcutta, and laid the foundation of the splendid manson in Thonthonia, Calcutta; which was afterwards completed by his illustrious son Chandra Sikhar Mitter and which having within the last forty years passed out of the possession of the family has changed several hands and is now the residence of Babu Durga Charan Law.

Dataram Mitter gained a good position among the Kayastha families of Calcutta and was much esteemed for his piety and devotion. He died about the year 1810, and his virtuous wife followed him as *Sati.* He left three sons Madan Mohan, Chandra Sikhar, and Bhola Nath.

Madan Mohan was one of the few who in those days were recognized as learned in the English and Sanskrit languages. He was a

friend of the late Raja Ram Mohan Roy, with whom he was engaged in making translations of certain vernacular works into English. He was for sometime Dewan of the Barisal Collectorate, but his useful career was cut short by his untimely death at the very early age of about twenty-two. He left no issue.

Chandra Sikhar was the distinguished member of the family. The fame which his father had acquired was eclipsed by the glory which Chandra Sikhar's munificence and charity obtained for him.

Chandra Sikhar was Dewan of the Marine Board, and as such did excellent service to the Government during the Burmese wars. He was much respected by the higher officers of Government and was known to the native community as a pious Hindu of the best type. His house for a series of years the scene of many ceremonies and *pujas*, which were all conducted on a grand scale, and in his large courtyard was performed on every festive occasion the *Jattra* of that renowned *Adhikari*, Paramananda.

Chandra Sikhar married the daughter of Durgaram Kar, the great and wealthy Zamindar of Rajpur, and he was also otherwise connected with most of the principal Kayastha families of Calcutta. But he did not care to make a fortune for his family, for his whole income large as it was, was devoted to religious and charitable purposes. The consequence was that his expenditure soon began to exceed his income, his Zamindari passed out of his hands, and his affairs became embarrassed. Add to this, his younger brother Bhola Nath, who had hitherto been so attached to him that people used to liken his loyalty to his brother to that of *Lakhan* towards *Ram*, became disaffected and began to exhibit bitter feelings towards him. All these untoward circumstances so broke the heart of the good Chandra Sikhar that he shortly afterwards departed this life at the age of forty-two about September 1832.

His youngest brother Bhola Nath, who survived him, led a miserable life for sometime, but continued to keep up with the family of Chandra Sikhar a deadly feud which did not end until about forty years ago they were separated by the sale of the family dwelling-house. Bhola Nath left three sons, who are now all dead.

Chandra Sikhar left five sons, viz., Isvar Chandra, Navin Chandra,

Gopal Chandra, Kala Chand, and Gokul Chandra. The fourth Kala Chand died at the early age of about twelve or thirteen. The second Navin Chandra was an well-educated man, who was employed first in the General Treasury, and afterwards as Head Accountant in the Calcutta Small Cause Court. He was much respected by the Judges of the Court for his intelligence, his uprightness of character, and his gentlemanly manners. He died at the age of 35 about the year 1851 leaving no male-issue. The youngest Babu Gokul Chandra is an intelligent man, but he has not been well for sometime past. He lives at Darmahata, Calcutta, and has two sons, Babus Jotendra Nath and Monendra Nath, of whom the former is a promising youth. Babu Gopal Chandra, the third son of Chandra Sikhar, became a convert to Christianity, and is now about 60 years of age. He was educated in the Hare School and afterwards in the Bishop's College at Shibpur. The Revd. G. C. Mitter is a learned man and a truly humble and a pious Christian. He is well versed in Bengali, Sanskrit, English, Greek, Latin and Hebrew. He lives at Taliganj, south of Kalighat, where he is engaged in teaching gratuitously many boys who come to him for instruction. He is, in fact, a great favourite among all classes living about the locality.

Isvar Chandra, the eldest son of Chandra Sikhar, having been brought up in affluence, felt much the loss of all the glory which the family had in his youth enjoyed, but he bore his misfortunes with an uncommon fortitude. He did not give himself up to despondency, but preferred to wait with patience for the dawn of better days. Himself a good and pious Hindu of the true type, he was impressed with the belief that the virtues of his father and grandfather would not go in vain, but that the family, if kept up in the path of righteousness and virtue was sure to rise again from the depth to which it had fallen. His chief aim therefore was to give a careful education to his five sons, and having himself been brought up in the Hindu College, he laboured hard to train them up under his personal supervision. He died in April 1874, at the age of 67, but before his death he had the satisfaction of finding as the fruit of his labours, that all his sons had completed their education in the Presidency College, and had, with the excep-

tion of the youngest, been provided for in the world. His five sons are Babus Rajendra Nath, Mahendra Nath, Upendra Nath, Surendra Nath, and Jagendra Nath.

Babu Rajendra Nath Mitter, after receiving his preliminary education in Bengali in a *Patshala,* entered the Hare School while about eight or nine years of age. He was thence transferred to the Presidency (then Hindu) College about the year 1848. Having in this College obtained successively two junior and five senior scholarships, he, at the annual examination of 1854-55, which was the final year of his academic career, stood at the head of all the colleges in Bengal. He also distinguished himself in the Law Department of the College, in which he obtained a prize and a certificate of honor, as well as the final diploma, entitling him to plead in the Saddar (now High) Court or to act as a Munsiff. He was enrolled as a pleader in the Saddar Court in 1861. He preferred, however, to continue in the Bengal Office, where he was admitted in September, 1855, by Sir William Grey, then Secretary to the Government of Bengal, on the strong recommendation of the College authorities. Having in this office passed through all the grades, including those of Head Assistant and Registrar, he was in July 1877, appointed Assistant Secretary to the Government of Bengal, which office he still holds with great credit. He is also an elected Commissioner of the Town of Calcutta, for Ward No. 4; Honorary Secretary to Bethune Society; and a Member of the Council of the Bengal Social Science Association. He is now about 47 years of age, and his eldest son Babu Khagendra Nath Mitter has been recently appointed Deputy Magistrate and Deputy Collector of Dacca.

Isvar Chandra Mitter's second son, Babu Mahendra Nath, after receiving his education in the Hare School, and in the Presidency College, commenced life in the service of that distinguished Barrister, Mr. A. T. T. Peterson. He then served in the E. B. Railway for a few years and afterwards entered into speculation as a general contractor and trader, but though intelligent and hard-working, his efforts in this direction were not successful, so that he was obliged to close his business. He is now employed in the East India Railway Company's Office, where his intelligence and business-habits have endeared him to all the high officials of

the Company. He is 43 years old, and his eldest son, Babu Gyanendra Nath is a promising youth.

Isvar Chandra Mitter's third son is Babu Upendra Nath Mitter, M.A., and B. L., now 37 years of age. Since leaving College in 1863, he was employed as Law Lecturer of the Dacca College, and subsequently also as Government Pleader, Dacca. He has lately taken leave from his appointments in Dacca, and has joined the Bar of the High Court. He has three sons.

Isvar Chandra Mitter's fourth son is Babu Surendra Nath Mitter, now 30 years of age. He is employed as Senior Assistant in the Bengal Secretariat. He has an infant son.

Isvar Chandra Mitter's fifth son is Babu Jagendra Nath Mitter, B.L., now 26 years of age. After serving as a pleader in the Judge's Court at Dacca for three years, he has lately been appointed an Additional Munsiff at Jalpaigori. He has also an infant son.

XXIV.—RASIK LAL GHOSE'S FAMILY, DARMAHATA.

The history of this Kayastha Family can be traced from Kali Charan Ghose, who was a Dewan to the French Government. Kali Charan left a son, Ram Dulal, who first came from Chandernagore, and settled at Calcutta, when the English were merely carrying on mercantile business in this country. Ram Dulal made a fortune by becoming the Calcutta Agent to the Portugese merchants. His garden at Belgatchia was sold to Dwarka Nath Tagore, who made considerable improvements in it, and named it "The Belgatchia Villa," well-known both in European and Native Society, as the scene of many a night of festive revelry and mirth in Dwarka Nath's days, and still more celebrated as the suburban place of reception given to His Royal Highness the Prince of Wales during his visit to India by the Native aristocracy and gentry of Calcutta. This beautiful property has now passed into the possession of the Rajas of Paikpara. Ram Dulal Ghose died at an advanced age of 108 years, leaving one son named Ram Dhone Ghose who was also an Agent to several European merchants of this country.

Ram Dhone was the first among the natives of Bengal who established Indigo Factories in the District of Behar. Having suffered a great loss in his Indigo business and as security for his brother-in-law; he had to dispose of his whole property. He left three sons Babus Rasik Lal, Dwarka Nath and Bhuban Mohan, of whom the first and second rose to eminence by their own ability, energy and probity.

The eldest Babu Rasik Lal was born in November 1814. He was brought up in Raja Ram Mohan Roy's School and received a certificate of proficiency in English from Mr. David Hare the great philanthropist and staunch advocate of English Education for the Natives. He first began his service as a teacher to the Sing family of Birbhum and was afterwards admitted as a clerk in the Revenue Department of the then Accountant General's Office (India). Here he served so creditably that he from time to time attracted the notice of his superiors such as Mr. (afterwards Sir) J. P. Grant, Messrs. Hobhouse, R. P. Harrison, E. F. Harrison, W. Maples, and others. These high officers having appreciated his sound education and exceptional capacity for business, he gradually rose to be the Chief Assistant to the Accountant General and was eventually made a Gazetted officer. He was held in the highest esteem by all the European officers with whom he came into contact in the course of business. Rasik Lal was a rigid Hindu and a truly pious man. His regard for his mother was one of the principal traits of his character and at several times he cheerfully contributed the expenses of her pilgrimage to various holy places in India which she desired to visit. He used to hold with great *eclat* all sorts of *Pujas* and on each occasion to treat Brahmans, Pandits, friends and relations with great care and respect. His love and kindness for the poor were great. He died when 52 years old, leaving eight sons, of whom the eldest Babu Gopal Lal Ghose is the Superintendent of the Printing Department of H. H. the Maharaja of Kuch Behar.

Babu Dwarka Nath Ghose was also an educated gentleman. He like his eldest brother Rasik Lal Ghose, rose to a respectable post in the Military Accountant's Office. Both Babus Rasik Lal and Dwarka Nath predeceased their old mother Srimati Haramani Dasi for whom they had the greatest respect. Srimati Haramani Dasi went to Jagannath

fourteen times, Hardwar three times, Brindaban eight times and so on to many other sacred places but ultimately settled herself at Benares, where she died at the advanced age of 85 years in October, 1880. She led a life of piety, and left behind her not only her youngest son Babu Bhuban Mohan Ghose but also two daughters, twelve grandsons, four grand-daughters, twenty-one grand-children and one great-grandson.

Babu Bhuban Mohan, the third son of Ram Dhone, has three sons, of whom the second Babu Debendra Nath was adopted by his second brother Dwarka Nath during his life time.

XXV.—THE SANDEL FAMILY OF NATUN BAZAR, UPPER CHITPORE ROAD.

Siv Ram Sannal or Sandel, by caste a Brahman, first came to Calcutta as an ordinary gentleman from Korackdi, a village in the District of Jessore, but he became very rich by engaging in speculations jointly with some members of the Datta Family of Hatkhola. He had established twenty-four Indigo Factories in different parts of Bengal, and had pecuniary transactions with Messrs. Colvin Cowie and Co. By his remarkable industry, zeal, and activity in business, he amassed a fortune of about Rupees sixty *lakhs*, besides investing in Zamindaries in the Districts of Jessore and Nuddea, which he left to his sons, Madhu Sudan Sandel and Kali Das Sandel. These two brothers lost a greater portion of their paternal estates in litigation.

Madhu Sudan, the elder son of Siv Chandra, remained at Calcutta, and erected a magnificent building on the Upper Chitpore Road, which was at that time known as "The Indian Palace." This house has recently undergone a thorough repair with much improvements at the expense of the late Babu Asutosh Mullick, who had bought it to live in. Madhu Sudan had two sons Babus Ananda Chandra alias Nim Chand and Jagendra Chandra, of whom the former is alive.

Kali Das Sandel, the younger son of Siv Chandra, resided at Bhowanipur after receiving a half share of his father's property.

The Sandels were at one time famous for their charity, but it is a pity that they have left no permanent mark of their benevolence.

XXVI.—THE SHOM FAMILY OF BAGBAZAR.

Ram Charan Shom, son of Kripa Ram Shom, a descendant of Balabhadhar Shom, had his large dwelling house in Bosepara, Bagbazar, which is now bounded on the north by Nebubagan or Shambazar Street, south by Prasanna Chatterji's house, west by Bosepara Lane and east by Krishna Neogie's land. He was generally known as Charan Shom and was well-known for his piety and love of *Brahmans.* He died leaving four sons, Siv Chandra Shom, Krishna Chandra Shom, Bhagovan Chandra Shom, and Jagat Chandra Shom, and one daughter Srimati Hara Sundari Dasi, who was married to Rasik Lal Ghose, youngest son of the famous Dewan Sri Hari Ghose of Kantapukur, Bagbazar. This celebrated lady was the last of the *Saties* in Calcutta, before that memorable Act was passed by Lord William Bentinck for the abolition of the rite of *Sati* on the 4th December, A. D., 1829.

Siv Chandra, the elder son of Ram Charan Shom, was Dewan to the Hon'ble East India Company at Agra, and was placed in charge of the Fort as also of the Taj Mahal. As he was an energetic, upright, and courteous gentleman, he gained the approbation of the British officials. He married the eldest daughter of the late Guru Prasad Bose of Kasaripara, Simla, Calcutta, and left three sons, Ram Lal Shom, Sham Lal Shom and Madhav Lal Shom. Sham Lal Shom was a brilliant scholar of the Hindu College, and the late Raja Digambar Mitter, C.S.I., was his class-mate. He had also great friendship with Babus Isan Chandra Benerji and Mahes Chandra Benerji who are now retired pensioners of the Education Department. He was an eminent teacher in the Hughli College and the European Professors entertained a very high opinion of him. He gained the love of all the students of his time and high esteem of the then respectable residents of Hughli, but unfortunately died while only 34 years of age, leaving behind him two sons, of whom the younger, Babu Surendra Nath Shom, is now alive. Madhav Lal Shom, the younger brother of Sham Lal Shom, was educated at the Hare School, and was a Diplomist of the Medical College. He received several gold and silver medals while a student of the Medical College, and was appointed a Sub-Assistant Surgeon of the

Government Dispensary at Srinaghar, Zilla Garhwal, N. W. Provinces. There he most unhappily became insane, and died while young, leaving an infant son.

Krishna Chandra Shom, the second son of Ram Charan Shom, was Dewan under the Hon'ble East India Company at Cuttack, and was in charge of the Fort of that place. He had to deal with the best European officers, who were well pleased with him for his good and honest character. He married the second daughter of the late Guru Prasad Bose of Kasaripara, Simla, Calcutta, and died leaving four sons, Raj Krishna Shom, Nava Kishor Shom, Kali Kishor Shom, and Durga Kishor Shom who is now alive. He had also three daughters, of whom the eldest is the wife of Babu Beni Madhav Mitter, a respectable resident of Kumartoli, Calcutta, and a Supervisor in the Office of the Collector of Government Customs ;—the second is the widow of Tarak Chandra Bose (nephew of the late Loke Nath Bose of Bosepara, Bagbazar, who was the Principal Saddar Amin-al-la of 24-Pargannas), and the third is the wife of Babu Kali Krishna Mitter, the eldest brother of the late Dr. Navin Chandra Mitter of Baraset, 24-Pargannas.

Bhagavan Chandra Shom and Jagat Chandra Shom, the two remaining sons of Ram Charan Shom, did not hold any employment under Government, and they both died childless. This family is now almost extinct.

XXVII.—DEWAN SRI HARI GHOSE'S FAMILY, KANTA-PUKUR, BAGBAZAR, CALCUTTA.

This ancient and once influential, but now decayed family, traces its lineage back to Makaranda Ghose, one of the five Kayasthas, who, with the five Brahmans including Bhatta Narayan, were invited by Adisur, King of Bengal, to come down from Kanouj and settle in his kingdom. It is from these five Brahmans and five Kayasthas that the numerous families of Dhakhin Rahri and Bangaj Brahmans and Kayasthas, now swarming over Bengal and spreading into the neighbouring Provinces, are sprung.

Makaranda Ghose necessarily joined the Royal Court at Gaur, where he settled with his family, and it was in the sixth generation from him,

that his descendants broke up their home at the ancient metropolis of Bengal—the elder branch represented by Prabhakar Ghose taking up its abode at Akna, and the younger branch represented by Nisapati Ghose moving lower down to Bali, both villages in the modern District of Hughli. A further migration of the second branch took place in the days of Mahadev Ghose alias Monahar Ghose, who settled down at Channanpukur in Barrackpur.

Monahar Ghose, who was 19th in descent from Makaranda Ghose, the founder of the Kayastha family of Ghose, was very poor, having inherited no property whatever, but he raised himself to prosperity by his own exertions. He began service as a petty *Gomastha* under Raja Toder Mal, the General of the Rajput troops of the Emperor Akbar. But as *Gomastha* he did not thrive. It was when employed as *Moharer* to Raja Toder Mal, while engaged under the same Emperor's orders in preparing a rent-roll of Bengal, that during the first revenue settlement of the Province, called the *Ausil Tumar Jamma* of all the *Jaghir* and *Khalsa* lands, Monahar Ghose amassed a large fortune, and removed to the banks of the Subarnarekha, where he had decided on passing the remaining years of his life, but as it afterwards, turned out, vainly.

During the time the Maharaja Man Sing was engaged in hostilities with the Afghans on the banks of the Subarnarekha, Monahar Ghose, having lost a large proportion of his wealth, sought shelter at Chitrapur, now called Chitpur, in the vicinity of the present city of Calcutta. Here he lived in a cottage and out of the slender relics of his former wealth, which he had contrived to save and bring away with him, he erected a small temple, which he dedicated to "Sarbha Mangala" and "Chitresvari," and bestowed on a Mohanta, Narasinha, some lands, the proceeds of which were to be devoted to the worship of the idols for his future welfare and prosperity. The temple of Chitresvari is known among Europeans as the temple of *Kali* at Chitpur. In the Calcutta Review, Volume III, 1845, it is referred to as follows:—

> According to popular and uncontradicted tradition, this was the spot where the largest number of human sacrifices was offered to the Goddess in Bengal before the establishment of the British Government.

But soon after the death of Monahar Ghose, which happened about

A. D. 1687, these human sacrifices, offered by Decoits to the same Goddess, became so terribly numerous that his son, Ram Santos Ghose alias Santos Ghose, unable to bear the hideous and inhuman sights to be constantly witnessed there, left Chitrapur and proceeded to settle at Bardwan. This Santos Ghose knew many languages and served successively in the English, French, and Dutch Factories—retiring from service at the good ripe age of 70 years. A rumour, however, which had spread that he had amassed considerable wealth, reached the ears of Rohim Sing, who came and deprived him of his wealth and ultimately of his life. But during the struggle preceding his death, Ram Santos, though, then, a very old man, is said to have killed several men of Rohim Sing's troops and to have saved his son Balaram,* who escaped with his mother to a neighbouring place of security. After undergoing many vicissitudes and shifting from place to place, Balaram fixed his abode at the French settlement of Chandernagore, where he rose to eminence by the successful pursuit of trade. It is said that Monsieur Dupleix, then Governor of Chandernagore, and afterwards the celebrated Governor General of the French Possessions in India, whose fertile and capacious mind first conceived the magnificent idea of making India a dependency of a European Empire with the help and co-operation of an army drawn from the masses of the Indian people, thought so highly of Balaram's mercantile knowledge and experience that both he and his successors in Chandernagore often consulted with Balaram on occasions of any mercantile crisis. Nevertheless Balaram lived in a very poor style, through which he was enabled to amass a very large fortune. He died in 1756, the year of the Blackhole Massacre, at the advanced old age of 95 years, leaving four sons, Ram Hari Ghose, Sri Hari Ghose, Nara Hari Ghose, and Siv Hari alias Siv Narayan Ghose, the last two of whom predeceased him. His surviving sons, Ram Hari

* Balaram had a cousin, named Baranasi Ghose, son of Radha Kanta Ghose, and grandson of Ganes Chandra Ghose. Baranasi Ghose was a son-in-law of Santiram Sing of Jorasanko, Calcutta. He was Dewan to Mr. Gladwin, late Collector of 24-Pargannas. He built a large dwelling-house at Jorasanko, Calcutta. He constructed a Bathing *Ghat* for the public good, and dedicated six temples to the *Sivas* near the banks of the river Hughli at Barrackpur. Having been a man of sufficient influence in his time he secured the honour of his name having perpetuated in Baranasi Ghose's Street, in the Native part of the city.

Ghose and Sri Hari Ghose closed their father's trading business at Chandernagore, and came down to settle at Kantapukur, Bagbazar, in Calcutta, where they erected a magnificent dwelling house, with a garden and a large tank taking up some 20 *bighas* of land, and lived in almost a princely style. The tank is still in existence, and the ruins of some parts of the house are still to be seen, though the site of it, so far as can be judged from present appearances, lay within a boundary formed by Bosepara Lane on the North, by Kantapukur Lane on the South, by the late Gaur Chandra Bose's Lane on the West, and by the house of Gopal Chandra Bose and other houses on the East.

Ram Hari Ghose, the eldest son of Balaram Ghose, married six times in consequence of the early death of his wives. His fifth wife was one of the sisters of the late Raja Gopi Mohan Deb Bahadur, of the Savabazar Raj Family, of Calcutta. Having lost this wife also, soon after marriage, he took to wife for the sixth and last time a daughter of one Benode Ram Das, of Bar Simla, in the same city. By this wife he was blessed with three sons, of whom only one survived him, Ananda Mohan Ghose. As a Commissariat *Gomastha* during the first Kabul War, Ananda Mohan Ghose acquired vast wealth, of which he spent a large sum in constructing at Benares a *Nátch Ghar*, where he used to hold *Nátches*, or dancing-parties almost nightly, but he was also very liberal in his gifts and charities, for which his name is still remembered in the sacred city. He married twice, and his second wife, Srimati Bhubanesvari Dasi, still survives him and is living at Gya, where she holds a small Taluk. This old and respectable lady has a good command over the Bengali language, understands accounts well and manages her property very successfully. Her celebration of the *Arnapurna Puja* is conducted with much *eclat.* No direct heir of the blood now represents Ananda Mohan Ghose.

Balaram's second son, Sri Hari Ghose, who, besides being a good Bengali and Persian scholar, had acquired some slight knowledge of English, rose to be Dewan of the Monghyr Fort under the Hon'ble East India Company. Popular among the civil and military officers of the District at the time, he acquired a considerable fortune, which he wisely spent in unassuming and almost unlimited charities.

The Monghyr Fort, a military post of the Moghal Empire, which was the scene of Dewan Sri Hari Ghose's labors, is a most picturesque spot, though the fortifications are now partially in ruins. The country is hilly about the Fort and the Fort itself stands on a low struggling hillock in parts almost imperceptible from the plains around, except where the moat-cuts between both clearly in some places and in other places less distinctly through the heaps of debris, with which it is choked. The outworks were formed of large blocks of roughly hewn and uneven-sized stone, closely cemented together and in parts where the original building has been damaged by artillery or time have been patched up with ordinary brick-work. The Eastern Gate seems to be in only a little better state of preservation than the Western Gate, by which travellers find their way into the Fort from the Railway Station. An attempt has been made to strengthen the Eastern face of the bastion by masonry repairs and to fence the passage along it to prevent unwary people or children from falling into the deep moat below, which is here pretty distinct, as well as to the west. A magnificent avenue of trees, which seem to be coeval with the days of the Moghal Dynasty, lines the road, which runs along to the south of the Town. The interlocked branches with occasional openings from a long, shady arch, admirably suited for a walk. On the south and the west the works do not stand out in such clear relief. But it is on the Northern side that the ruined fort shows to the most advantage. Here, where during the rains, the Ganges rises high upwards to the very foot and more of the fort, the old bastion with one or two old watch-towers can be clearly seen, varied here and there by magnificent *Ghats* and temples of later years, constructed by the piety of wealthy Hindus, desireous of affording to their poorer brethern special facilities for worshipping the Holy River. Except a subterranean *Ghat*, regarding which several legends and traditions are current, hardly any building of a period previous to the establishment of the British power in Bengal is extant, unless it be a collection of ancient tombs clustering round an ancient mosque, near the Eastern Gate, which probably formed part of a Muhammadan cemetery in Moghal times. A few tombs to the south and a greater number to the north of this gate, but all of a very old date and lying

across the other side of the bridge show that the burials were not confined to the close vicinity of the Mosque. Amidst the new buildings, which have been raised by the European Gentry for their dwelling within the enclosures of the Fort rise several ancient trees towering up high and spreading wide over plain or house. Notwithstanding its decayed and weird appearance the place possesses many attractions as a residence. Its situation on the banks of the river makes it peculiarly healthy; and, indeed, in former years, when sanetaria had not been established on the speers of the Himalayas and a voyage to Europe was a question of most serious consideration, it was a place of very general resort by gentlemen who sought the benefit of a change of air. The magnificent sweep of the broad flashing Ganges from the north round to the west of the Fort with a clear view of the Kharrakpur Hills as a dark back-ground forms a charming landscape. Altogether the Fort and Town of Monghyr are well worth a visit, especially, as at the distance of about three miles from the Fort, there are the hot and cold water springs at Sitakundu, to which Europeans flock from curiosity and Hindus from devotion.

After his retirement from the post of Dewan at the Monghyr Fort, Sri Hari Ghose settled down at Calcutta, where he maintained many of his kinsmen and several destitute people of his own caste at his residence. On account of the shelter he gave to so many houseless people, his house was known as a *Gohal* or crib, these people themselves being ironically called *Garu** or cow.

"Hari Ghose's *Gohal*" has long since run into a proverb, which is applied commonly to overcrowded houses. Besides paying the marriage expences of the daughters of several poor *Brahmans* and *Kayasthas* and discharging the debts of such as were unable to meet their liabilities, Dewan Sri Hari Ghose used to feed his dependants with the same food, which was eaten by his sons and the other near members of his family. As a rigid Hindu he used to celebrate thirteen Hindu festivals during twelve months of the year with great *eclat*:

Having thus passed the most part of his life, he underwent much

* *Garu* means a cow—a term of contempt applied to those *Kayasthas* who are dunces.

suffering in his later years in consequence of having become the security of a friend who most treacherously deprived him of an enormous sum. Being thus disgusted with the dealings of a friend and of the worldly men who in fact had been the cause of his misfortune he at length made up his mind to spend the remaining part of his life in the sacred city of Benares. He sold his house which is now in the possession of the Gangulies and left large tracts of land belonging to him at Kantapukur and Shampukur to the care of a Brahmah of the name of Nakur Chandra Chatterji whose descendants are still in possession of them. These tracts of land having remained for a long time quite uninhabited they are still known as "Hari Ghose's *Poro*," i. e., waste land. The descendants of Sri Hari Ghose can still claim the lands left to the care of the late Nakur Chandra Chatterji but they have not yet taken any measures for their recovery.

Dewan Sri Hari Ghose went to Benares, after the disposal of his house and property, accompanied by his eldest son Kasi Nath Ghose. Here he lived for a short time and met an easy death about the year 1806. He had four sons, Kasi Nath Ghose, Bisva Nath Ghose, Hara Lal Ghose, Rasik Lal Ghose, and two daughters of whom the eldest Srimati Bhagavati Dasi was married to Jagannath Bose grandson of Nidhu Ram Bose of Bagbazar. Kasi Nath Ghose, the eldest son of Dewan Sri Hari Ghose, died at Benares without male-issue.

Bisva Nath Ghose, the second son of Dewan Sri Hari Ghose, had one son named Bhairav Chandra Ghose, who served Government for sometime at Mirzapur. He died when 30 years old leaving an infant son, Beni Madhav Ghose who was brought up by his maternal uncle Annada Chandra Bose at Chorebagan, Calcutta. Beni Madhav learnt English in David Hare's School, and had some knowledge of the Persian language. He first married the daughter of Tara Chand Bose of Chasadhobápárá, Calcutta, and sometime after the death of his wife he married for the second time the daughter of Naba Krishna Sirkar whose house was at Thonthonia, Calcutta. Beni Madhav was in charge of the Bazar business at Messrs. Peel Blair and Co., and earned some wealth which he gave away for many good purposes. He was a good singer of religious songs such as hymns in honour of

Hindu gods and goddesses. He left two sons Chandra Nath and Jogendra Nath, of whom the latter resides at Chorebagan, Calcutta. Jogendra Nath Ghose from his earlier years manifested a spirit of leading an independant life, and is the proprietor of the *Presidency Press*. He has a good theoretical and practical knowledge on the Art of Printing.

Hara Lal Ghose, the third son of Dewan Sri Hari Ghose, left one son Bhola Nath Ghose, who was a *Vakil* at the Alipur Munsiff's Court. Bhola Nath purchased a house at Bhowanipur where his widow now resides. He had an intelligent son, Surya Kumar Ghose who was converted to Christianity while prosecuting his studies in the London Missionary Institution at Bhowanipur. Revd. Surya Kumar was an advanced English scholar, and was ordained to the Ministry under the instructions of the learned missionaries of Calcutta. He died of cholera, leaving issue, who are now Christians.

Rasik Lal Ghose, the youngest son of Dewan Sri Hari Ghose, married the only daughter of the wealthy Ram Charan Shom alias Charan Shom of Bagbazar during the lifetime of his father. He died of *Hydraphobia* at the flower of his age, and his wife Srimati Hara Sundari Dasi was the last of the *Saties* in Calcutta, before that memorable Act was passed by Lord William Bentinck for the abolition of the rite on the 4th December, 1829. Rasik Lal Ghose had three sons Kedaresvar Ghose (died while an infant) Muktisvar Ghose, Bhubanesvar Ghose alias Kala Chand Ghose and one daughter Srimati Tara Sundari Dasi, who died sometime after her marriage with Tarini Charan Sirkar of Simla, Calcutta. Muktisvar Ghose and Bhubanesvar Ghose were brought up at their maternal uncle's house. Muktisvar Ghose was educated in David Hare's School. He left Calcutta while 14 years of age, and went to Cuttack, Orissa, with Dr. Cumberland who was a great friend of his grand-father Dewan Sri Hari Ghose. Dr. Cumberland and Mr. A. J. M. Mills the then Commissioner of Cuttack took great interest in him; but the former who was a great philanthropist taught him as a private student the whole course of medical science both theoretically and practically. Dr. Cumberland paid all the expenses of his living till able to secure for him a post in the Cuttack Dispensary. The learned Doctor when leaving Orissa had also presented him with a

Bangalow which he had constructed at Puri near the shores of the Bay of Bengal. Muktisvar Ghose after having served for sometime in the Cuttack Dispensary was transferred to the Puri or Jagannath Pilgrim Hospital. Here he served most creditably for more than 35 years and his experience in the medical science attracted the attention of almost all the Civil Surgeons of the place. Several of them voluntarily gave him testimonials regarding his high attainments in the medical science among whom we find the names of Dr. E. B. Thring, Dr. Robert Pringle, Dr. B. Kendall, Dr. J. J. Durant, Dr. Meredith and others.

Dr. Pringle stated, "I cannot recall an instance in which I have had to find fault with him, but many in which he has exerted himself to the utmost to advance the cause of humanity in connection with the Dispensary. His professional knowledge is far above the requirements of a Native Doctor, and this opinion is not one hastily arrived at, but the result of almost daily observation for nearly four years."

Dr. J. J. Durant said, "He is an old and excellent servant, and possesses a very fair knowledge of the practical parts of the medical profession—this he has acquired from the long time he has been in connection with the Hospital."

Dr. John Meredith wrote, "I have great pleasure in expressing my good opinion of Dr. Muktisvar Ghose. I have been in every way satisfied with the way he has discharged his duties. He has been for a long time in Government service at this station, and is deservedly respected by all classes."

Dr. Muktisvar Ghose was well-known in Puri or Jagannath as the best local medical practitioner, and a great benefactor to the public. He had an extensive practice but he never took the usual medical fees whether from rich or poor. He was always found to be happy, and cheerful, nay even in difficulties, and used to say to his friends, "I have no wealth to do charity with, I must therefore treat all *at par*, *i. e.*, without fees. He was therefore loved and esteemed by the successive Maharajas of Puri—nay, from the richest down to the very poorest person as his sympathy and kind feelings overflowed to men of all conditions alike. In several instances he respectfully declined to receive valuable presents which rich and influential men offered him

as some return for the benefits they had derived from his kind and skilful treatment. On one occasion a Civil Surgeon insisted on his taking fees from the public for the benefit of his children, but he humbly replied, "I have promised not to do so. As a father I must maintain and educate them as long as I live; but I don't care for their being wealthy after my death. *I have come alone, and I will go alone.*"

Notwithstanding that he was getting a small pay from Government, yet he was always in the habit of feeding the poor, helping with money such of his countrymen as were quite unable to return to their homes from the pilgrimage of Jagannath and keeping in his own residence sick persons who did not like to remain in the Government Hospital. By these charitable practices he was so involved in debt that sometime before he retired from service he was compelled to sell off the Bangalow presented to him by his kind patron Dr. Cumberland. This Bangalow brought him in a handsome monthly rent from European gentlemen who used to occupy it from time to time on Government service. He was a strict Hindu and faithfully observed the precepts of his religion. He repaired and improved the old temple of the goddess "Ram Chandi" in Puri, where he used to offer daily *pujas*. Every midnight he used to attend the temple for the purpose of worshipping the goddess when nobody remained to interrupt his prayers.

When he retired from the Government service on pension, he was repeatedly pressed by the members of his family to open a Dispensary in the District of Bardwan for the purpose of enabling him to better their circumstances. To this proposal he acceded after much demur. This dispensary was established in the beginning of 1868 at Kulingram, in the house of one of his relatives, the late Golok Chandra Sing, and from its very opening he earned such a good reputation that his name is still remembered by many people surrounding the village as that of a kind and sympathising Doctor. During the period of about one year that he practised in the District of Bardwan he was never in the habit of demanding fees from patients and only took such as were willingly offered. In consequence of his excessive liberality he could not make any provision for his children. He died on the 3rd January 1869, deeply regretted by his numerous friends and admirers.

Had Muktisvar Ghose taken a moderate fee from each of his patients, he could have amassed considerable wealth, as he had an extensive practice in Puri during his long service of about 35 years.

But such was his indifference to money and so devoid was his character of ambition that, though repeatedly pressed successively by Messrs. Wilkinson, Annand, Money and others, all Magistrate-Collectors of Puri, to accept of lucrative appointments in their gift, he steadily and persistently refused their offers, which he looked upon as mere temptations to desert the cause of humanity, to which he had devoted himself for so many years.

The life of such a man as Muktisvar Ghose is full of instruction. It seems that, as he had once said, "I have come alone and I will go alone," he considered any gifts natural or acquired, which he possessed, in the light of a trust to him from a Higher Power for the benefit of his fellow-men; and he acted on this conviction throughout life. Neither the wants of a young and growing family nor the incessant calls upon his philanthropic spirit could swerve him from his determination not to accept remuneration for the results of labors, which were successful in his opinion only in proportion as they were blessed by God. This is the highest conception of the sacred obligations of the medical man,—a conception such as is rarely to be met in the present day and still more rarely acted up to with such rigid punctuality through every circumstance of life, as in the case of Muktisvar Ghose. His disinterested unselfishness in a world of selfish interestedness is the highest virtue in his sterling character. If he left no wealth to his family, he gave them a grander inheritance in a spotless name, hallowed by the countless blessings of the sick whom he had healed and of the needy whom he had relieved from want during a life, which was not as long as it was useful to his fellow-men.

Muktisvar Ghose knew Sanskrit, and was a famous Chess-player. He married the eldest daughter of the well-known Radha Govinda Bose Chowdhuri of Benapur, a village situated in the District of Bardwan. He had five sons, Loke Nath Ghose, Pramatha Nath Ghose, Chandi Charan Ghose, Trailokya Nath Ghose, and Purna Chandra Ghose, of whom the first and the third are alive.

The first Loke Nath was married to the only daughter of the late Kali Charan Bose of Shampukur, Calcutta. His father-in-law Kali Charan was an old and respectable gentleman. The late Raja Prasanna Narayan Dev Bahadur of Savabazar and several other distinguished persons were his friends. He was the son of the late Panchanan Bose. Panchanan's cousin Nayan Bose was the Sirkar Major of several stations, and had acquired a large fortune by serving the Hon'ble Andrew Ramsay, late Commercial Resident at Jangipur and Salt Agent at Tamluk. Nayan Bose was a very respectable gentleman. He had a large house at Dharmahata, near Hatkhola, which has now passed into other hands.

The third Chandi Charan was married to the only daughter of the late Govinda Charan Sen, a respectable member of the old "Sen family" of Jagaddal, a village situated in the 24-Pargannas.

The widow of Muktisvar Ghose possesses many good qualities, and she like her husband is always kind towards those who are sick or helpless.

Bhubanesvar Ghose, alias Kala Chand Ghose, the youngest son of Rasik Lal Ghose, died leaving two sons, of whom the youngest Behari Lal Ghose is alive.

The Genealogical Table of the family from the founder of it in Bengal, Makaranda Ghose, is given below :—

GENEALOGICAL TABLE OF THE LATE DEWAN SRI HARI GHOSE'S FAMILY, KANTAPUKUR, BAGBAZAR, CALCUTTA.

1st.—Generation—Makaranda Ghose.

2nd.—Bhava Nath Ghose.

3rd.—Purusotam Ghose.

4th.—Mahadev Ghose.

5th.—Gab Ghose.

6th.—Prabhakar (settled at Akna), Nisapati Ghose (settled at Bali).

7th.—Usapati Ghose.

8th.—Projapati Ghose.

9th.—Bibhakar Ghose.

10th.—Hár Ghose.

11th.—Binayak Ghose, and one brother.

12th.—Kakustha Ghose.

13th.—Máládhar Ghose.

14th.—Satyaban Ghose, and three brothers.

15th.—Ananta Ram Ghose, and two brothers.

16th.—Padma Lochan Ghose.

17th.—Rámá Nanda Ghose, and one brother.

18th.—Gopal Ghose, and one brother.

Please turn over.

GENEALOGICAL TABLE OF THE LATE DEWAN SRI HARI GHOSE'S FAMILY, KANTAPUKUR, BAGBAZAR, CALCUTTA.—(*Continued*).

19th.—Madhu Sudan Ghose, Janardan Ghose, Bisva Nath Ghose, Mahadev Ghose alias Monahar Ghose (settled at Channanpukur, in Barrackpur). Ganes Chandra Ghose, Purusotam Ghose.

- Mahadev Ghose alias Monahar Ghose:
  - 20th.—Ram Santos Ghose alias Santos Ghose, and four brothers.
    - 21st.—Balaram Ghose.
      - 22nd.—Ram Hari Ghose, Sri Hari Ghose, (settled at Calcutta). Nara Hari Ghose, Siv Hari alias Siv Narayan Ghose.
        - Ram Hari Ghose:
          - 23rd.—Ananda Mohan Ghose (left his widow Srimati Bhubanesvari Dasi, still alive).
        - Sri Hari Ghose:
          - 23rd.—Kasi Nath Ghose, Bisva Nath Ghose, Hara Lal Ghose, Rasik Lal Ghose.
            - Kasi Nath Ghose: 0
            - Bisva Nath Ghose:
              - 24th.—Bhairav Chandra Ghose.
                - 25th.—Beni Madhav Ghose.
                  - 26th.—Chandra Nath Ghose, Jogendra Nath Ghose.
                    - Chandra Nath Ghose:
                      - 27th.—Ganendra Nath Ghose.
            - Hara Lal Ghose:
              - 24th.—Bhola Nath Ghose.
                - 25th.—The late Revd. Surya Kumar Ghose (Bhowanipur).
            - Rasik Lal Ghose:
              - 24th.—Kedaresvar Ghose, (died while an infant). Muktisvar Ghose. Bhubanesvar. Ghose.
                - Muktisvar Ghose:
                  - 25th.—Loke Nath Ghose, Chandi Charan Ghose.
                    - Loke Nath Ghose:
                      - 26th.—Asutosh Ghose.
                    - Chandi Charan Ghose:
                      - 26th.—Pasupati Nath Ghose.
                - Bhubanesvar. Ghose:
                  - 25th.—Behari Lal Ghose.
        - Nara Hari Ghose: 0
        - Siv Hari alias Siv Narayan Ghose: 0
- Ganes Chandra Ghose:
  - 20th.—Radha Kanta Ghose.
    - 21.—Baranasi Ghose, and three brothers.

XXVIII.—TARAK NATH PRAMANIK, JORASANKA.

Tarak Nath Pramanik, by profession a brazier, is the son of Guru Charan Pramanik, who was famous for his piety and benevolence.

Guru Charan had a great respect for the *Brahmans*, and sympathy for the poor. He used to feed a large number of men at his residence and was in the habit of distributing clothes, blankets, and broad-cloths according to the different seasons of the year to such as were in need. A tradition is still current, that on many occasions while going to bathe in the River Hughli or returning home, he parted with his valuable shawls and broad-cloths to *Brahmans* or sufferers from cold who asked him for such assistance. He was a strict Hindu, and was much given to the study of religious subjects. He died at an advanced age leaving his son Tarak Nath Pramanik who has inherited all the best qualities of his benevolent father.

Tarak Nath Pramanik is a respectable merchant who carries on an extensive trade in metals. Out of his profits he leaves a moderate margin for his own comforts and spends a heavy sum towards feeding the poor almost every day. On every occasion of a Hindu festival, specially in *Ekadasi* which falls periodically twice a month, he distributes food, alms, cloths, &c., to the *Brahmans* and paupers on a large scale. He has received a Certificate of Honour to this effect, at the Darbar held at Calcutta, on the 1st January, 1877 on account of the assumption of the title " Empress of India" by Her Most Gracious Majesty the Queen. He has a son named Kali Charan Pramanik, who takes a great delight in the distribution of his father's daily charities.

XXIX.—TULSI RAM GHOSE'S FAMILY, SHAMBAZAR.

Tulsi Ram Ghose, by caste a Kayastha, was the son of Ram Nidhi Ghose. He first settled in Calcutta from Paital, a village adjacent to Howra in the District of Hughli, and acquired an immense fortune by serving the Hon'ble E. I. Company as a *Khazanchi* at Dacca. Tulsi Ram left two sons, Siv Prasad Ghose and Bhavani Prasad Ghose.

Siv Prasad had two wives. From the first he had two sons, Kasi Prasad Ghose (deceased) and Kali Prasad Ghose, and from the second

four sons, Loke Nath Ghose, Kailas Nath Ghose (who died leaving two sons, Gopal Chandra Ghose and Nanda Lal Ghose), Tarak Nath Ghose and Sambhu Nath Ghose (deceased).

Bhavani Prasad died leaving an intelligent son Hara Prasad Ghose who is alive.

Tulsi Ram Ghose dedicated two temples one to *Siva* at Benares, and the other to *Kali* at Dacca. Kasi Prasad Ghose, grandson of Tulsi Ram Ghose, left two sons, Uma Prasad Ghose and Annada Prasad Ghose, who have Zamindaries in the District of 24-Pargannas. Kasi Prasad was known in Calcutta as the "Indian Poet." He was the author of the Shair and other poems, and the proprietor and editor of a paper, entitled "The Hindu Intelligencer." He died in 1875.

Kali Prasad Ghose, the younger brother of Kasi Prasad, is a true Hindu, and is well known for his large expenditure in the performance of religious rites. He maintains a few *Brahmans* of whom some are blind and helpless.

The other members of this family are all independent men of good character.

VI.—CHOTA NAGPUR.

(*Principal Families.*)

THE CHOTA NAGPUR RAJ FAMILY.

The Mundas were the first who cleared the *jangles* or wilderness of Chota Nagpur, and brought the land under cultivation; but they had at that time no particular Raja of their own. The Mundas subsequently divided the whole country into tewnty or twenty-five villages and selected some Rajas out of themselves to govern each division of them separately. This practice, however, gave birth to such evil consequences that the Mundas were compelled to choose the ancestor of the present Raj Family as the Raja of the whole territory of Chota Nagpur.

Drip Nath Sahi was said to have been first honoured with a Khilat and the title of Raja by the British Government.

The present Maharaja Pratap Udainath Sahi is the sixty-third of his line.

VII.—DACCA.

(Principal Families, Nobles and Eminent Men.)

I.—NAWAB KHAJA ABDUL GANI, C. S. I.

It is a strange but mournful fact that in Bengal, where until the establishment of British rule the Muhammadan power was always predominant, that power should now be represented in the deservedly high influence, the unbounded public spirit and the vast charities of one Muhammadan nobleman alone, the Nawab Khaja Abdul Gani, C. S. I.

Sprung from a family, whose original home lay in the far-famed Valley of Kashmir, he traces his direct descent from Khaja Abdul Hakim, who first migrated to, and settled at, Delhi, where he entered the Imperial service. When Nadir Shah for the time overturned the throne of Delhi, Abdul Hakim with his family and his movable property came down to Sylhet, where his affairs flourished so much beyond his expectations that he solicited his father, Moulvi Abdul Kadir and his brothers, Moulvis Abdulla and Abdul Wahab to join him and share in his fortunes. Khaja Abdul Hakim left a considerable extent of landed property in Sylhet, where his tomb is still to be seen. After his death, Moulvi Abdulla succeeded to the management of the estate and removed with the whole family from Sylhet to Dacca, in search of better prospects. Moulvi Hafizulla, who became the next head of the family, did not restrict the capital at his disposal to the trade, from which the whole wealth of the joint family had been derived, but, with great intelligence and foresight, laid it out in the acquisition of landed property, which in time and by successive accessions grew into what it now undoubtedly is, the most splendid estate

in Eastern Bengal, extending over the Districts of Sylhet, Dacca, Backerganj, Tippera, and Maimensing. On the death of Moulvi Hafizulla who was celebrated for his charities, the management of the joint property passed to Khaja Alimulla, whose name is almost proverbial for charity and wisdom among the people of Eastern Bengal. Under his "judicious management, the landed estates prospered, their resources were developed, and the ryots were happy and contented." It was his wise and far-seeing mind that concieved and matured the plan of that family—compact, which, by constituting the entire property of the family into a joint estate, never to be severed, has contributed so much to the material development of the resources of the estate and to the highly-deserved advancement of the head of the family in social and political influence in Bengal. But this is not his only title to respect. With a marked freedom from prejudice beyond his age, he rightly appreciated the value of a good English education by securing every facility in acquiring it for the members of his family. Among the European members of the community he made himself exceptionally popular by the spirit with which he took to field-sports, by the liberality, with which he kept up a stud of elephants and horses, and, above all, by the deference to European tastes, which induced him to establish the custom, still observed in the family, of bestowing a handsome cup, besides giving a Ball in celebration of the annual races at Dacca. High as public expectation had been raised by the liberality, public spirit and conciliatory character of Khaja Alimulla, it was left far and completely behind by the princely munificence, unbounded hospitality and the chivalrous loyalty of his successor, Nawab Khaja Abdul Gani. Without any previous training in business, the Nawab so soon and so thoroughly mastered the details of Zamindari business that, in a short time after he became the head of the family, he was almost universally and justly looked upon as a pattern for landholders as regards his relations both to the Government and his numerous tenantry. So great was his deserved influence among the Muhammadan community of Dacca that, in 1869, when a violent outbreak of fanatical hatred occurred between the Shias and Sunies, it was through his mediation and active interference that

a disturbance which might have led to serious results was effectually composed. On this occasion he entertained some 20,000 persons of both sects at a feast provided entirely at his own expence. But it was during the Mutinies that Nawab Abdul Gani stood revealed in his true character. To the threats of the mutinous soldiery, who, when Dacca was abandoned to its fate, sought to seduce him from his allegiance to the British Government; the Nawab made this invariable reply:—"If you are powerful, I am not afraid of you, for I place my reliance on Him, who is more strong and powerful than the whole universe put together, and He, I am sure, will not forsake, or abandon me at this crisis." On another occasion when advised to withdraw from Dacca to some distant part of his estates, he replied, "My presence in the station at this critical movement inspires my countrymen with hope and confidence in the British Government, and prevents the evil-doers from carrying out their wicked designs. My absence, on the other hand, will cause a general panic and precipitate matters, which we are so anxious to prevent." During this perilous time not only did the Nawab convert his palace at Dacca into a garrison, which he guarded by patrols, kept on duty both by night and day, but as a last proof of his faith in the permanency of British rule, he subscribed most largely to the public loans opened by Government, and rendered every assistance in his power to the Executive authorities of the District. His contributions towards the extension of education in the Districts of Dacca, Maimensing, and Backerganj have been munificent; his support to Charitable Hospitals and Dispensaries in Eastern Bengal is almost unstinted; and his philanthropy is so tender that, though he has established and maintains at his own expence an Alms House at Dacca, no application for the relief of real distress—perhaps few fictitious claims to help—have ever been made to him in vain. The embankment which has been constructed to protect Dacca from the encroachments of the River was of itself a sufficient proof of a public spirit, almost unexampled in later times. But in the Water-works he has set up in the same city in commemoration of the Prince of Wales' recovery from a dangerous illness at a cost of nearly two *lakhs* of Rupees, he has raised a monument to his devoted loyalty, such as will preserve h-

honoured name in the memory of the latest generations of the people of Dacca, who will benefit from the invaluable blessing of pure water. The latest instances of his almost inexhaustible liberality are to be found in his subscription of Rs. 6,000 to the Irish Famine Relief Fund and in his almost regal contribution of Rs. 40,000 for the renovation of the Zobeida Canal at Mecca. It is impossible that a nobleman's whose whole life is made up of an uninterrupted series of rare acts of liberality, public spirit and charity should have followed his beneficent course in life without attracting the notice of the Government. In 1866, he was appointed, first, a Member of the Bengal Legislative Council, and then, an Additional Member of the Viceregal Legislative Council in 1867. In 1871, he was created a Companion of the Most Exalted Order of the Star of India, and in 1875, he was invested with the title of Nawab.

During the Prince of Wales' stay at Calcutta, the Nawab was treated with marked distinction by His Royal Highness, who presented him with a medal to be worn as a memorial of the Royal visit. Honoured in his public character, it is only to be expected that he should be esteemed and respected in private life. His virtues—especially his charity and hospitality—have endeared him to all classes without distinction of race or creed. His Palace rising above the embankments on the city of Dacca and his garden-houses within the city may be visited with advantage as specimens of what can be done by exquisite good taste, when it is assisted by the considerate application of great wealth. The Nawab enjoys the rare blessing of possessing a son, named Nawab Ashanulla Khan, who shares in his father's virtues as well as in his father's honours; and their joint example is such as is deserving of imitation by all, who desire to be honoured by the Government, and to be held in grateful veneration by their fellow-men. The following is a list of Nawab Khaja Abdul Gani's charitable acts :—

Water Supply Works, Dacca,	...	...	...	Rs.	1,50,000
Embankment, ditto,	...	...	...	„	30,000
Famine Relief 1873-74,	...	...	...	„	25,000
Orissa Famine,	...	...	...	„	10,000
				Carried over Rs.	2,15 000

		Brought forward Rs.			2,15,000
Cyclone Relief Funds, 1864 and 1867, ...	...	...	...	"	9,000
Female Ward, Mitford Hospital,	...	...	...	"	20,000
Calcutta Medical College Lodge,	...	...	...	"	12,000
Calcutta Zoological Gardens,	...	...	...	"	10,000
Relief Fund, Franco-German War,	...	...	...	"	6,000
Persian Famine Fund,	...	...	...	"	3,000
Lancashire Famine Fund,	..	...	...	"	3,000
"Captain" Relief Fund,	...	...	...	"	1,000
Zulfa Famine Fund,	...	...	...	"	500
Irish Famine Relief Fund,	...	...	...	"	6,000
Zobeida Canal, Mecca.	...	...	...	"	40,000
				Total Rs.	3,25,500

Nawab Khaja Abdul Gani, C.S.I., received the hereditary title of "Nawab" at the Delhi Darbar on the 1st January, 1877, when his eldest son, Nawab Ashanulla Khan was also invested with the title of "Nawab" as a personal distinction. The younger Nawab is a leading member of almost all the public societies at Dacca, and is known to the country at large as a great reformer. He received the thanks of Government for services rendered during the Mutiny of 1857, and the great Cyclone of 4th October, 1864. The Nawab is a capital rider and a successful and keen sportsman.

II.—RAJA KALI NARAYAN RAI CHOWDHURI BAHADUR.

The late Raja Kali Narayan Rai Chowdhuri Bahadur, son of the late Golok Narayan Rai Chowdhuri of Bhowal, Jaidebpur, Dacca, was an intelligent, public-spirited and liberal Zamindar.

He founded several charitable institutions in the District of Dacca, of which the most note-worthy is the Charitable Dispensary at Jaidebpur. He received the title of "Raja" from Government in recognition of his liberality towards his own countrymen.

Raja Kali Narayan has left an educated son, named Kumar Rajendra Narayan Rai Chowdhuri Bahadur.

(*Other Families*).

THE SEN FAMILY OF KAMARPUR.

THE history of this old and well-known *Baidya* family of East Bengal may be traced from Nilambar Sen, the eldest son of Hari Narayan Sen.

Nilambar was the most celebrated *Kabiraj* of his time who first resided at Kumartoli, Calcutta, not with a view to carry on his practise, but simply to pass the remaining part of his life in devotion near the banks of the holy river. His exemplary merits as the most learned and the most distinguished *Kabiraj* or Native physician were not at first known to the residents of Calcutta, but they were afterwards disclosed when he for the cause of humanity began to cure from time to time such patients as used to be brought to the moribund house at Kumartoli, which belonged to the late Raja Sir Radha Kanta Dev Bahadur, K. C. S. I. Hence, Nilambar's name became highly popular and his house at Kumartoli was daily resorted to by a considerable number of both rich and poor people of Calcutta and its vicinity. He was at last known in Bengal as next to *Dhanantari* the Indian Esculapius. Sometime before his demise, he introduced his eldest son, Babu Ganga Prasad Sen, to several wealthy and respectable persons of the town of Calcutta, with a view to securing their patronage for his son after his own death.

Although Babu Ganga Prasad Sen was not at first a brilliant scholar of Hindu Medicine, yet the name and credit of his father soon enabled him to carry on an extensive practise in Calcutta. He has now attained the highest reputation in the circle of Native *Kabirajes* by successful treatment of an unlimited number of hopeless cases in the course of his practice during the last thirty years. It is a fact, that he never seeks for patients but patients always seek for him. He has earned some *lakhs* of rupees; but his liberality is at the same time unbounded. He distributes free of charge all sorts of medicines to a large number of poor who daily gather around him for medical aid. He also maintains at Calcutta several men of his native place for the purpose of imparting to them a good education in Hindu Medical

Science. He meets also the expenditure of a few of his countrymen who live in his house to prosecute their English studies in the Colleges and Schools of Calcutta. Babu Ganga Prasad Sen and his colleague the late distinguished *Kabiraj* Rama Nath Sen of Calcutta, received Certificates of Honour from Government for their high proficiency in Hindu Medicine at the Darbar, held at Calcutta, on the 1st January 1877, on account of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen.

Babus Durga Prasad Sen and Annada Prasad Sen, the younger brothers of Babu Ganga Prasad, are most excellent Sanskrit scholars as also most experienced *Kabirajes*. Both of them have thoroughly studied the *Ahurbeda* and other Sanskrit works treating on ancient Hindu Medical Science. Babu Durga Prasad in consequence of his ill-health remains with his eldest brother Babu Ganga Prasad Sen, but the youngest Babu Annada Prasad carries on his practise separately at Hoghalkuria, Calcutta. Babu Durga Prasad Sen devotes much of his time to *Pujas*. He is extremely courteous, and leads almost the life of a hermit.

Ram Lochan Sen, the youngest son of Hari Narayan Sen, was not however much inferior in merits to his eldest brother the renowned Nilambar Sen. Ram Lochan's son the late Ram Kumar Sen, who used to practise separately at Kumartoli, Calcutta, was an extremely good Persian, Sanskrit, and Bengali scholar. His knowledge of Ahurbeda or Hindu Medicine was vast, but he had not the good fortune of acquiring much wealth in consequence of a constitutional disease which put a bar to all his brighter prospects. Ram Kumar's liberality towards the poor patients was also great. He was very polite in his manners and lived in terms of general friendliness with all classes of people. His conversation was always witty and humorous. He was also a good Sanskrit poet. He became in later days a great friend with the late Dr. Muktisvar Ghose who was his neighbour in Calcutta. The friendship of these two eminent persons who were famous for their charitable disposition and philanthropy did not however last long, as both of them died one after the other during the course of a year and half.

Ram Kumar Sen has left an educated son, Babu Kali Prasanna, who carries on his father's practise at Kambuletola, Calcutta. Babu Kali Prasanna Sen, though a young man of about 26 years of age, has a very good knowledge of Sanskrit, and knows English. He has translated into Bengali several works on Hindu Medicine from the original Sanskrit works, such as, "Chakra Datta," &c. He is also no less a good practitioner. He, like his uncles Babus Ganga Prasad Sen, Durga Prasad Sen, and Annada Prasad Sen, has already marvellously cured many hopeless cases in several families of Calcutta. He imparts daily Sanskrit education on *Ahurbeda, &c.*, to a certain number of students at his residence, and is often consulted by the best physicians of the day.

The Sens have a small *Taluk* in the District of Dacca, and landed property in Calcutta where they generally live.

VIII.—DINAJPUR.

(*Principal Families*).

THE DINAJPUR RAJ FAMILY.

THE Rajbari of Dinajpur is of an immense size being built of an intermixture of European, Moorish, and Hindu styles, though it is now in a somewhat decayed state.

Sukdev Ghose, son of Hari Ram Ghose, a Kayastha, was the founder of the Dinajpur Raj Family. He first obtained the titles of *Chaudhuri* and *Talukdar*, and then that of Raja from the Muhammadan Governors, and had great influence over the people. He also received a firman from Muhammad Shah Suja, the Viceroy of Bengal in 1063, B. S. The tank "Sukságar" was excavated by him in A. D. 1677. Raja Sukdev Ghose had three sons, Ramdev, Jaydev, and Pran Nath, of whom the eldest Ramdev died during his lifetime, and he was therefore succeeded by his second son Jaydev. Raja Jaydev was succeeded by his brother Pran Nath in A. D. 1682.

Raja Pran Nath lived in a luxurious style and enhanced his family possessions by occupying several petty zamindaries by force.

He obtained the title of "Raja" and a *firman* from Emperor Feroke Shere. He ruled over his estates for a period of about 38 years. He caused a tank to be dug and called Pranságar after his name. Raja Pran Nath died in March 1723, A. D., and was succeeded by his adopted son, Ram Nath, who was treated with great respect by the Muhammadan rulers who conferred on him the title of "Maharaja Bahadur."

Maharaja Ram Nath Bahadur made extensive endowments in land, &c., to Brahmans and to the members of his own family, built a nice temple of *Siva* at Benares and finished the handsome temple at Kantnagar which was left incomplete by his predecessor. His name has been commemorated by a large tank, called "Ramsagar" celebrated for its wholesome water. A *Sannad* was granted to him by Sarfaráj Khan on behalf of the Emperor Muhammad Jehan Shah Badsha Gazi. An idea of his territorial possession may be obtained from the *Sannad* which gave him jurisdiction over 109 *Mehals*, comprising 67 *Pargannas* and 42 *Kismats*, for which he was to pay Rs. 5,06,422-10 16 *gandas*. He also obtained the possession of Akbarnagar (Rajmahal) including 21 Pargannas and 4 *Kismats*. He built a beautiful temple at Gopalganja now in ruins. He had four wives by whom he had five sons, but after his death in A. D. 1763, the eldest Baidya Nath succeeded to his entire estate. Maharaja Baidya Nath like his father made several endowments to Brahmans, and purchased a good name among them. He died in A. D. 1780, and was succeeded by his adopted son, Radha Nath Rai.*

During the time of this Maharaja, the property was so mismanaged that almost all the estates were sold except the Parganna *Bijayanagar*. Maharaja Radha Nath Rai was succeeded by his adopted son, Govinda Nath who made additions to the remnant of his ancestral property. Maharaja Govinda Nath built a temple at Brindaban with a *Kunja*, which he dedicated to the Hindu god *Radha Syam Rai*. Maharaja Govinda Nath was succeeded in 1841 by his son, Tarak Nath.

Maharaja Tarak Nath Rai Bahadur constructed several *packa* roads

* Radha Nath Rai was generally called, Maharaja, but he only received the title of Raja Bahadur from the British Government at the time of W. Hastings, the then Governor General.

in the District of Dinajpur, and established the charitable hospitals at Dinajpur and Raiganj. He died in 1865 without issue, leaving the Zamindari to his wife Syam Mohini, who, for several acts of liberality during the famine of 1873-74, has received the title of "Maharani" on the 26th July 1875.

Maharani Syam Mohini has established an English School, a Vernacular School, and a Gymnastic School, at Kaliaganj and Dinajpur. She is indeed a public-spirited Hindu lady who has been always found to be kind to her tenantry.

Maharani Syam Mohini is now forty-two years of age, and has adopted Kumar Girija Nath Rai, a minor.

(*Other Families*).

THE RAI CHOWDHURI FAMILY OF MOHADEVPUR.

Nayan Chandra Rai Chowdhuri, the founder of this family received from the Emperor Jehanghir as a present a large Zamindari (known as Jehanghirpur after the name of that Emperor) in the District of Dinajpur for his vast learning in the Persian and Arabic languages.

Among the descendants of Nayan Chandra, Biresvar Rai Chowdhuri was conspicuous for adding to the Zamindari of Jehanghirpur; constructing several Hindu temples, and excavating tanks, &c., for the public good. On the death of Biresvar, the estate was divided amongst his four sons, and his cousin Lakhi Kanta Rai Chowdhuri. The latter was succeeded by his son, Braja Nath Rai Chowdhuri, who, during his lifetime, had equally divided his estate amongst his two sons, Durga Nath Rai Chowdhuri and Govinda Nath Rai Chowdhuri.

Govinda Nath was an influential, kind and educated Zamindar. He was succeeded by his son, Syama Nath Rai Chowdhuri, who had established a School and a Dispensary at Mahadevpur, and regularly paid monthly subscriptions for their support. He had besides contributed a handsome sum for the purpose of establishing a printing press at Dinajpur. He also paid some annual subscriptions to certain religious institutions in the District of Dinajpur, and took great interest in their welfare.

During the Famine of 1874, Syama Nath expended a sum exceeding Rs. 15,000 in subscriptions to the several Relief Committees in Bengal, in giving lands without rent for the purpose of making roads, and distributing grain amongst his own *Ryots*, for which acts of liberality he had received thanks from the Government of Bengal. A sum of Rs. 7,000 had also been given away by him in donations to different schools in Bengal, and in assisting the poor Brahmans on the occasion of their son's and daughter's marriages. He died while 24 years old in 1285 B.S., leaving an infant son, named Narendra Nath Rai Chowdhuri.

IX.—FARIDPUR.

(Sundry Zamindars).

CHOWDHURI GOLAM ALI OF HATURIA.

CHOWDHURI GOLAM ALI, of Haturia in the District of Faridpur, is the son of Shaik Muhammad Ashuq, who was the follower of the doctrines of Imam Abu Eusuf. He is possessed of several Zamindaries and Taluks in the Districts of Backorganj and Faridpur, and has largely aided Government in the construction of a *packa* bridge on a public road in the town of Sub-division Madaripur, and of a *packa ghat* on the river-side for the public convenience.

He has also given lands as well as the entire cost for constructing the Haturia public Branch Road, and as for the main one he gave lands to Government without compensation, and subscribed a sum of Rs. 1,177. He paid also to Government the entire sum required to erect a building for the Charitable Dispensary at Madaripur, and subscribed a handsome amount towards raising a large building for the Government Entrance School at Barisal.

Chowdhuri Golam Ali has also been liberal in giving subscriptions to several private schools, &c., at different places, and his charitable expenditure to date amounts to Rs. 11,364. He is now 54 years of age, and has three sons and six daughters.

X.—HAZARIBAGH.

(Principal Families.)

I.—THE HAZARIBAGH RAJ FAMILY.

Raja Pares Nath Sing, the present representative of this family, is the son of Raja Drip Nath Sing, and grandson of Raja Sabarn Sing. He is possessed of the Zamindaries Gadi Palganj aud Gadi Pabu, in Parganna Kharackdeba, Zilla Hazaribagh; and is the owner of the Paresnath Hills and the Fort, and being protector of the Jain temples standing on the summits thereof, is worshipped by the Jain pilgrims.

The Raja gave 25 miles of land to Government without compensation for the construction of the Dumri, Giridi and Madhuban roads, and maintains a Vernacular School. He pays for fourteen *Digwars* for the safety of travellers passing through his Zamindari. The Raja is at present 29 years of age, and has an infant son, named Kumar Tikaeh Saheb.

II.—THE RAMGARH RAJ FAMILY.

The ancestors of Makund Sing, the ninth Raja of Ramgarh, were originally vassals of the Maharaja of Chota Nagpur.

Raja Makund Sing long refused to acknowledge the supremacy of the British Government. His constant disputes with his General and distant relation, Tez Sing, induced the latter to throw up his appointment, and to offer his services to the British Government with a view to subjugating the Ráj. As a result of the contest that ensued, Raja Makund Sing fled to the hills, and never returned to his country again. The family of the ancient Rajas of Ramgarh may therefore be considered as extinct.

The British Government gave the country on lease to Tez Sing for a period of five years, and on his death to his son Pares Nath Sing by a fresh *Sannad*, dated 17 September, 1784.

Raja Pares Nath Sing was succeeded by his son, Raja Moni Nath Sing, during whose time the estate was brought under the permanent settlement.

The title of Maharaja was first conferred on Ram Nath Sing, grandson of Raja Moni Nath Sing, as a mark of personal distinction. He was succeeded by Raja Ram Narayan Sing.

XI —HOWRA.

(*Principal Families*).

THE ANDUL RAJ FAMILY.

THIS is one of the old and respectable Kayastha families in Bengal. One of its members having received the honorary distinction of "Roy" from the Muhammadan Government, that title is still in use in the place of the surname "Kar," but since the time of Raja Ram Lochan Roy, who appears to have received the title of "Raja Bahadur" from the British Government, the family is recognised as one of the "Raj Families" of Bengal.

Raja Ram Lochan Roy and his brother Raj Chandra Roy were the sons of Ram Chand Roy, who was a contemporary to Maharaja Nava Krishna Dev Bahadur, the founder of the Savabazar Raj Family. Ram Chandra Roy served at first as Sirkar* to Colonel Clive, and eventually as Dewan to H. Vansittart, Esq., Governor, and General Smith, and lived at Pathuriaghata, Calcutta. He had acquired a considerable fortune, but a large portion of it was spent by him in numerous charitable and religious acts. His sons Raja Ram Lochan Roy and Raj Chandra Roy were very powerful, learned and kind-hearted noblemen. The former had two sons, Kumar Kasi Nath and Kumar Siv Chandra who were well-versed in the Sanskrit, Bengali and Persian languages. Both of them knew little of English, and were loyal to the British Government.

Kumar Kasi Nath left two sons, Raj Narayan and Tarak Nath, who settled at Andul, a village situated near Howra. Raj Narayan

* The position of a Sirkar in the days of Clive was considered to be very respectable.

received the title of "Raja Bahadur" from Government for his high position, loyalty, and unblemished character.

Raja Raj Narayan Roy Bahadur was educated in the Hindu College, and acquired a great proficiency in the Sanskrit language. He took a leading part in almost all the movements of the Kayasthas, and maintained their right to be treated in no way inferior except to the Brahmans in point of social position. It was Raja Raj Narayan who had most satisfactorily proved from various Sanskrit authorities that the *Kayasthas* are *Kshatriyas*, and that they had formerly used the sacrificial thread. It is a fact, that he like the *Kshatriyas* observed the religious ceremony of *Kushandika* on the occasion of his son's wedding at Andul. A similar ceremony was also performed by the late distinguished Raja Sir Radha Kanta Dev Bahadur, K. C. S. I., on the occasion of his grandson's marriage.

Raja Raj Narayan was highly esteemed by the most learned *Pandits* of his time, and his death was much regretted by several respectable European and Native gentlemen. He left one son, Bijay Keshav Roy, who died leaving two widows—each of whom has adopted a son.

XII.—HUGHLI.

(Principal Families, Nobles and Eminent Men.)

I.—THE BENERJI'S OF TELINIPARA.

BAIDYA NATH BENERJI, sixth in descent from Gauri Kanta Benerji, first settled at Telinipara, from Mankundu, the original habitation of his family. Baidya Nath left three sons, Abhaya Charan Benerji, Kasi Nath Benerji, and Ram Dhon Benerji.

Abhaya Charan Benerji left a son, Annada Prasad Benerji, who died leaving two adopted sons, Satya Dayal Benerji, (who served Government, for sometime as Honorary Magistrate), and Satya Prasanna Benerji.

Kasi Nath Benerji died leaving two adopted sons, Kali Das Benerji and Durga Das Benerji. The former left Mon Mohan Benerji, and

others; and the latter Raj Krishna Benerji, who serves Government as an Honorary Magistrate.

Ram Dhon Benerji was successively followed by Siv Chandra Benerji, Nava Chandra Benerji, and Pramatha Benerji. The last left one son, named Bhagavati Charan Benerji, who also serves Government as an Honorary Magistrate.

The Benerji's of Telinipara are noted for their piety and benevolence. The temple of *Arnapurna* instituted by this family has still an Alms House attached to it, where it is said that a large number of men are daily fed,—most of whom are poor and helpless. The Benerji's have Zamindaries in Bardwan, Jessore, Nadiya and other Districts.

II.—BABU BHUDEV CHANDRA MUKERJI, C.I.E.

Babu Bhudev Chandra Mukerji, C.I.E., is the son of Bisva Nath Tarka Bhusan, a respectable Pandit, who came from Khánákul Krishnaghar, and resided at Maniktala, Calcutta.

He was born in the Bengali Sak 1787, and when eight years of age he was admitted into the Sanskrit College. He learnt English in the Hindu College, where he prosecuted his studies with exceptional succefs, and received medals, prizes and scholarships.

After leaving the college, he established some private schools, at Siakola, Chandernagore, Sripur and other places for the good of his countrymen, but for want of funds he had to give up his exertions and to commence his service as a second English teacher in the Calcutta Madrasa on a salary of Rs. 50, per mensem. After he had served here for ten months he was appointed Head Master of the Howra Government School. By his untiring zeal and indefatigable labours a large number of students of his school successfully passed the Junior Scholarship Examination, and the Government being highly pleased with him conferred on him the appointment of Superintendent of the Hughli Normal School on a salary of Rs. 300 per mensem, on the 6th June, 1856. Babu Bhudev Chandra then removed from Calcutta with a view to reside permanently at Hughli.

In the year 1862, he became an Assistant Inspector of Schools under Mr. Medlicott, on a salary of Rs. 400 per mensem, and on the 13th February of the following year he was appointed an Additional Inspector. He was promoted to the grade of Rs. 500 in the year 1867, and since 1869 he has been appointed as a Divisional Inspector of the North-Central Provinces; —a post which has never before been offered to a Native gentleman. While there were a limited number of Bengali books for the use of the Government Schools, Bhudev Chandra composed several works, viz., Sikhya Bidhayak, Prakritick Bigyan (1st and 2nd Part,) and Purabritasar. He also translated the Histories of England, Rome, and Euclid's Third Book of Geometry. Some of these books are in use in Schools. Bhudev Babu has also written another work, "Aitihasik Upanais," and at present edits the *Educational Gazette*.

He is the first Native gentleman in the Educational Department, and is remarkable for his natural intelligence, educational acquirements, and his zeal in the cause of learning. He has been invested with the insignia of a Companion of the Order of the Indian Empire on the 1st January, 1878, on account of the first anniversary of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen.

III.—THE GOSVAMIES OF SIRAMPUR.

THE Gosvamies of Sirampur, are known as one of the old, respectable, and wealthy families of Zamindars in Bengal.

Ram Narayan Gosvami first abandoned his hereditary profession (religion), and "gave himself up to commerce. He made much money by trading with the Danish merchants at Sirampur, and purchased various Zamindaries in Bardwan, Purnea, and Midnapur. His son, Kamal Lochan, who acquired money by serving Government as a Commissariat Agent, purchased further lands in Hughli. And Thakur Das, son of Kamal Lochan, made money in the same way, and with it purchased Sâtor when the Pal Chowdhuries got into difficulties, and

were obliged to part with their estates. Muhammadpur is the site of his cutcherry."*

It is generally reported, that Babu Gopi Krishna Gosvami and his brothers are at present the leading and wealthy members of the Sirampur Gosvamies.

IV.—HAJI MUHAMMAD MOHSIN AND THE MATWALIES OF HUGHLI IMAMBARRA.

THERE is scarcely any man in Bengal, who has not heard the name of that eminent person Haji Muhammad Mohsin, who was and is still well-known for his vast learning, piety and philanthropy.

Haji Muhammad Mohsin was the grandson of Aga Fazlulah, a merchant prince of Iran, who came to India at the beginning of the eighteenth century. Aga Fazlulah left his son, Hazi Faizulah who resided in Murshidabad and carried on extensive mercantile business between that place and Hughli. Hazi Faizulah did not, however, remain for a long time in Murshidabad as he afterwards came down to Hughli, where he permanently settled. While living in Hughli, he had the good fortune of being married to a wealthy and very handsome lady, the widow of Aga Motahar, who was a respectable member of the Motahar family of Ispahan and a great favourite of the Emperor Aurungzebe. Aga Motahar came from Delhi and settled at Hughli after having received from the Emperor extensive *Jághirs* in Jessore and other places in Bengal. He erected the Imambarra on the very place where Murshid Kuli Khan, Nawab of Murshidabad, had established a similar institution. The widow of Aga Motahar married Haji Faizulah, for her being disappointed in getting the estates of her husband which were bequeathed by him to his only daughter Manu Jan Khanum whom he loved very tenderly. Shortly after the marriage, Haji Faizulah was blessed with a son in A. D. 1732, the well-known Haji Muhammad Mohsin. Both Haji Muhammad Mohsin and his step-sister Manu Jan Khanum, who was elder to him by eight years, lived together in the house of Aga Motahar where they were brought up and educated till the death of Haji Faizulah.

* Mr. Westland's Jessore, 1871, page 189.

While Haji Muhammad Mohsin was thus living jointly with his step-sister, he came to know that some of her enemies had made an attempt to poison her. He communicated his suspicions to his sister Manu Jan Khanum, and fled from Hughli with a view to travel over different parts of the world. He went to Persia, Arabia, Turkey and Egypt, and visited the holy cities of Mecca and Medina. After having thus travelled over these places for a period of about six or seven years, he returned to Murshidabad where he lived for some years and made considerable progress in the Persian and Arabic languages, and studied the *Koran* with great attention.

During this interval his step-sister Manu Jan Khanum was married to Mirza Sala-Uddin Muhammad Khan, nephew of Aga Motahar, who came from Persia. Both Mirza Sala-Uddin Muhammad Khan and his wife Manu Jan Khanum were much liked by the people for their piety and learning. The former made several additions to the Imambarra buildings, and established the *Hat* still known after his name Mirza Sala. Mirza Sala-Uddin Muhammad Khan, however, died in the prime of life leaving his wife to wear the weeds of premature widowhood. Sometime after this sad event, Manu Jan Khanum requested her step-brother Haji Muhammad Mohsin to come down to Hughli from Murshidabad as she had firmly determined to give up all her property to him. Haji Muhammad Mohsin accordingly came down to Hughli with two of his learned and pious companions Rajab Ali Khan and Shaker Ali Khan.

Before the arrival of Haji Muhammad Mohsin to Hughli, his step-sister Manu Jan Khanum managed her own estates very creditably as she had a thorough knowledge of Zamindari business. She was much liked by her tenantry and the people at large for her several charitable acts. She was also a very brave woman. When Nawab Khan Jehan Khan of Hughli, sent a messenger to her, with an offer of marriage, she answered thus :—" No, I will not consent to be the wife of a man whose desire is to marry me, not for the sake of affection but for money." This eminent lady breathed her last in the year 1210 B. S., leaving the Zamindari of Parganna Sayadpur and Parganna Sabhual, besides other landed property in Hughli and a princely fortune to her step-brother Haji Muhammad Mohsin,

As Haji Muhammad Mohsin was born in the year 1732, during the Sovereignty of the Emperor Muhammad Shah, he had to witness several changes of Government, revolutions, &c. He saw the Mahrattas rob men of their wealth; the Moghal Dynasty receive heavy shocks from internal discord and foreign invasion; and that ever memorable Blackhole tragedy caused by that worthless and most tyranical prince Suraja-u-Dowla, grandson of Ali Verdi Khan, Nawab of Murshidabad. He had also the good fortune of seeing victory gained in the battle-field at Plassey by Lord Clive, and the supreme authority exercised by him over the whole country. He was then only a young man of about 24 or 25 years of age, and his character in those gloomy days was fealty to the British Crown which was an object of his highest admiration. He altogether led a pious life and was a true Dervish. He did not marry even to his last days as he preferred to remain a bachelor. He directed his sole attention towards the study of the Oriental languages, and was especially a great lover of the *Koran*, the holy text of the Muhammadans. He was also physically strong and known to be one of the best swordsmen and *Palwans, i. e.*, fighting men. But, he never raised his hands upon any one. He had no enemies and sacrificed almost all his interests for the cause of humanity. With regard to his public and private charities there are many interesting anecdotes, but to enumerate them will occupy a larger space than our little work can afford. He was, in short, a true philanthropist and a great benefactor of the country as will appear from the following lines written over the walls of the well-known Imambarra.

"I Haji Muhammad Mohsin, son of Haji Faizulah, son of Aga Faizlulah, inhabitant of Bundur Hughli, in the full possession of all my senses and faculties, with my own free will and accord, do make the following correct and legal declaration :—That the Zamindari of Parganna Quismut Swedpore appendant to Zilla Jessore and Parganna Sabhnal also appendant to Zilla aforesaid and one house situated in Hughli (known and distinguished as Imambarra) and Imambazar and *Hat* (market) also situated in Hughli and all the goods and chattels appertaining to the Imambarra agreeably to a separate list ; the whole of which have devolved on me by inheritance, and of which the proprietory possession I enjoy up to the present time ; as I have no children nor grand-children nor other relatives who would become my legal heirs ; and as I have full wish and desire to keep up and continue the usages and charitable expenditures (Murasum) (O-Ukhrajat-i-husneh) at the

Fateha, &c., of the Huzrut (on whom be blessings and rewards) which have been the established practice of this family, I therefore hereby give purely for the sake of God, the whole of the above property, with all its rights, immunities and privileges whole and entire, little or much in it, with it, or from it and whatever (by way of appendage) might arise from it, relate or belong to it—as a permanent Appropriation for the following expenditures:—and have hereby appointed Rajab Ali Khan, son of Sheikh Muhammad Sadeq, and Fakir Ali Khan, son of Ahmad Khan, who have been tried and approved by me, as possessing understanding, knowledge, religion and probity, Moot-Wulles (trustees or superintendents) of the said Wuqf or appropriation which I have given in trust to the above two individuals—that, aiding and assisting each other, they might consult, advise and agree together in the joint management of the business of the said appropriation, in the manner as follows:—That the aforenamed Mootwallees, after paying the revenues of Government, shall divide the remaining produce of the Mehals aforenamed into nine shares, of which *three shares* they shall disburse in the observance of the *Fateha* of Huzrut Syud-i-Kayunat (head of the creation) the last of the prophets, and of the sinless Imams (on all of whom be the blessings and peace of God (and in the expenditures appertaining to the Ushra of Moharam Oolhuram (ten days of the sacred Moharam) and all other blessed days of feasts and festivals, and in the repairs of the Imambarra and cemetery : *two shares* the Mootwallees, in equal portion, shall appropriate to themselves for their own expenses, and *four shares* shall be disbursed in the payment of the establishment, and of those whose names are inserted in the separate list signed and sealed by me. In regard to daily expenses, monthly stipends of the stipendiaries, respectable men, *peadas* and other persons, who at this present moment stand appointed, the Mootwallees aforenamed after me, have full power to retain, abolish or discharge them as it may appear to them most fit and expedient. I have publicly committed the appropriation to the charge of the two above-named individuals. In the event of a Mootwallee finding himself unable to conduct the business of the appropriation, he may appoint any one whom he may think most fit and proper, as a Mootwallee to act in his behalf. For the above reasons, this document is given in writing this 19th day of Bysakh, in the year Hejira 1221, corresponding with the Bengal year 1213, that whenever it be required it may prove a legal deed."

Haji Muhammad Mohsin died at an advanced age on the 24th day of Zikilda 1227, deeply regretted and mourned by all classes of men. He was buried (without a splendid Monument or an Epitah on his grave) in the same ground where his step-father Aga Motahar, his step-sister Manu Jan Khanum, and his brother-in-law Mirza Sala-Uddin Muhammad Khan have taken their ever-lasting rest. A *Fatcha* is made every year

on the 24th Zikilda, and on that fixed day the following prayer is read for the good of his soul.

"O God increase thine love upon him with all his family, and let him enjoy peace on the day of judgment for the sake of the prophet Muhammad (may peace be upon him) he who was the first and last of prophets; and O God, do not separate him from Muhammad, and may the curse of the Almighty fall upon him who was the *Zalim*, tyrant, and usurper of the lawful rights of the descendants of Muhammad. O God give him peace in heaven for ever and ever, even after the day of judgment."

The life of Haji Muhammad Mohsin was so exemplary that it should be studied with much advantage by both the old and young men belonging to opulent houses and families of our country.

His estates were managed after his death by Rajab Ali Khan, and Shaker Ali Khan. The latter having died first, the management of the entire property came into the hands of the surviving Matwali Rajab Ali Khan and Baker Ali Khan, son of Shaker Ali Khan. In 1220, B. S., Rajab Ali Khan appointed by a deed of trust his son Wasiq Ali Khan *alias* Moghal Jan a trustee in his place. Both Baker Ali Khan and Wasiq Ali Khan managed the estates for sometime, but the Board of Revenue and the Collector of Hughli acting under the provisions of Regulation 19 of 1810, deputed Syed Ali Akbar Khan with instructions to manage the estates as *Amin* and temporary manager on the 16th November, 1815.

After eight or nine months, the trust was again restored to the Matwalies as per order of the Collector of Jessore, dated 9th July, 1816, sanctioned at the same time by the Board of Revenue. The Matwalies paid up the Government Revenue by raising loans for that purpose, and managed the estates for a period of about two years more as in September, 1818, the Board of Revenue re-ejected the trustees from the management of the Waqf estates appointing Syed Ali Akbar Khan to act again as manager. In the meantime, Baker Ali Khan became insane and his colleague Wasiq Ali Khan applied to the Board for reinstatement but to no effect. He afterwards engaged in litigation which continued for some years, and filed a regular suit against Government. The case, however, was decided against him, by Mr. D. C. Smythe, Judge of Hughli; whose judgment was finally confirmed by the Lords of the

Privy Council. During the administration of Sir Charles Metcalfe, the income of the Waqf estates was appropriated for better purposes, such as the establishment of the Hughli College, on the 1st August, 1836, Hospital, Musafar Khana, &c. Out of the income of the estates belonging to the late Haji Muhammad Mohsin, a considerable sum exceeding a *lakh* is expended annually for different charitable objects under the direct management of Government.

Syed Ali Akbar Khan, of whom we have mentioned above, served as Matwalie for a period of about 24 years, but he was eventually suspended by orders of Government. Moulvie Zomiruddin Khan, *alias* Miru Mia, was appointed in his place. He served for ten months but with great credit. Syed Keramat Ali, the next Matwalie, was a Saddar Amin of Jounpur, who had served Government most satisfactorily. He was a man of sound learning and sterling merit. He made good many improvements to the Hughli Imambarra, and retired on pension after having served Government for a period of about 40 years with great ability and success. Moulvie Syed Ashrafuddin Ahmad, eldest son of the late Nawab Amir Ali Khan Bahadur, was appointed by Government in his place in June 1875. He was born on the 6th of January, 1856, and received his early education first in the Calcutta Madrassah under the late Professor Henry Blochman, M. A., and then in the Doveton College under Mr. H. Roberts. He attained great proficiency in History, and received scholarships and prizes in that branch of literature. He manages the estates most satisfactorily, and has gained the highest approbation of the public for his courteous habits and kind disposition. He serves also as Municipal Commissioner, Honorary Magistrate, and Member of several educational and charitable committees in the Hughli District. He was married in 1874, and has one son and one daughter.

V.—THE MUKERJIES OF JANAI.

RAM JAYA MUKERJI was the founder of this old family, who acquired immense wealth, purchased several Zamindaries and constructed several Hindu temples at Benares, which he dedicated to the Hindu god

Siva, and among his descendants Babu Chandra Kanta Mukerji, son of Golak Chandra Mukerji, is the present respectable Zamindar of Janai.

Babu Chandra Kanta Mukerji holds several Zamindaries in the Districts of Jessore, Backerganj, Hughli, 24-Pargannas and other places; and is an Honorary Magistrate of Hughli, Member of the Road Cess Committee, &c. He pays a handsome subscription for the support of an Anglo-Vernacular School at his village, and has undergone expense to open a *packa* road from Janai to Chanditala. He is an orthodox Hindu, and is always willing to contribute to all public institutions for the welfare of his countrymen. He has for several acts of liberality received a Certificate of Honour at the Darbar, held at Howra on the 1st January, 1877, on account of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen.

Babu Chandra Kanta Mukerji is now about sixty years of age, and has three promising sons, viz., Babus Brajendra Nath Mukerji, Parvati Charan Mukerji and Harendra Chandra Mukerji.

VI.—THE MUKERJIES OF UTTARPARA.

Babus Jaya Krishna Mukerji, Nava Krishna Mukerji, and Bijaya Krishna Mukerji are the surviving sons of Jaga Mohan Mukerji, who was the founder of this well-known family.

Babu Jaya Krishna Mukerji and his brothers have largely contributed towards the cause of education, and established a first-class public library at Uttarpara which contains the most valuable works in Sanskrit and in other languages, and which is at the same time solely maintained by them. They founded the Hospital, the School and several other institutions in the village, and render every possible assistance to the Literary and Charitable Society, called the Young Man's Association, as also to the *Hitakari Sava*.

Babu Jaya Krishna Mukerji received a Certificate of Honour at the Darbar, held at Howra on the 1st January 1877, on account of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen. He is at present about 76 years of age.

VII.—THE RAI MOHASAYA FAMILY OF SHIORAPHULI, KNOWN AS RAJA'S OF SHIORAPHULI.

PRIOR to the rise of Raj Chandra, (who was by caste a Kayastha); his ancestors obtained the title of "Rai Mohasaya" from the Muhammadan Government.

Raj Chandra Rai Mohasaya largely increased his paternal estates, and at the same time made several endowments of lands to numerous Brahmans, some of whose descendants hold them even to the present time. He died leaving his son, Haris Chandra Rai Mohasaya, who did much good to the country by excavating tanks, constructing Hindu temples, &c., and was well-known for his piety and liberality. Haris Chandra left two sons, named Babus Jogendra Chandra and Purna Chandra, of whom the former died leaving one son, named Babu Girindra Chandra.

Babu Purna Chandra Rai Mohasaya and his nephew, Babu Girindra Chandra Rai Mohasaya, hold a large Zamindari extending from Howra to Patuli, a place situated near Calna. These two Zamindars are generally called "Rajas" by the inhabitants of Shioraphuli on account of several good and charitable acts done by their ancestors, specially for the Alms Houses attached to the Hindu temples where some hundreds of people are daily fed even up to the present time. We learn, that the share of the Zamindari belonging to Babu Girindra Chandra Rai Mohasaya, which was sold to Rai Lachmipat Sing Bahadur of Baluchar has since been bought by The Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C.S.I., and his brother Raja Sourindra Mohan Tagore, C.I.E., the two most distinguished members of the well-known Tagore Family of Calcutta.

VIII.—THE SHOM FAMILY OF CHINSURA.

THE ancestors of the Shom Family of Chinsura in the District of Hughli, were settled in the Province of Bengal 669 years ago, *i. e.*, in the last reign of the Gaurian Dynasty, and one of them Balabhadra Shom was Vizirul Momaluck or Prime Minister to the King of Gaur. He was highly respected in consequence of his having married the

daughter of Gopi Chandra Bose *alias* Purandar Khan, the Chief Officer under the Gaurian Dynasty, who was of the Kayastha caste of the highest order. Since then all matrimonial alliances formed in this family have been always with high and ancient Kayastha family of Bengal. Among works of public utility attributed to Balabhadra Shom, was the opening of the Jessore *Jangal* or Old Road.

One of the descendants of Balabhadra left two sons, one named Ganga Narayan, and the other Krishna Ballabh.

Ganga Narayan was succeeded by Ram Charan, Syam Ram, Ghanesyam, Gokul Bihari, and Beni Madhav.

Krishna Ballabh was succeeded by Rai Rayan Raj Durlabh Bahadur, Raja Janaki Ballabh Bahadur, Raja Raj Ballabh Bahadur, Raja Makunda Ballabh Bahadur, and Raja Gaur Ballabh Bahadur, who now form a separate line.

Ganga Narayan's son Ram Charan was Dewan to the Dutch Trading Company at Chinsura. Ram Charan was succeeded by his son Syam Ram who at first held the post of his father as Dewan, but was subsequently a member of the Supreme Council of the Dutch Government. Syam Ram received the title of "Babu" from Suraj-ud-Dowla, the Nawab Nazim of Bengal in (1756), as a mark of special honour.

Syam Babu constructed two Bathing Ghats, one for the general public, and the other exclusively for Native females. He also caused to be dug several tanks which still exist in the District of 24-Pargannas, Birbhum, and other places. He left one son, named Ghanesyam Babu, who was also appointed by the Dutch Government as their Agent and Dewan.

Ghanesyam Babu left eight sons, of whom, Gokul Babu, the fifth son, was the Chief Native Officer at Cuttack (Orissa) during the settlement of that District. Gokul Bihari Babu left two sons, of whom the second Beni Madhav Shom was a Judge of the Court of Small Causes at Dacca.

Beni Madhav Shom compiled a code of Civil laws, encouraged education, and took an active interest in the Agricultural improvement of the country. He made loyal exertions to put down the mutinous propensity of some people in Birbhum, and raised a patriotic fund

entirely without European influence, for the relief of the sufferers during the Mutiny of 1857. The Government of India in recognition of his meritorious service for thirty-seven years and for his works of public utility conferred on him the title of Rai Bahadur. Rai Beni Madhav Shom Bahadur died on Thursday, 17th October 1878, when 60 years of age, leaving two promising sons, Babus Radhika Lal Shom and Priya Lal Shom.

(*Other Families*).

I.—THE MITTER FAMILY OF KALACHARA.

Jugal Kishor Mitter, son of Kali Charan Mitter alias Madhu Sudan Mitter, and grandson of Ram Jivan Mitter, first resided in Kalachara, Zilla Hughli. He was well versed in the Bengali, and Persian languages, and served as a *Mohafez* in the Collector's Office in the 24-Pargannas. He was a pious and good-natured gentleman. He left two sons, Jagannath Mitter and Isan Chandra Mitter. The former was a Daroga in the Abkari Department under the Collector of Cuttack, and earned some fortune. The latter Babu Isan Chandra Mitter is a man of simple habits, and of his two sons the youngest Babu Hem Chandra Mitter is alive.

Babu Hem Chandra Mitter is known to many as a courteous and kind-hearted gentleman. He has acquired some landed property in Calcutta by honest exertions, and makes a good use of his wealth by the daily distribution of alms at his birth-place in Kalachara. He is an orthodox Hindu and has a great regard for learned Brahmans and Pandits. His knowledge and experience in Jute business are unexceptionally great. He has an intelligent son, named Babu Hari Das Mitter.

II.—THE RAI FAMILY OF HARIPAL.

This is one of the ancient and well-known families in the District of Hughli. It rose to pre-eminence at the time of Siva Das Dey, known as Siva Das Mazumdar, who served the Muhammadan Government

and obtained the distinction of *Rai* from the Emperor Akbar with a *Panjá.*

Siva Das was highly esteemed by many respectable men of his time, and the Kulin Kayasthas made him a *Gostopathi* attended with the usual ceremony. He had erected a large dwelling-house at Haripal occupying about some hundreds of *bigas* of land which is still existing though in a somewhat delapidated state. As a pure Hindu he did not fail to immortalise his name by instituting several temples for Hindu gods and giving away lands to many learned Pandits and Brahmans in the District of Hughli. He had also excavated several very large tanks at Haripal and in its neighbouring villages for the public good. He left seven sons, Gopi Kanta, Bishnu Das, Chandra Sekhar, Balaram, Matukram, Ghana Syam, and Ram Gopal whose lineal descendants are still alive and residing at Haripal. The seven sons of Siva Das Rai received *Lakhraj*, i.e., rent-free lands as *Jaghir* in the District of Hughli from the Emperor Shah Alam in recognition of their and their father's good and valuable services to the Muhammadan Government.

Tarini Charan Rai, sixth in descent from Bishnu Das Rai, had a fair knowledge of Bengali Engineering and Architecture. He was nominated at different times by several gentlemen in Calcutta as their arbitrator in the partition of landed property and in the settlement of disputes. He died at Calcutta leaving two sons, Babus Behari Lal Rai and Priya Lal Rai.

Although the surviving members of the family are not at present wealthy, yet they hold annually the Durga Puja and other festivals from the income of the lands assigned to them for religious purposes by their ancestors. There is in this family an idol known as Govindaji made of a beautiful stone. They have still an Alms House where a small number of men are daily fed.

III.—THE SIRKAR FAMILY OF PARANBATI.

Paran Chandra was the founder of the Sirkar family of Paranbati, near Bhadresvar, in the District of Hughli. He was by caste a

"Sadgope" and his family title was "Ghose," but he was known as "Sirkar" from the time he received that title from one of the Muhammadan rulers of Bengal.

Paran Chandra Sirkar purchased some Zamindaries in the District of Hughli, and dedicated several temples to the Hindu gods and goddesses, viz., *Siva*, *Krishna Rayji*, *Radhica*, *Kali*, *Mangal Chandi*, and *Narayan*.

Babu Tripura Charan Sirkar, son of Govinda Chandra Sirkar, like his forefathers is always kind to the *Ryots* of his Zamindaries and is in harmony with the other members of the family with whom he lives jointly and maintains the old Hindu temples, besides supporting Brahmans and poor people.

XIII.—JESSORE.

(Principal Families).

I.—THE JESSORE RAJ FAMILY.

Raja Bikramaditya who held a respectable post under Daud Khan, the last Pathan King of Bengal, obtained possession of some parts of the *Sundarbans* after the defeat of that Pathan King by the Emperor Akbar. The Raja enlarged his dominions by force of Arms; deprived the old capital of Gaur of its wealth and grandeur, and made Jessore his seat of Government. He was succeeded by his son Pratapaditya "the hero of the Sundarbans."

Pratapaditya was a popular prince who during the lifetime of his father obtained that part of the 24-Pargannas which lies to the South of the *Ichamati* River. He was a powerful prince and gained "pre-eminence among the twelve lords who then held possession of the southern part of Bengal along the Coast." Pratapaditya continually rebelled against the Lieutenant of the Emperor of Delhi, till he was completely defeated and taken prisoner by Man Singh, who carried him in an iron cage to Delhi, but his sufferings though great did not last long, as he died on the way at Benares from sheer starvation.

Bhabesvar Rai, the ancestor of the present Rajas of Jessore, who resided at Chanchra situated on the South of the town of Jessore, was a soldier in the employ of the Imperial General Khan-i-Azam who bestowed on him the Pargannas of Saidpur, Ahmadpur, Moragacha, and Malikpur out of the territories taken from Raja Pratapaditya who fought with the General and was defeated. Bhabesvar Rai died in 1588 A. D., and was succeeded by Mahtab Ram Rai who like his predecessor was a faithful ally to the Emperor of Delhi, and assisted Man Singh in the war against Raja Pratapaditya.

Mahtab Ram Rai died in 1619 A.D., leaving the estate to Kandarpa Rai, who acquired several Pargannas in the District of Jessore. Kandarpa Rai was succeeded by Monahar Rai and he by his son Krishna Ram Rai. Both Monahar and Krishna Ram also increased their properties by purchasing several Pargannas from the Muhammadan Government in cases of default in payment of revenue. Krishna Ram Rai was succeeded by Suk Dev Rai who divided the estate into two shares, viz., three-quarters, i. e., twelve annas for himself, and one-fourth, i. e., four annas for his brother Syam Sundar. In 1756 or 1758, Syam Sundar and his infant son having died the one-quarter or four annas share, known as the Saidpur estate, became vacant. A greater portion of this estate was bestowed by the Nawab of Bengal on a Muhammadan landholder, and in 1814 the property was in the possession of Haji Muhammad Mohsin, who before his death made over the estate in trust for the good of the Hughli Imambarra.

Suk Dev Rai, the proprietor of the three-fourth share (known as the Isafpur estate) died in 1745, leaving the whole property to Nilkanta Rai. In 1764, Nilkanta Rai died, and was succeeded by Sri Kanta Rai, who at the time of the Permanent Settlement, lost all the Pargannas and was left entirely at the mercy of Government. At the death of Sri Kanta Rai in 1802, his son Bani Kanta Rai gained a suit and obtained possession of that part of his hereditary estate which lies within the Sayadpur Parganna.

Bani Kanta Rai died in 1817, and was succeeded by his son, Raja Barada Kanta Rai Bahadur, a minor. In consequence the estate was managed by Government who greatly increased its value. He received

the title of "Raja Bahadur" from Government for his good services during the Mutiny, and before this the Government had restored to him the Parganna of Sahos which was confiscated in 1823. Raja Barada Kanta Rai Bahadur was well-known for his public spirit, loyalty to Government, and love for his countrymen. He died in 1880, leaving three promising sons, Kumar Ganada Kanta Rai Bahadur, Kumar Manada Kanta Rai Bahadur, and Kumar Hemada Kanta Rai Bahadur.

II.—THE NALDANGA RAJ FAMILY.

THE Naldanga Raj Family was founded by Bishnu Das Hazra, a Brahman, fifth in descent from Haladhar Bhattacharji, who lived about 400 years ago in Bhabrasuba in the District of Dacca.

Bishnu Das Hazra first left Bhabrasuba, and lived as a hermit at Khatrasuni, a place near Naldanga now called Hazrabati, but afterwards became possessed of five adjacent villages, which he received as a reward for his having miraculously supplied some provisions to the Muhammadan Governor on an occasion of great need and emergency. He was succeeded by Srimanta Rai who added to his paternal estate the whole of Mamudshahi.

Srimanta Rai was followed by Gopi Nath Dev Rai, Chandi Charan Dev Rai, (who first received the title of "Raja" from one of the Emperors of Delhi), Ram Dev Rai, Raghu Dev Rai, and Krishna Dev Rai. The latter "died in 1773 leaving two natural sons, Mahendra, and Ram Sankar, each of whom got two-fifths of the estate, and an adopted son, Govinda, who was known as the Teani (or three-annas, i. e., the one-fifth) Raja. The descendants of Mahendra and the Teani Raja have lost nearly all their property, which was bought by the Naral landholders, and live in comparative poverty in the old Naldanga family house. Ram Sankar's descendants who held the eastern portion of the former Zamindari, hold their estates to this day; a result due to the fact that their estates have frequently come under the management of the Court of Wards during the minority of their owners.

Ram Sankar was succeeded by Sasi Bhusan Dev Rai. Sasi Bhusan died leaving an adopted son, Indu Bhusan Dev Rai, who received the

title of "Raja" from Government. Raja Indu Bhusan died in 1870, leaving his adopted son Pramatha Bhusan Dev Rai. Kumar Pramatha Bhusan Dev Rai is a minor, and the estate is under the supervision of the Court of Wards.

III.—THE NARAL RAI FAMILY.

THIS ancient Kayastha family which has always been well-known for its liberality for establishing Hindu temples, constructing roads, dugging tanks, &c., is descended from Purushottam Datta, who first lived at Bali, a village adjacent to Howra and then at Chaura near Murshidabad whither he removed to avoid the constant oppressions of the Mahrattas. From Chaura, Madan Gopal (with whom the prosperity of the family began) came and settled at Naral.

Madan Gopal served for a long time the Nawab of Murshidabad, and acquired immense wealth by trading, and his grandson, Rup Ram Datta, first obtained a lease of land at Jessore from the Raja of Nator who had appointed him as his Agent at the Nawab's Court. In 1802, Rup Ram Datta died leaving two sons, Kali Sankar and Ramnidhi. Kali Sankar received the title of Rai from the Nawab of Murshidabad, which the family now use instead of their surname "Datta."

Kali Sankar Rai increased his ancestral estates by becoming a farmer of the Bhusna Zamindari under the Raja of Nator, and at the same time purchasing several of his Zamindaries, viz., Telihati, Binadpur, Rupapat, Kalia, and Poktani, which were sold after the Permanent Settlement for arrears of revenue. Since the year 1800, Kali Sankar Rai though in a position to pay from his *Benami* estates remained wilfully for some years in jail on account of the arrears of Government revenue due on his Bhusna Zamindari, but he was subsequently released on an amicable settlement by which the Government remitted a portion of the debt. After this occurrence Kali Sankar Rai lived at Naral with his two sons, Ram Narayan and Jaya Narayan, who died during his lifetime. In 1820, he went to Benares where he purchased several Zamindaries, and died in 1834, leaving his grandsons, i.e., the sons of Ram Narayan and Jaya Narayan to inherit his splendid estates. Soon

after the death of Kali Sankar Rai, the whole of the family estates was divided amongst Ram Ratan Rai, Hara Nath Rai and Radha Charan Rai, sons of Ram Narayan Rai (the representatives of the Senior Branch of the family) and Durga Das Rai and Guru Das Rai, sons of Jaya Narayan Rai (the representatives of the Junior Branch of the family).

Ram Ratan Rai, the head of the Senior Branch of the family, had greatly increased his ancestral property, and obtained a three-fourth share of the Mahmudshahi Zamindari. He died in 1860, leaving two educated sons, Babus Chandra Kumar Rai and Kali Prasanna Rai.

Hara Nath Rai, brother of Ram Ratan Rai, laid out a large sum of money in constructing a road from Naral to Jessore, for which and other acts of liberality the title of "Rai Bahadur" was conferred on him by Government. He died in 1868, leaving one son, Babu Kali Das Rai, and one grandson Babu Upendra Narayan Rai, son of his eldest son, who predeceased him.

Radha Charan Rai, the youngest brother of Ram Ratan Rai, left two promising sons, viz., Babus Jogendra Chandra Rai and Pulin Bihari Rai.

The present members of the Senior Branch of the Naral Family, hold Zamindaries in the Districts of Nadiya, Pabna, Faridpur, Hughli, 24-Pargannas, Backerganj, and Benares, in some of which they have indigo factories, and their family houses are situated at Naral and at Cossipur near Calcutta. They maintain a school and a charitable dispensary at Naral for the public good.

Durga Das Rai, the head of the Junior Branch of the Naral family, died childless. Guru Das Rai, brother of Durga Das Rai, has left an intelligent son, named Babu Govinda Chandra Rai, who holds Zamindaries in Jessore, Faridpur and other places.

(Sundry Zamindars).

DIGINDRA NATH PAL, OF SATRUJITPUR.

BABU DIGINDRA NATH PAL, Zamindar of Satrujitpur, Jessore, is the son of Mohima Chandra Pal Rai Bahadur, and grandson of Hari Narayan Pal. Hari Narayan Pal was in the employ of Raja Sitaram

Rai of Mohamadpur, as a Collector of Revenue of Satrujitpur, where on seeing the beauty of the village he permanently resided, and acquired sufficient wealth, of which a certain amount was spent in excavating tanks, constructing roads, giving shelter to travellers and strangers, who presented themselves at his house, and performing religious ceremonies, &c. His son Mohima Chandra Pal was employed as a Deputy Magistrate and Deputy Collector in several places in Bengal, and received the title of "Rai Bahadur" from Government.

Mohima Chandra Pal Rai Bahadur left one son, Babu Digindra Nath Pal, who is an intelligent and a liberal Zamindar, and is now residing in Calcutta.

XIV.—MAIMENSING.

(*Principal Families, Nobles, and Eminent Men*).

I.—THE SHUSANG RAJ FAMILY.

At the commencement of the fourteenth century, Shamsher Thakur, the progenitor of this ancient family, established himself as an independent ruler of Shusang and the Garo Hills by dispossessing Boisha Garrow.

Shamsher Thakur was followed by Bhuddi Manta Khan, Kamai Hazara, Baman Khan, and Jagadananda Khan. The latter had two sons, Mallick Janaki Nath and Mallick Jadu Nath, of whom the former succeeded him.

Mallick Janaki Nath was succeeded by his eldest son, Raghu Nath. During the time of Raghu Nath, the people of the Garo Hills became so very turbulent, that he was forced to apply to the Emperor Jehanghir for assistance on a promise to pay an annual tribute of the fragrant wood, called *Agar*, a production of the Garo Hills, which was then much liked by the Muhammadan rulers of the country.

The Emperor Jehanghir furnished him with a force of 125 *sowars*, and 250 *Sipahis*, and gave him the designations of "Garo Tambi Munsubi" and "Durgay Munsubi," the former of which titles was meant to invest him with authority to govern the "Garos."

Raghu Nath had seven sons, of whom the eldest Ram Nath Sing succeeded him. Ram Nath continued to pay the tribute of *Agar* wood to the Emperor. He had no son, but was succeeded by his nephew Ram Jivan, son of Sripati Kuar, one of the sons of Raghu Nath. In the official communications of the Emperors Shah Jehan and Aurangzib Ram Jivan was addressed as Raja. Ram Jivan died in A. D. 1700, and was succeeded by Ram Krishna who was shortly after deposed by the Muhammadan Government, and outcasted by his Hindu co-religionists on account of his marriage with a Mosalman woman. Some time after he assumed the name of Kuar Rahim Iyar. Nawab Jafer Khan offered the *Gaddi* to his son, Ram Sing, who was born of a Hindu wife long before his father's marriage with a Muhammadan lady. About this time a two annas share of the Zamindari was made over to Ram Sing's daughter on her marriage with a person, named Har Ram Sing; but, since then the remaining portion, i. e., fourteen annas share has not been further divided.

Ram Sing was successively followed by Raja Keshu Sing, Raja Raj Sing, Raja Bisva Nath Sing, Raja Pran Krishna Sing, and Raja Raj Krishna Sing, the present representative of the family. The title of "Raja" was conferred on Raja Raj Krishna Sing on the 12th October, 1865.

II.—RAJA SURJI KANTA ACHARJI OF MUKTAGACHA.

Raja Surji Kanta Acharji Chowdhuri Bahadur of Muktagacha is one of the most opulent and prominent Zamindars in the District of Maimensing. The *Acharjies*, of whom he is the leading member, are respectable *Barindra Brahmans* belonging to the *Suritras* of the Nerabil or unstained class, and claim their origin from Udayana Acharji Bhaduri, the renowned compiler of *Kusumanjali*, the famous book of *Barindra* Heraldry.

The extensive Zamindari of Parganna Alapsing that devolved to him and his predecessors, besides other ancestral estates, was founded by Sri Krishna Acharji Chowdhuri who obtained it as a gift, or reward

from a Nawab of Murshidabad in whose Court he was an officer of some note, for certain important and faithful services.

After the death of Sri Krishna, his four sons, Ram Ram, Hari Ram, Bishnu Ram, and Siv Ram chose to leave their paternal home at Champapur in the District of Bagura, and went to settle at Muktagacha. From Sri Krishna the Acharji family line branched into four lines, and Raja Surji Kanta is the present representative of the line, that began with Siv Ram. The pedigree from this progenitor runs thus:—

Siv Ram, the father of Raghu Nandan; Raghu Nandan, the father of Gauri Kanta, Gauri Kanta, the father of Kasi Kanta; and Kasi Kanta, the father of Surji Kanta.

All these ancestors of the Raja were great men; and their partners in life were also highly respected ladies of pious, and charitable dispositions; among whom we notice Bimala Debya Chowdhurani, the Rajas grandmother, who is still known in Benares and other holy places of Hindu pilgrimage, as Rani Bimala Annapurna, the Ceres of Hindu Mythology, for her vast liberalities and charities.

Raja Surji Kanta, like most other sons of Maimensing Zamindars was brought up amidst indulgence; and got therefore only a nominal education in his boyhood. When about fifteen years of age, his mother Luckmi Debya Chowdhurani died. Although this was a melancholy event to him; yet it gave a providential turn to his future life. The Raja was then a minor and the whole of the extensive Zamindaries which he inherited, were taken under the management of the Court of Wards, and he was sent to the Ward Institution at Calcutta for his education. In this institution he was detained for a period of about three years, and he was liberated from it on attaining his majority in November, 1867. The Raja finished his education in the Ward's Seminary. When he returned home, he had some knowledge of the English language, but had in him what was better still, a good stock of the wholesome fruits of English education.

The day on which he assumed the charge of his Zamindari management is thought to be propitious. From that day, memorable in his life, up to this time, the Raja has been invariably found to manage every branch of his extensive Zamindari affairs, with the strictness

and energy of a man of business. The salutary effects of such a management is plainly seen, above all, in the additions which the Raja has made in the course of a few years to the vast estates he inherited, by purchases of different Zamindaries in Maimensing and other Districts ; which yield a nett profit of above Rupees fifty thousand to his treasury.

Raja Surji Kanta Acharji amidst the heavy pressure of his daily Zamindari work never neglects to continue cultivating his English education; and we are glad to remark that his untiring labours have been hitherto rewarded with a fair knowledge of the language. The Raja is lenient to all, even in matters of business. He has in his *Crest* the *motto* "*Bhobehi Suhrid Dharma*," that is virtue is the only friend in this world. And we learn that his hospitable door is open to all and every wayfarer ; his purse is free to the needy and distressful ; and good many works of public utility bear testimony to his extensive liberality.

On the occasion of His Excellency Lord Northbrook's visit to the town of Dacca, the Raja was received with special honour by the Viceroy. Sir Richard Temple honoured him also with a visit to his own house at Muktagacha. He received the title of "Rai Bahadur" on the occasion of the Imperial Assemblage held at Delhi, on the 1st January 1877, and in February 1880, the Viceroy and Governor General was pleased to honour him with the title of "Raja" at the recommendation of His Honor Sir Ashley Eden in recognition of his loyalty and valuable services to the country.

Raja Surji Kanta is the only man in the whole Acharji family that has been hitherto honoured with the title of "Raja." At the time when the Dewans of the Court of Murshidabad were distinguished by the title of "Raja," his father Kasi Kanta Acharji tried to get invested with this title, by offering a large sum of money to the then reigning Nawab as *Nazzar* under whom he was then serving as his officiating Dewan. He was about to succeed in his wishes, but at last he did not choose to have that distinction. Kasi Kanta Babu had a very handsome big tusker elephant. The Nawab got this information through some private source, and asked from him the *Nazzar* of the magnificent elephant along with the amount of money he agreed to

offer. But Kasi Kanta Babu thought it more prudent to relinquish his object of ambition, than to part with his pet elephant, the beautiful tusker.

Raja Surji Kanta, a true European in his mode of private life, is necessarily a man of liberal views, a great patron of learning and the learned, and a sincere lover and encourager of manly sports. He is known to be a hard rider and a staunch huntsman; and has boldly met with many a peril in tiger-shooting.

The Raja is a man just in the prime of life with a brilliant prospect before him; and is the undisputed proprietor of extensive Zamindaries, comprising:—four annas and few *gandas* share of Parganna Alapsing, about three pice share of Parganna Sherepur, Kharija and Sikimi Taluks in Parganna Rangbhowal and Pukharia, a little more than three pice share in Parganna Shusang in the District of Maimensing; the whole of Jowar Chandpur Balasia and a great portion of Khodabatpur and other *Taluks* in the District of Dacca; four annas share of Taraf Jhakar in Parganna Shelbrash in Bogra; about fourteen annas Patni shares of Parganna Shereshahabad in the Malda District; four annas share of Taluk Devagram in Zilla Murshidabad; and Chitma and other *Taluks* in the District of Patna. In short, his magnificent estates extend over about 300,000 acres of land, comprising a population of above 150,000 souls, and yielding an annual rental of some *lakhs* of Rupees.

(*Sundry Zamindars*).

BABU RAM CHANDRA CHOWDHURI OF BOKAI.

Babu Ram Chandra Chowdhuri of Bokai, by caste a Brahman, holds several Zamindaries in the District of Maimensing. He is a descendant of Sri Krishna Chowdhuri, the founder of the family, who formerly lived in Tarapcurai, Zilla Rajshahye; but subsequently in Maimensing where he received a Zamindari from one of the Muhammadan Emperors of Delhi during whose reign he had subdued a powerful rebel against the imperial authority. Sri Krishna Chowdhuri afterwards

purchased several other Zamindaries in Maimensing, which were then nothing but deserts and forests, he managed to have them thickly populated by giving lands to several Brahmans and other classes of men, and devising means for their education, constructing roads, digging tanks, &c., for their welfare. Sri Krishna Chowdhuri was succeeded in direct line by Lakhmi Narayan Chowdhuri, Rudra Chandra Chowdhuri, Hara Chandra Chowdhuri, and Babu Ram Chandra Chowdhuri, the present Zamindar, who has two sons, viz., Babus Mahendra Chandra Chowdhuri and Siris Chandra Chowdhuri.

Babu Ram Chandra Chowdhuri is a man of benevolent disposition, and is always kind to his *Ryots* and the poor in general.

XV.—MANBHUM.

(Principal Families).

THE PACHETI RAJ FAMILY.

The Rajas of Pacheti are descended from a Rajput prince, who is traditionally asserted to have been suckled by a cow on the Kapilla Hill, situated near Jhalda in the District of Manbhum. This Rajput prince was the most powerful of his race, and his descendants still retain great local influence.

Garur Narayan Sing Deo, the fifty-eighth Raja was celebrated for his great love for the Sanskrit language and literature. He died in the year 1258, B. S., and was succeeded by his son, Nilmani Sing Deo, the present Raja.

Raja Nilmani Sing Deo received the title of "Raja" from Government on the 22nd November, 1861. He is a great patron of Sanskrit learning, and has from time to time spent a handsome sum in promoting its cultivation.

XVI.—MIDNAPUR.

(*Principal Families*).

I.—THE MIDNAPUR RAJ FAMILY.

THIS family is of an origin so ancient as to be almost mythical. Raja Surat Sing one of the governors of this Raj family was contemporary with the Emperor Soliman, and was subsequently expelled and deprived of the *Gaddi* by his own commander-in-chief Lackhan Sing, who was assisted by one of the Rajas of Orissa.

Lackhan Sing was followed by Rajas Sham Sing, Chutoroy Sing, Raghu Nath Roy Sing, Ram Sing, Jasamanta Sing and Arjit Sing. The latter died without issue leaving two widows, viz., Rani Bhabani and Rani Shiramani. During the time of these two Ranies, some relations of their father-in-law Raja Jasamanta Sing, having combined with the *Chuars*, rose against them and reduced them to such straits, that they were compelled to seek the assistance of Tri Lochan Khan, Zamindar of Narajole, and the first maternal cousin of Raja Jasamanta Sing. Tri Lochan Khan, however, succeeded in restoring order and was subsequently rewarded with the office of manager during the Ranie's lifetime with a promise of absolute ownership of the dignity and profits of the estates after their demise. In 1167 B. S., both Rani Bhabani and Tri Lochan died, and the surviving widow Rani Shiramani becoming sole possessor, gave the management of the estates to Sitaram Khan, the nephew of the late Tri Lochan Khan.

Sitaram Khan died in 1191 B. S., and was succeeded by Ananda Lal Khan, whom Rani Shiramani has brought up and loved with more than a mother's affection. Rani Shiramani assigned her estates to Ananda Lal Khan and his brother Mohan Lal Khan. The former died without issue in 1217 B. S., and his younger brother Mohan Lal Khan took charge of the *Gaddi*. In the month of *Assin* 1219 B. S., Rani Shiramani died, and after her death, Kandarpa Sing, a kinsman of Raja Arjit Sing, claimed the estates, but eventually his claim was dismissed by Her Majesty's Privy Council on the 3rd December, 1847.

Raja Mohan Lal Khan died in the month of *Falgun* 1237 B. S., and was succeeded by his eldest son Ajudhya Ram Khan, who was

then a minor. During his minority the estates were divided by his mother and step-mother into two equal parts—one portion being allotted to him and his two uterine brothers, and the other to his half-brothers.

In 1841, Raja Ajudhya Ram Khan having attained his majority sued for possession of the entire Zamindari, and obtained a decree from the Saddar Dewani Adalat on the 30th April, 1844, excluding the rights of the rest of his brothers, and in September 1867, he was put in peaceful possession of the estates free from all incumbrances. The estates belonging to this family are divided into four parts, viz.,—Midnapur or Bhunjabhum, Dhokeabazar, Monaharghar and Bahadurpur.

Raja Ajudhya Ram Khan was an honest and generous man, and had a strong belief in Hinduism. He took great interest in the welfare of his people, and largely contributed towards the Midnapur High School, the Relief Funds, Dispensary, Public Library, &c. During the famine of 1874, he allowed a remission of rent, amounting rupees 39,602, and gave land without compensation for a road from the station of *Keshpur* to *Julka* extending over six miles in length for the Famine Relief Works in Midnapur. He died on the 28th June 1879, leaving two intelligent sons, Kumar Mahendra Lal Khan and Kumar Upendra Lal Khan, the former has also a son, named Narendra Lal Khan.

Kumars Mahendra Lal and Upendra Lal, the present representatives of the family, manage their Zamindari affairs most satisfactorily, and maintain *Dharmasalas* or Alms Houses at the *Thakurbari* of *Abashghar*, *Kurnughar* and *Narajole* in the District of Midnapur.

II.—THE MOISADAL RAJ FAMILY.

The Zamindari of Moisadal and six other Pargannas were first acquired by Janardhan Upadhyay in the beginning of the sixteenth century. The Zamindari gradually descended in the sixth generation to Raja Ananda Lal Upadhyay, who having died childless, was succeeded by Guru Prasad Gurga, the next heir; and hence Moisadal came into the hands of the Gurga family. The late Raja Lachman Prasad

was the adopted son of Raja Rama Nath Gurga, the fifth in descent of the Gurga family. He left three minor sons, viz., Kumars Isvar Prasad Gurga, Jati Prasad Gurga and Rama Prasad Gurga.

The estate is now administered by the Court of Wards, and Mr. H. Deveria is the Manager. The present nett annual income is about four *lakhs* of rupees. Raja Lachman Prasad lost one of the Pargannas, named Mundleghat in the Hughli District for his debts to the late Babu Hira Lal Seal of Kalutola, Calcutta.

There is a charitable hospital under the superintendence of an Assistant Surgeon, and a middle class English School wholly supported by the estate. Besides these, monthly contributions are regularly paid to several public institutions. The estate also maintains an Alms House and several *Thakurbaries*, most of which were established by Rani Janaki, widow of the last descendant of the Upadhyay family. The *Ryots* pay for a grand *Rath*, which attracts thousands of spectators during the annual festivals.

The estate is gradually improving, and it is hoped that it will one day make up for the loss sustained by the late Raja Lachman Prasad Gurga.

III.—THE MOYNA RAJ FAMILY.

Raja Govardhana Bahubalindra was the founder of this ancient family. He was originally a Zamindar of *Sabanga* in Zilla Midnapur, but afterwards became possessed of the Parganna *Moyna Choungra* or *Moyna*, which he received as a present with a *Khilat*, i. e., dress of honour, and the titles of Raja and Bahubalindra, from an independent Mahratta Chief Maharaja Deb Raj Bahadur of Midnapur for his great military prowess and proficiency in music.

Raja Govardhana was succeeded by his son Raja Paramananda Bahubalindra, who came from Sabanga and lived in Moynaghar or the Fort Moyna, which is still in existence, covering about 100 *bigas* of land and being surrounded on all sides by water.

Raja Paramananda was successively followed by Madhavananda,

Gokulananda, Kripananda, Jagadananda, Brajananda, Anandananda, and Radhasyamananda Bahubalindra, the present Raja.

The ancestors of Raja Radhasyamananda fought against one of the Rajas of Tamluk, and took possession of Sirampur and nine other villages in the Tamluk Parganna. They also established several Hindu temples, gave rent-free lands to Brahmans, constructed roads, dug tanks, &c., in Moynaghar and other places in their Zamindaries. At the time of Raja Brajananda Bahubalindra, the present Raja's grandfather, there had been an inundation in Zilla Midnapur and a famine which deprived him of many of his subjects on which account he was compelled to dispose of the *Sabanga* and some parts of *Moyna Cheungra* Pargannas.

Raja Radhasyamananda Bahubalindra at present holds some Zamindaries in the Pargannas of Moyna Choungra and Tamluk, the annual income of which is about Rs. 20,000. The Raja is now 55 years of age, and is respected by all classes of men in Moynaghar for his kind and benevolent disposition. He has three sons, who are known as "Chatrapati Rajas."

(Other Families).

THE GOSVAMIES OF AKABPUR.

THIS is one of the minor and decayed families in the District of Midnapur, and we regret that we do not know any thing of its previous history.

Professor Khetra Mohan Gosvami, the present representative of this family, is the son of the late Pandit Radha Kanta Gosvami. He was born in 1813, and learnt the Hindi, Bengali and Sanskrit languages under the care of his father who took great interest in his education.

After the demise of his father, Professor Khetra Mohan Gosvami began to learn music under Pandit Ram Sankar Bhattacharjya, Zilla Bankura, and within a few years commenced singing in public, and became a great favourite with music-loving people. He came to Calcutta about the year 1847, and lived at Pathuriaghata in the premises of the Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C. S. I. Here he

learnt more of music from *Ostad* Lachmi Prasad Misra, who was then employed in teaching music to the Hon'ble Maharaja. Since this time, i.e., for the last thirty-three years Professor Gosvami is at Pathuriaghata, and has long before the establishment of the Bengal Music School been associated with the Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C. S. I., and his brother Raja Sourindra Mohan Tagore, C. I. E., in their labours for the improvement and revival of Hindu Music.

Under the kind patronage of Raja Sourindra Mohan Tagore, C.I.E., Musical Doctor, he has published in Bengali the invaluable works *Sangitsara, Kanta Kaumudi, Jayadeva, &c.*, for the use of the Bengal Music School and his countrymen at large, but all are based on the system of notation introduced by the learned Doctor.

Professor Khetra Mohan Gosvami is an orthodox Hindu, and a respectable old man having several good qualities in addition to his well-known musical capacities. He holds a Certificate from Lord Northbrook, the late Viceroy and Governor General, regarding his high proficiency in music displayed before his Excellency, while he honoured the Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C. S. I., with a visit at his residence at Pathuriaghata in 1875. He has still small *Taluks* in Zilla Midnapur and Bankura, and has no son but a nephew, named Pran Krishna Gosvami, aged 29 years.

XVII.—MONGHYR.

(*Principal Families*).

THE GIDHOUR RAJ FAMILY.

THE RAJAS OF GIDHOUR, by caste Chetri, belong to the Chandrail Class, who trace their origin to Chandra, i. e., the Moon, and are therefore called "Chandra Bangshya" or of the Lunar Race. They are descended from Attri, Budh, and the illustrious Sisupal of Chandari and the Raja Purmal of Mohaba. The ancestor of Bickram Sing, the progenitor of this Raj, left Mohaba and settled at Bardi. From Bardi he came with a large retinue on pilgrimage to *Baidyanath* in the year

473 B. S., where he killed the Chief of the aboriginal Hill tribes, and accepted the rule of the principality of Gidhour, where he permanently established himself and his people. Several generations after him, Raja Puranmal built the temple of *Baidyanath*, and conferred on the Pandas or priests of the shrine gifts of several villages and lands which they still enjoy.

In the year 1068 Hijri, Raja Dallan Sing obtained a firman from the Emperor Shah Jehan for valuable services rendered to Solaiman, the Emperor's grandson, in quelling the rebellion of Sujah Subadar of Bengal, who had made his last stand in the Fortress of Monghyr. This firman which was sealed and signed by Shah Jehan and his son, Dara Shekoh, is still extant. In it the hereditary title of Raja was confirmed to the head of the family. Five generations after him Gopal Sing became Raja, and with him in the year 1798 the permanent settlement of the Raj was made by the British Government.

Raja Gopal Sing was the grandfather of Maharaja Sir Jay Mangal Sing Bahadur, K. C. S. I., who is the present head of the house, and has from the beginning of his career directed his attention to the improvement of the Raj which is at present greatly extended and improved. He has largely subscribed to the Charitable and Religious institutions in the Bhagalpur Division in land and money, and made free gifts of lands to Government for Roads as well as for the Railway, so far as it passes through his estates.

During the Sonthal insurrection he rendered valuable services to Government for which titles and *Khilats* were conferred on him. When the Sepoy Mutiny broke out he also assisted the Government with *sepoys* and *sowars* in protecting several places in the District of Behar, and did all he could to disperse the fugitive rebels from that part of the country. He boldly encountered them in an engagement, and put them to flight. In short, he supported all the measures of Government, during that critical juncture with all his personal and hereditary influence. In recognition of these services he received the title of "Maharaja Bahadur," and was invested with the insignia of a Knight Commander of the Most Exalted Order of the Star of India. A Jaghir was also granted to him in the year 1864.

During the Bengal Famine, his services attracted the attention of Government, and the title of Maharaja was ordered to be extended to his son. Subsequently in the year 1877 at the Imperial Assemblage of Delhi, where the Maharaja Sir Jay Mangal Sing was present, the title of Maharaja was made hereditary in his family. He was present at the landing of His Royal Highness The Prince of Wales in Calcutta, who treated him with marked distinction.

Maharaja Sir Jay Mangal Sing Bahadur, K. C. S. I., has made over his Raj to his eldest son, Maharaja Sew Pershad Sing Bahadur, who is conducting the affairs of the estates most satisfactorily under the able instructions of his old, respected and experienced father.

(*Other Families*).

SHAH MOHSIN ALI AND HIS FAMILY.

Shah Mohsin Ali, aged 75 years, is the present Sijjada Nishan of the House of Shah Tajuddin in Dilawarpur, Monghyr; and his younger brother Shah Wajid Ali is 55 years old. Shah Mohsin Ali holds several Zamindaries in the Pargannas, Monghyr, Bulya, Nagpur, Ahmadpur, Malda, and in Patna District, yielding an income of Rs. 60,000, per annum.

The family history of Shah Mohsin Ali begins with Hazrat Mowlanah Shah Mustaffa Safi, a man of learning and highest respectability; he was a native of Seistan, a town of Persia. The fame of his vast learning, and the high distinction in which he was held, reached the Court of the Emperor Jelaluddin Akbar.

He was invited to the Emperor's Palace in Delhi; valuable presents in the shape of *Khilats* were given to him in addition to a handsome paying *Jaghir*. He was principally employed in imparting education, but this was not the only thing he had to do; he was always consulted on political matters and his opinion was not merely asked for, but was adhered to. When the Afghans revolted in Bengal and Behar, Muhammad Momim Khan went out with a large army to subdue them, but seeing their superiority in numbers, he asked the Emperor to come

out in person. The Emperor visited the East, accompanied by Shah Mustaffa Safi, and a large body of armed men. Shah Mustaffa Safi distinguished himself; he was valiant and possessed a considerable degree of military skill. While in the East he heard the great name of Hazrat Shah Alladad Arafeen, who was a man celebrated for his piety; Mustaffa Safi wished much to meet this holy man, and to abandon all ambition for wealth and honour. His intentions were communicated to the Emperor, who, as well as Muhammad Momim Khan, were importunate for the Safi to continue with them, offering him grants and high honours. The Safi took neither the one nor the other, but came down to Monghyr to meet this renowned religious devotee. The meeting of Safi with Hazrat Shah Alladad Arafeen was one of considerable and respectful ceremony, he kissed the Hazrat's feet, and asked him a question in Arabic. The Hazrat at once understood him, and looking at him, Safi became insensible. Shah Mustaffa Safi revived after a minute and thenceforward became the disciple of the Hazrat, whom he venerated as the Saint of Saints. The great Alladad convened a meeting of respectable men, and in their presence made him Sijjada Nishan, by dressing his head with a turban, and presenting him with rosaries, &c. Mustaffa Safi died on the 4th day of Zilhij 1050 Hijra, and his remains were interred in Dilwarpur. Shah Shurpuddin Ghous, his son, succeeded him; he walked in the footsteps of his father, and was remarkable for his charity and kindness towards the poor. The Emperor, Arungzebe Allumgir heard of his renown and made him considerable presents in land and money; he hesitated much in accepting the daily allowance fixed for him by the Emperor, but subsequently complied with a view to relieving the poor. He died on the 7th day of the Mohurrum 1070 Hijri; he left one son, Shah Tajuddin Ghous, who inherited all the good qualities of his father. His death took place on the 1st day of Rajjub 1110 Hijri, leaving behind him one son, Shah Musnud Ali, to sit on the *Gaddi*. Musnud Ali died on the 28th Zekinda 1147 Hijri, leaving as his successor his son, Shah Budruddin, who dying on the 25th Saffer 1185 Hijri, was succeeded by his son, Shah Jowad Ali. He died on the 3rd day of the Mohurrum 1225. His son was Shah Ahmed Ali, during the latter part of whose life, the daily

allowance which afterwards was granted by the Government was stopped, and his estates were resumed and settled with him. Shah Ahmed Ali died on the 25th day of Rulinul Awul 1251, and left four sons, Shah Ahsun Ali, Shah Mohsin Ali, Shah Hossein Ali, and Shah Wajid Ali. After Shah Ahmed Ali's death, Shah Ahsun Ali, the eldest son, succeeded to the *Gaddi*. He died on the 1st day of Shaban 1268 Hijri, and the *Gaddi* was held by Shah Mohsin Ali, who at present is in charge of all the property and the Alms House in Dilawarpur. Shah Ahsun Ali left four sons, Shah Gunnimit Hossein, Shah Latafeet Hossien, Shah Iradit Hossein and Shah Muhammad Azizuddin. Hossein Ali, one of Shah Ahmed Alis' sons, died on the 14th Rubu-us-Sani, 1271 Hijri, leaving behind him three sons, Shah Muhammad Ishaq, Shah Muhammad Ibrahim, and Shah Muhammad Yacub. The several ancestors of this family have been buried in one vault, situate in the family residence.

The present members, senior and junior, live in commensality, and the household establishment, together with the public places built by the Monghyr Shahs, for the accommodation of the poor and others, such as Alms Houses, &c., which have undergone considerable improvement, are still kept up after the manner of their ancestors, and the Monghyr Shah Sahibs are persons of acknowledged position and respectability.

XVIII.—MURSHIDABAD.

(*Principal Families, Nobles and Eminent Men*).

I.—THE CASIMBAZAR RAJ FAMILY.

Of all the virtues, which adorn human nature, the highest and noblest form is developed in that tender and wakeful sympathy which prompts the discriminate and yet liberal use of wealth for the benefit of the less fortunate children of poverty. To relieve the distresses and promote the moral and mental advancement of our fellow-men are acts which of themselves constitute a right to a higher order of nobility, than earthly kings can bestow or withhold. The possession

of wealth, when so employed, is some compensation for the inequalities of fortune, which have grown out of the defective principles of our social system. Although charity is admittedly a leading trait of Hindu character, hardly any member of the great Hindu community of Bengal—perhaps of India—in the present generation has been so earnest and assiduous in the practice of it on so munificent a scale, and yet so systematically, as that eminent lady, the Maharani Sarnamoyi, C.I., of the Casimbazar Raj Family, who, in the substantial character of her countless good works, can challenge comparison with the beneficent acts of the celebrated Rani Bhabani of Nator and the devout Ahalya Bai of Indore.

The ancient, respectable and well-known Raj Family of Casimbazar was founded, as is well known, by Babu (and afterwards Dewan) Krishna Kanta Nandi alias Kanta Babu who rose to greatness, and attained wealth under the auspices of Mr. Warren Hastings, the first Governor General of Bengal, but the pre-eminently conspicuous position, which has been assigned to it by the common consent of the Government and the community of India, it owes entirely to the rare virtues and great public services of the excellent Maharani Sarnamoyi, C. I., by whom it is now represented with so much lustre. While Mr. Hastings was Commercial Resident of the East India Company at Casimbazar, the brutal Suraj-ud-Dowlah, then Nawab Nazim of Bengal, ordered his apprehension at the same time with the other English gentlemen of the station, who, less fortunate than Mr. Hastings, were seized and put to death. It was at this moment of extreme danger that Kanta Babu interposed and saved Mr. Hastings' life by assisting him to escape and by keeping him in a place of concealment. This noble act of humanity, Mr. Hastings never forgot. When he became Governor General of Bengal in 1772, he appointed Kanta Babu his Dewan, in which office the latter continued throughout the entire period of Mr. Hastings' administration.

Mr. Hastings bestowed upon Dewan Krishna Kanta Nandi in recognition of many acts of loyalty and of the good services done by him to Government a *Jaghir*, named *Dooha Behara*, situated in the Districts of Ghazipur and Azimghar, and conferred on his son Loke Nath

the title of Raja Bahadur. In Pous 1195 B. S., or 1788 A. D., Dewan Krishna Kanta died, leaving his son Raja Loke Nath Roy Bahadur to inherit his property.

Raja Loke Nath Roy Bahadur represented the Casimbazar House for 13 years during the last half of which period he suffered from an incurable disease. He died in Bysack 1211 B. S., or 1804 A. D.; and his estates passed to his son, Hari Nath, then an infant of one year only.

In 1227 B. S., or 1820 A. D., Kumar Hari Nath attained his majority and received by a *Sannad* from Earl Amherst, dated the 26th February 1825, the title of Raja Bahadur. Among the more prominent acts of his liberality, we find that he contributed the munificent sum of Rs. 20,000, towards the establishment of the late Hindu College, and extended an unstinted patronage to Sanskrit learning which flourished in Casimbazar during his time. On his death in the month of *Augrahayan* 1239. B. S., or 1832. A. D., his only son, Kissen Nath, came in to the succession.

Kumar Kissen Nath attained his majority in 1247 B. S., or 1840 A. D., and the title of Raja Bahadur was conferred on him in the year 1841, during the administration of Lord Auckland. The young Raja was a great patron of learning under a strong conviction that education was above all things calculated, if properly directed, to promote the moral and material welfare of his country and the restoration of his countrymen to that intellectual position, which they had enjoyed in the long past ages of Native rule. While personally taking an active and intelligent part in the educational movements of his time, neither was he slow to recognize the merits of such as had rendered conspicuous service to the cause of education. When David Hare, the apostle of education died, he anticipated the wishes of his enlightened countrymen by convening a public meeting at the Theatre of the Calcutta Medical College for the purpose of taking measures to perpetuate the memory of that eminent philanthropist and great and real friend of the Indian people. In that movement he took a leading share and voted for a statue of David Hare, towards which he contributed the largest subscription. But his enlightened public spirit, impulsive as it often

seemed to be, did not lead him to overlook the merits of the men, who served him or co-operated with him in his good works; and, it is well known that Raja Kissen Nath on one occasion bestowed the munificent gift of a *lakh* of Rupees on the late Raja Digambar Mitter, C. S. I., a distinguished and well-known member of the Hindu community in Bengal.

Raja Kissen Nath Roy Bahadur, the husband of Maharani Sarnamoyi, died by his own hand on the 31st of October, 1844. At the time of this melancholy event, the property of the Kasimbazar Raj was taken under attachment, and Raja Kissen Nath's widow was left to the bare possession of a small share of *Stridhone*, out of which, by prudent and economical management, she succeeded in defraying the heavy but necessary expenses of her position.

Shortly afterwards, however, the Maharani instituted a suit in the late Supreme Court against the Hon'ble East India Company, for the recovery of her husband's estates which the Company had taken possession of under a will said to have been executed by the late Raja. It having been proved on evidence, that Raja Kissen Nath was of unsound mind at the time he made the will, the Court decreed the suit in the Maharani's favour. The Estates attached to the Casimbazar Raj were at the time the Maharani entered upon possession, almost in a state of anarchy, heavily encumbered with debt and unable to yield even their normal income. But her own prudent administration of her affairs effectively aided by the hearty and disinterested exertions of her Dewan, Rajib Lochan Roy Bahadur, unrivalled for the spotless integrity of his character and his perfect knowledge of Zamindari management, restored the estates to such a flourishing condition that, with the most comfortable and contented tenantry in Bengal, they are now yielding an annual income more than sufficient to sustain the dignity of the highest rank, even in the British peerage.

Maharani Sarnamoyi, C. I., was born in *Bhatakul*, a village in the District of Bardwan in Augrahayan 1234 B. S., or 1827 A. D., and was married in Bysack 1245 B. S., or 1838 A. D. Her extensive estates are scattered over the Districts of Murshidabad, Rajshahye, Pabna, Dinajpur, Malda, Rangpur, Bogra, Faridpur, Jessore, Nadiya, Bardwan,

Howra and the 24-Parganuas in Bengal, and in the Districts of Ghazipur and Azimghar in the North-Western Provinces. She also owns landed property both in Calcutta and its suburbs. Her largest Zamindari is *Parganna Baharbander* in Rangpur. But a historical association, ever memorable in our annals is attached to her Zamindari in Nadiya, in which lies the field of Plassey, the scene of that glorious battle, which decided the fate of India by precipitating the fall of the Moghal Empire and by contributing within less than a century to the complete ascendancy of British rule from Cape Comorin to Peshawar.

In recognition of her devoted loyalty, her numerous works of public utility and her almost unlimited charities, the title of "Maharani" was conferred on her on the 10th August, 1871 (*Vide* Calcutta Gazette of that date). She received the *Sannad* on the 13th October of the same year at a Darbar, held in the Casimbazar Rajbari, the then commissioner Mr. Moloney presiding.

So signal and conspicuous have been her public spirit, liberality, and philanthropy, that, at about the time of her investiture with her present title, the Englishman Newspaper of Calcutta not unjustly placed her on the same scale of transcendent merit with the present Baroness Bardett Coutt's of England.

As a further mark of the high estimation in which the Maharani was held by the Government and in special recognition of the great services rendered by her during the famine of 1874, the Government on the 12th March 1875 set aside the prescriptive usage in such cases, and publicly pledged itself to extend to any person she might choose to adopt as her heir the title of Maharaja, so that the family, which she has illustrated by her unwearying philanthropy and her irrepressible public spirit, might be maintained in suitable dignity during succeeding generations (*Vide* Calcutta Gazette).

But the tide of public honours had only set in. In January, 1878, (*Vide* India Gazette) she was made a Member of the Imperial Order of the Crown of India, among other ladies of the highest ranks of the English nobility, who were comprised in the first nominations to this newly-created Order, and on the 14th August of that year received, at a Darbar, held in the Casimbazar Rajbari from Mr. Peacock, the

Commissioner of the Presidency Division, the Insignia of that Exalted Order together with the Royal Letters Patent. She is the only Native lady in Bengal who has received this high distinction.

The entire address of Mr. Peacock to Maharani Sarnamoyi as also her appropriate speech on this occasion, published in the "Englishman" the 22nd August, 1878, are given below:—

"I have been deputed by His Honor the Lieutenant-Governor of Bengal, who regrets his inability to do it in person, to deliver to you, in the Queen's name, the Insignia of the Imperial Order of the Crown of India which Her Majesty has been pleased to confer upon you as a mark of her royal favour and esteem.

'2. Your appointment to the Order is in recognition of the public spirit as well as of the munificent charity you have at all times and in so many ways displayed. There are doubtless many who hear me to-day, who are far better acquainted than I am, not only with your good deeds, but with the manner in which your vast estates are managed, but there may be some who are not so well informed on these points, and who, while knowing your reputation for charity, have but an idea of its scope or of its nature. Under these circumstances it will not, I think, be out of place if I mention a few of those acts of benevolence and liberality which have procured for you this signal mark of Her Majesty the Empress's approbation. It would not be difficult for me to recount the doings of your long past years, which have, with those that have followed, made your life one long act of charity. It will be sufficient for my purpose if I confine myself to the history of the last few years. Turning to these, I have found the following instances of your liberality, and I allude to these particularly because they serve to illustrate what I have already said about the wideness of its scope.

In 1871-72 you contributed Rs. 3,000 to the Chittagong Sailors' Home; Rs. 1,000 to the Midnapur High School; Rs. 1,000 to the Calcutta Chandni Hospital; Rs. 1,000 to the improvement of the river Bhoirab in Jessor; Rs. 1,000 to the relief of distress in Murshidabad.

In 1872-73 you gave Rs. 1,500 to the Bethune Female School; Rs. 500 to the Bogra Institution; Rs. 8,000 to the new Native Hospital; Rs. 1,500 to the relief of sufferers from epidemic fever, and Rs. 1,000 to the construction of the Baharamganj road.

In 1874-75, you contributed, amongst other things, upwards of a lack and ten thousand Rupees towards the relief of distress in Murshidabad, Dinajpur, Bogra, Pabna, 24-Parganas, Nadiya, and Bardwan.

The following year you gave Rs. 10,000 to the Berhampore College; Rs. 5,000

to the Rajshahi Madrassa ; Rs. 2,000 to the Kattak College ; Rs. 500 to the Garo Hills Dispensary.

In 1876-77, you contributed Rs. 1,000 to the Calcutta Female School, established by Miss Milman ; Rs. 4,000 to the Rangpur High School ; Rs. 1,000 to the Aligarh College ; Rs. 14,000 to the Calcutta Zoological Garden ; Rs. 8,000 to the Association of famine in Calcutta ; Rs, 3,000 to the sufferers from the cyclone in Bakarganj. Finally, during the past year, you have given Rs. 11,121 for purchasing warm clothing for the poor ; Rs. 500 to the Jangipore dispensary ; Rs. 10,000 to the Madras Famine Relief fund ; Rs. 1,000 to the Temple Native Asylum ; Rs. 500 to the Howrah dispensary ; Rs. 3,000 to the Calcutta Oriental Seminary ; Rs. 1,000 to the sufferers by fires which occurred in Nadiya and Bankura ; Rs. 500 to the Calcutta District Charitable Society ; Rs. 1,000 to the McDonald Indian Association ; Rs. 1,000 to Miss Feudal's Institution for fallen women.

Such is a rather long but by no no means an exhaustive list of your benefactions during the past few years. I say that is by no means a comprehensive list, because I have purposely omitted from it many items such as subscriptions to memorials and the like, that would not be mentioned here.

Considerable as the list is, aggregating above Rs. 2,00,000, it is largely exceeded by the small donations to School libraries, Dispensaries and to the relief of the poor and distressed during the same period, which amount to more than 3 lacs of Rupees. Thus during the years to which I have referred, you have contributed nearly 5¼ lakhs of rupees to works of charity and public utility which does not fall short of ⅓th of your entire income. Large, however, as this amount undoubtedly is, it is not so much as the manner in which it has been given that makes it conspicuous. In this country we are accustomed to see a good deal of what I may call spasmodic money-giving where large sums are frequently given to purposes no doubt very good and very useful, but which are aided not so much because they are so as because the donors hope to bring their names before the public, or obtain some future reward. This has not been your case. You have not been content to wait till you were asked to give, but have taken steps to ensure worthy objects for assistance being brought to your notice, and have then given liberally, hoping for nothing in return. In a word, your charity has been such as springs from a simple unostentatious desire to do good, where the left hand knoweth not what the right hand doeth ; which is as admirable as I fear it is uncommon. Of the management of your large estates, lying in no less than ten districts in Bengal and the North-Western Provinces, I need say but little. In this you have always taken an active part and have manifested an acquaintance with detail and an aptitude for business generally, almost if not quite without parallel among persons of your sex in this country. The consequence is that, aided by your able adviser, Babu Rajib Lochun Rai, you have, while

securing the rents to which you are justly entitled, done so without harassing or oppressing your rayats and have thus escaped those difficulties and complications into which so many land-owners have of late years fallen. For myself I need not say that the duty which I am called upon to perform to-day is one that gives me great pleasure: for both as Magistrate of the 24-Parganas and as Commissioner of the Dacca Division, I have had on more than one occasion reason to thank you for assistance freely and liberally given on projects which I had in view; and I cannot let this opportunity pass without thanking you for the aid you afforded to the sufferers from that fearful calamity which on the 31st October 1876 swept over the southern portion of the district of Backarganj, carrying death and destruction with it, and leaving behind it distress and misery, from which it will be long before the sufferers fully recover. It now only remains for me, Maharani, to hand to you the insignia of the order to which Her Majesty has been pleased to appoint you, with the congratulatory letter of His Excellency the Viceroy and His Honor the Lieutenant-Governor of Bengal, and to express the hope that you may live long in all prosperity to enjoy the honour you have now attained and which you have worthily deserved.'

After the address was over, the Commissioner handed over the insignia, together with the two congratulatory letters, one from His Excellency the Viceroy, and the other from His Honor the Lieutenant-Governor of Bengal, to the Maharani and then resumed his seat. The Maharani returned a very appropriate reply, couched in language befitting her rank and sex. She very feelingly expressed her deep gratitude, mingled with loyalty, for the great honour which Her Majesty the Empress of India has done her by appointing her to the Imperial Order of the Crown of India, andmost humbly hoped that the favour shown to her by Her Majesty the Empress of India, by His Excellency the Governor General of India, by His Honor the Lieutenant-Governor of Bengal, and generally by all the Government officials from the Commissioner downwards, might continue unabated. In conclusion, she expressed her regret that the utter ignorance on her part of the English language, and the very imperfect knowledge of Bengali on the part of the European ladies who favoured her with their presence, should have stood in the way of free interchange of mutual thoughts."

It will be seen that Mr. Peacock has given an account of Maharani Sarnamoyi's extensive charities up to the year 1876-77, shewing an estimated expenditure of eleven *lakhs* of Rupees on various good

purposes. To this sum may safely be added some *lakhs* of Rupees more, as the Maharani's contributions to purposes of both public and private charities down to the present time.

ACTS OF RELIGIOUS OBSERVANCE, CHARITY, PUBLIC UTILITY, &c., COMPILED FROM ORAL REPORTS.*

On the occasion of *Makara Sankaranti* which falls every year in the month of January she celebrates the Hindu ceremony called *Annameru*(that is to say) she raises a mountain of rice containing some thousands of maunds with other materials similar in proportion, such as, *Ghee*, *Dal*, sugar, sweatmeats of different sorts, vegetables, and cloths, which after the due performance of the ceremony she distributes not only to *Brahmans* and *Fakirs* but to all classes of poor people. On this occasion she gives away shawls and broadcloths to a large number of *Pandits* and *Brahmans* of different districts in Bengal, and blankets to *Nagas* and *Fakirs* for the purpose of protecting them from the cold.

At the *Mahabishuva Sankaranti* of the Hindus which generally falls every year in the month of April, she distributes metallic *Gharas*, cloths and money to Brahmans. Feeds also a large number of paupers.

During the *Durga Puja* she distributes handsome annual gifts, called *Barshiks* to numerous *Brahmans* and *Pandits* of Bengal and feeds a considerable number of poor and helpless people. Her presents to her servants and dependents on this occasion are also great. As a pious Hindu lady of the modern time she gives large sums to *Brahmans*, &c., who apply to her for pecuniary aid to celebrate the Durga Puja at their own houses.

During the time of other Hindu festivals, viz., such as, *Syama Puja*, *Dole*, *Jhulna*, *Janmastomi*, *Rath*, &c., her expenses are very great. On the Syama Puja night she illuminates the *Rajbari* and performs the religious ceremony with grandeur.

As is well known to the Hindus at large she has always assisted with her purse such people of the poor class as are unable to give their daughters in marriage, to celebrate the *Sradha* ceremony of their deceased parents or to give *Paita*, i. e., sacrificial thread to their sons. She has also in several instances relieved many persons from debts, involving the loss of their paternal house or property under decrees of the Civil Courts.

Regarding her daily charity it is not a matter of exaggeration to say, that she supplies cooked food and distributes grains, &c., to unnumbered beggars without distinction of caste or creed.

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* It is not to be supposed that this list exhausts her countless acts of charity ; for it is compiled from mere oral reports, which have reached the author and compiler, and have been adopted by him after careful verification.

As a great friend of education she provides opportunities of instruction for several orphans whom she also supplies with food, lodging, clothing, books and schooling fees. Several students are to be still found prosecuting their studies in the Berhampur College under her auspices. In her encouragement of Sanskrit learning she supports several Sanskrit *Toles* or Schools in different parts of Bengal. Like Raja Krishna Chandra Roy of Nadiya she entertains a high regard for *Pandits* well versed in the Sanskrit language. She encourages them liberally and provides them with sufficient funds to manage private schools, called *Toles*, for the diffusion of sound Sanskrit learning amongst her countrymen. She has given the munificent bequest of Rs. 8,050 for the establishment of four scholarships, in connection with the Sanskrit Title Examination. Being herself well versed in the Bengali language, she extends a discriminating patronage to Bengali authors. Many persons who have written small *brochures* on different subjects in Bengali have always been amply rewarded from her purse—nor has she overlooked the claims of literary men, who have produced works in the English and other languages. To almost all the private schools existing in Bengal she annually makes handsome donations in money, books, and medals made of gold and silver for the encouragement of students.

She has excavated numerous tanks and wells ; invariably contributed towards the relief of epidemic diseases, and always subscribed unstintedly to different private institutions to the establishment of dispensaries and schools and the construction of roads and bridges.

The Maharani has a great love for animals. She contributed a large sum to the Zoological Garden at Calcutta, and the Government has dedicated a House to her called "Maharani Sarnamoyi's House."

When the great benefits she has conferred on the less happy classes of her countrymen and the eminent example she sets to the local aristocracy and gentry are considered, the wish naturally arises that she may be spared for a long, long life in incessantly increasing prosperity to continue to be a priceless ornament to her sex and an inestimable blessing to the generation, which her generous virtues have redeemed from the prevailing taint of apathy to human distress and selfish interestedness. Her deep sensibility, rare good-nature, sound judgment, and intensely benevolent disposition have combined to raise this excellent lady to an eminence, in which she stands solitary, almost unrivalled—still less surpassed among a race, overflowing, as a rule, with charity to all men.

It is easy to see that Maharani Sarnamoyi's nature is so utterly unselfish, and yet so warmly sympathetic that the mere sense of the

relief she affords and the benefits she confers is the reward she most highly prizes. For public honours and for public applause men lay out wealth on quite a different system. But it so fortunately happens that her own good works have found her out; and her heroic spirit of charity, so tender and yet so unwearying will be upheld by public gratitude as a burning example for as many ages, perhaps, as the number of her fellowmen and women whom she has relieved from distress and want. Of such a life it can only be wished that it might be immortal; but since that wish would be vain, we only hope that at least it may be prolonged till it reckons years as numerous as good works she has already done and she may yet do.

The purport of the following Sanskrit Sloka may be justly and appropriately applied to Maharani Sarnamoyi, C. I. :—

दयालवश्च दातारो रूपवन्तो जितेन्द्रियाः ।
परोपकारिणश्चैव तेऽपुर्व्वा मानवाः स्मृताः ॥

The literal Bengali and English translations of the above are also given below :—

BENGALI.

যাঁহারা দয়ালু, দাতা, রূপবান্, জিতেন্দ্রিয় এবং পরোপকারী তাঁহারা অপ্রাকৃত মনুষ্য ॥

ENGLISH.

Those who are sympathising, bountiful, elegant or beautiful, continent or of subdued appetites and feelings, and philanthropic; are rare amongst mankind.

Other eminent ladies in India have contributed with equal or even greater liberality to the construction and endowment of splendid or numerous temples consecrated to the worship of God. But it is to the Maharani Sarnamoyis' greater and more lasting credit that her worship of God has taken the more practical and beneficial form of affording unceasingly from day to day throughout the years of her life substantial relief for the wants of God's suffering creatures.

It has been already mentioned that Rai Rajib Lochan Roy Bahadur became the Maharani's Dewan immediately after her succession to the estates of the Casimbazar Raj. Rai Rajib Lochan Roy Bahadur is a

native of a village, named *Tilli* in Dacca, and seemed designed by nature to form the complement to the Maharani's character and to the great part she has taken in the promotion of good works in her native country.

This rough sketch of the Maharani's life, would, therefore, be incomplete, if some account of her excellent Dewan were omitted in this work. We will, however, give separately a brief history of the life of Rai Rajib Lochan Rai Bahadur.

II.—THE JAGAT SETH'S FAMILY.

We trace the history of this famous and wealthy family from Hira Nand Sah, who from Nagaur (Rajputana) came in 1653 first to Patna and then settled at Murshidabad. He was called "Sah" meaning banker, and had one son, Seth Manik Chand, who succeeded him, and one daughter Dhan Bai, who was married to Rai Uday Chand, 27th in descent from Dhandal (*vide* the family history of Raja Siva Prasad, C. S. I., of Benares). Seth Manik Chand having had no issue, adopted his sister's son Jagat Seth Fatah Chand, who was 28th in descent from Dhandal. Fatah Chand obtained the title of "Jagat Seth" from Muhammad Shah, the Emperor of Delhi, for keeping down the price of grain in that city at the time of a great famine. Jagat, means, world, and the compound word Jagat-Seth, means, Seth of the world. "Seth" is a corruption of the word "Sreshth," literally meaning great, but now used for banker. Hence, the title of "Jagat Seth" is now-a-days meant as the banker of the whole world.

Jagat Seth Fatah Chand enjoyed the highest favour of the Emperor of Delhi and his *Subadars*. He was considered to be the richest person in India, and was highly honoured by all classes of men. He and his descendants were in charge of the Royal Treasuries. They took large contracts of various kind, and were known to all as the "Imperial Bankers."

Jagat Seth Fatah Chand died leaving two sons, Seth Daya Chand and Seth Anand Chand, of whom the former had one son, named Maharaj Sarup Chand, and the latter Jagat Seth Mahtab Rai. These

two cousins Maharaj Sarup Chand and Jagat Seth Mahtab Rai rendered most valuable services to the Hon'ble East India Company. They voluntarily assisted Clive with all their means, power and strength. It is said, that the ladies of the family from an apprehension of being disgraced by the men of Nawab Kasim Ali Khan sat upon gunpowder with fire in their hands for the purpose of dying all together instead of submitting to any insult or falling into the hands of their enemies. Fortunately at this critical position Clive suddenly arrived and saved their lives, but Kasim Ali was not unsuccessful in carrying with him in his flight the two cousins Maharaj Sarup Chand and Jagat Seth Mahtab Rai. These two respectable personages are said to have been mercilessly killed by the cruel Nawab. They were attended by their faithful servant (*Khidmatgar*) Chuni who could not be persuaded on any account to leave them, and when Kasim Ali was shooting them with arrows he stood before them, so that, he fell first and then the two cousins.

Maharaj Sarup Chand had three sons, Maharaj Udvant Chand, Seth Abhaya Chand and Seth Mihar Chand. The first had one son, named Maharaj Kirat Chand, who died childless. The second left one son, named Seth Dhankal Chand. Dhankal died leaving his son, Babu Gulal Chand, who had no issue. The third Mihar Chand died without a son.

Jagat Seth Mahtab Rai had four sons, viz., Seth Sukhal Chand, Seth Sumer Chand, Jagatindra Seth Gulab Chand and Jagat Seth Khushal Chand, of whom the first and third died childless. The fourth had one son Seth Gokul Chand who had no issue. The second Seth Sumer Chand left his only son Jagat Seth Harakh Chand, who had two sons, Jagat Seth Indar Chand and Seth Bishun Chand. The former died leaving his only son Jagat Seth Govind Chand. Govind Chand died childless, but his widow has adopted a son who has not been acknowledged by Government. The latter Seth Bishun Chand left his only son, Jagat Seth Kishun Chand, who is drawing a political pension of Rs. 800 per mensem, after the death of his cousin Jagat Seth Govind Chand, to whom Government assigned a pension of Rs. 1,200, on his having made a petition to that effect.

Jagat Seth Kishun Chand has no son. He is a very pious man, and now resides with Raja Siva Prasad, C. S. I., of Benares, where he intends to pass the remaining part of his life.

The Jagat Seths of Murshidabad had no zamindaries worth noticing, but they had firms throughout India, and carried on business on an extensive scale like the best European Banking Corporations of the present time. There was a day when Clive offered to them what he possibly could, but they were at that time so very rich that they declined to accept any thing from him. But, alas! those days are gone, one of them named above being reduced to comparative poverty, is now depending on a pension the Government bestowed in benevolent consideration for the fallen fortunes of this great family.

The Jagat Seths are by caste *jains*. They established several *jain* temples, but since three or four generations, *Baishnavi* gods have been introduced into their family. There was a time when they made images of their family gods out of the most precious stones, such as, emeralds, rubies, &c.

Though they are now reduced to comparative poverty and bad circumstances, yet they are still reckoned to be the most honourable among the rich and poor people of this country.

III.—THE NIZAMAT FAMILY OF BENGAL.

THE Nizamat or the Viceroyalty of Bengal, the richest province in India, which has rightly been described by Muhammadan authors as the "Paradise of Nations," was long regarded by the greatest and most influential men in the Imperial Court of Delhi, as a prize worth winning and wearing. But its distance from Delhi and the reputed unhealthiness of the Province, deterred a great number of the aspirants for it from incurring the inconveniences and risks of what was generally looked upon as "exile." It was during the Viceroyalty of Ali Verdi Khan, a Chief of Afghan or Pathan extraction, and of great military talents, who had forcibly occupied the Masnad at Murshidabad, that the English nation formed their first settlement in Bengal under a *firman* of the Emperor of Delhi.

Ali Verdi, who knew the value of trade, patronized and encouraged the English merchants. But his grandson, the infamous Suraj-ud-Dowlah, who was the reverse of Ali Verdi's character, was as decided an enemy of the English nation; and his harsh and oppressive proceedings, culminating in the massacre of the Black Hole, which closed for the time the continuance of the British settlement in Bengal, led to the battle of Plassey, which eventually resulted in the final overthrow of the Moghal Empire in India.

After the decisive battle of Plassey and the deposition of the execrable tyrant Nawab Suraj-ud-Dowlah, his Commander-in-chief Meer Jaffier Ally Khan, was created by Clive, the Nawab Nazim of Bengal, Behar and Orissa.

During the time of Meer Jaffier, or, "in 1758, the Shahzada, afterwards Shah Allum, having, in consequence of some dispute with his father, the Emperor Aalum Geer II. fled from Delhi, entered into a league with the Subadars of Oudh and Allahabad for the conquest of the Lower Provinces. The Prince advanced into Behar with about 40,000 men, and laid seige to Patna.

Meer Jaffier was greatly alarmed by the Prince's advance, and at his solicitation Clive marched with all the force he could muster to the relief of Patna; but ere he reached that place, the Shahzada's army had almost entirely dispersed.

On Clive's return the Nabob Meer Jaffier granted him as a jagheer, the quit rent, about three lakhs per annum, which the Company had agreed to pay for the Zamindari of Calcutta.

In 1759 an Armament of seven ships from Batavia unexpectedly made its appearance in the mouth of the river. Jaffier Ally had secretly encouraged the Dutch to send this force. Being afraid of the power of the English, he wished to balance that of the Dutch against it, while the latter were eager to share in the wealth which the British had acquired in Bengal. Clive, though sensible of the responsibility he would incur by attacking the forces of a friendly power, was satisfied that if he allowed the Batavian Armament to join the garrison at Chinsurah, the Nabob would throw himself into the arms of his new allies, and the English ascendancy in Bengal would be exposed to serious danger.

To prevent this, he obtained from the fears of the Nabob a Mandate, directing the newly-arrived Armament to leave the river. Under the authority of this order, and the pretext of enforcing it, Clive caused the Dutch to be attacked both by land and water. They were completely defeated on both, and all their ships were taken. A convention was then signed, by which the Dutch agreed to pay indemnification for losses, and the English to restore the ships and property.

An agreement was at the same time made between the Nabob and the Dutch, which was guaranteed by the Governor in Council of Fort William.

To meet his pecuniary engagements, Jaffier had recourse to the severest exactions. He resigned himself to unworthy favorites; and it became necessary to dispose him in favor of his son-in-law, Meer Kossim Ally Khan, with whom a Treaty was concluded on 27th September 1760. By this Treaty the British obtained possession of Bardwan, Midnapur, and Chittagong.

Serious disputes arose between Meer Kossim and the English regarding the right of the servants of the Company to trade and to have their goods passed free of duty, which led at last to war. Negociations were opened with Meer Jaffier, and on 10th July 1763 a Treaty was executed between him and the Company. Meer Kossim, after sustaining a series of defeats, and revenging himself by the murder of his English prisoners, fled to Oudh, and eventually to Delhi, where he died in great indigence and obscurity in 1777.

In 1764, Meer Jaffier agreed in addition to the sums for which he had contracted in the recent Treaty, to pay five lakhs a month towards the expense of the war then being carried on against the Vizier of Oudh, so long as it lasted.

Meer Jaffier died in January 1765, and was succeeded by his son Nujum-ô-Dowla, with whom a new Treaty was formed, by which the Company took the Military defence of the country entirely into its own hands, and among other conditions the Nabob bound himself to appoint, by the advice of the Governor and Council, a Deputy to conduct the Government, and not to be removed without the consent of the Council.

In 1764, Suja-ô-Dowla, the Vizier of Oudh, under the pretence of assisting Meer Kossim Ally, had invaded Behar, but his army was completely routed, and the Vizier was obliged to throw himself on the generosity of the English. The whole of his dominions was restored to him, except Allahabad and Corah, which were given to the Emperor of Delhi, who, on his part, conferred the Dewani of Bengal, Behar, and Orissa on the Company, by Imperial Firmaund; the English becoming security for the regular payment of twenty-six lakhs a year by the Nabob, and agreeing to allow the Nabob, the annual sum of 53,86,131 Sicca Rupees for the support of the Nizamut.

Nujum ô-Dowla died on 8th May 1766, and was succeeded by his brother Syef-ô-Dowlah, a youth of sixteen. A Treaty was formed with him, by which he ratified the Treaties formerly concluded with his father and brother, and the Company agreed to support him in the Nizamut, and to allow him an annual stipend of 41,86,131 Rupees.

Syef-ô-Dowla was succeeded in 1770 by his brother Mobarik-ô-Dowla, with whom a new Engagement was made. By this engagement the Nabob's stipend was fixed at 31,81,991 rupees. This is the last Treaty which was formed with the Nabob. The office of Subadar had now become merely a nominal one, all real power having passed into the hands of the Company. In 1772, the stipend was reduced to sixteen lakhs a year, at which rate it is paid to this day." *

Mobarik-ô-Dowla was successively followed by Delair Jang, Syad Zynool Ahdun Khan oorf Ali Jah, Syad Ahmed Ali Khan oorf Wala Jah, and Syad Mobaruck Ali Khan oorf Humayoon Jah, of whom we do not know any thing of importance.

The present titular Nawab Nazim, His Highness Moontazem-ool-moolk Mohsen-ood-Dowla Faredoon Jah Syad Monsoor Ali Khan Bahadur Nasrat Jang, aged 52 years, succeeded his father Syad Mobaruck Ali Khan oorf Humayoon Jah.

During the time of the present Nawab Nazim or in 1873, the affairs of the Nizamat fell into such confusion that the Government were obliged to appoint a commission, consisting of the late Mr. F. L. Beaufort,

* Aitchison's Treaties, Vol. I., page 3-5, 1862.

of the Bengal Civil Service, and the late Nawab* Amir Ali Khan Bahadur to arrange for the liquidation of the Nawab's debts, and to ascertain the value of the jewels and other immovable property, held by the Government for the purpose of supporting his dignity. By the Act, constituting the Commission, the titular Nawab and his successors on the Masnad were declared incapable of contracting any pecuniary obligations.

The present Nawab Nazim Syad Monsoor Ali Khan Bahadur, Nasrat Jang has been for years and is still residing in England—being represented in India just now by his eldest living son and heir apparent Nawab Ali Kudr Syad Hussan Ali Mirza Bahadur.

The names of all the sons of the present Nawab Nazim are given below:—

1st—Nawab Ali Kudr Syad Hussan Ali Mirza Bahadur.

2nd—Nawab Wala Kudr Syad Hussan Ali Mirza Bahadur.

3rd—Prince Humayoon Kudr Syad Muhammad Ali Mirza Bahadur.

4th—Prince Soria Kudr Syad Muhammad Taki Mirza Bahadur.

5th—Prince Asman Kudr Syad Asad Ali Mirza Bahadur.

6th—Prince Soliman Kudr Syad Wahed Ali Mirza Bahadur.

7th—Prince Falluk Kudr Syad Nasir Ali Mirza Bahadur.

8th—Prince Khoorshed Kudr Syad Iskander Ali Mirza Bahadur.

9th—Prince Dara Kudr Syad Khakan Mirza Bahadur.

10—Prince Khusro Kudr Syad Burham Mirza Bahadur.

11—Prince Kaoos Kudr Syad Farhad Mirza Bahadur.

12—Prince Aujum Kudr Syad Daood Mirza Bahadur.

13—Hatim Kudr Syad Kaikaoos Mirza Bahadur.

14—Prince Syad Jaffar Mirza Bahadur.

15—Prince Syad Baker Mirza Bahadur.

We do not know how far it is correct, that the Nawab Nazim, besides his pension receives special grants for his personal allowance during his residence in England, for his winter and summer clothing, for the marriages of his children, for religious festivals, and a *lákh* of Rupees

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* Long before Nawab Amir Ali Khan Bahadur, Raja Sita Nath Bose Bahadur and Raja Prasanna Narayan Dev Bahadur of the Savabazar Raj Family, Calcutta, were also respectively appointed Dewans of the Nizamat.

at the birth of each child to provide for its milk. In addition to these, the following monthly allowances have been also assigned for the princes.

Eldest son and representative	Rs.	2,000
Second son	"	1,200
Three sons at Rs. 1,000, each.	"	3,000
Six sons who are married at Rs. 600, each	"	3,600
Four sons who are not married at Rs. 300 each... ...	"	1,200
	Total Rs.	11,000

We can, however, believe that all such grants and allowances come within the compass of the fixed stipend of Rupees sixteen *lakhs* a year already mentioned by us.

H. H. the Nawab Nazim is entitled to a personal salute of 19 guns.

IV.—RAI LACHMIPAT SING BAHADUR AND RAI DHANPAT SING BAHADUR.

These two respectable Zamindars are the sons of Babu Pertab Sing, and grandsons of Babu Budh Sing, the founder of their family, who migrated from Kishengarh in Rajputana to Murshidabad. Babu Budh Sing had two sons, Babus Bahadur Sing and Pertab Sing, of whom the former died without issue, and the latter inherited all the ancestral estates.

Pertab Sing during his lifetime divided all his family possessions amongst his two sons, Rai Lachmipat Sing Bahadur and Rai Dhanpat Sing Bahadur, the present zamindars. The former supports at his exclusive expense a School at Baluchar in Murshidabad and a Dispensary at Batasun in Rangpur, for which the medicines are supplied by Government free. The latter has founded a School and a Dispensary at Azimganj in Murshidabad, and pays all the expenses with the exception of the Government aid fixed for the maintenance of these institutions. A Dharmsala has been established by him in Bartala Lane, Barabazar, Calcutta, at a cost of a *lakh* of Rupees, and has endowed it with lands yielding an annual income of Rs. 12,000 for its support.

Both of the above-mentioned Zamindars have given princely donations in periods of famine, &c., and are always willing to render valuable assistance to the public in cases of emergency and need. They also maintain an Alms House at Murshidabad, where several poor are daily fed. They have, however, for their several acts of enlightened liberality received from Government the title of "Rai Bahadur," and hold Zamindaries in the Districts of Purnea, Rangpur, Dinajpur, Bhagalpur, Malda, Murshidabad, Nadiya, and other places. We also understand, that Rai Lachmipat Sing Bahadur has recently sold some of his estates to the Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C. S. I., and his brother Raja Sourindra Mohan Tagore, C.I.E., the two distinguished members of the well-known Tagore Family of Calcutta.

V.—RAI RAJIB LOCHAN RAI BAHADUR.

SECOND in importance only to his celebrated Mistress, the Maharani Sarnamoyi of Casimbazar, is her equally well-known Dewan, Rai Rajib Lochan Rai Bahadur. Without his practical advice, his entire sympathy in her active spirit of benevolence, and his wide knowledge of the world, it would hardly have been possible for that eminent lady to have carried out her great designs for the benefit of her less happy fellowmen on so admirable a system and with such successful results as are to be recognised in all her works of public utility and charity. Dewan Rajib Lochan Rai is the scion of an ancient and respectable family in the District of Dacca.

Pitambar Datta, who founded the Tilli Rai family rose to distinction in the service of the Nawab Nazim of Bengal, during the days of the Muhammadan rule in India and received from the Nizamat the title of "Rai," which has descended to his family in hereditary succession. Pitambar Rai acquired property in the District of Dacca, and left a good estate which has since been parcelled off among his numerous descendants, whose ancestral house is still at Tilli, a village in that District.

Rai Rajib Lochan Rai Bahadur belongs to this family, but he left his Native District, when he entered into the Maharani's service, and

now resides at Soidabad in the District of Murshidabad. Besides his share in the ancestral estate in Dacca, Rajib Lochan owns self-acquired landed property in the 24-Pargannas, Calcutta, and Murshidabad.

Rai Rajib Lochan Rai Bahadur was born at Tilli in 1213 B.S. He was at first employed as a Muktiar in the Maharani's estates in the Rangpur District, but the marked ability, integrity and devotion to her interests, which he showed during the course of her eventually successful litigation with the Government for the recovery of her husband's estates, led to his appointment as Dewan by the Maharani herself in 1847 A. D. when she gained possession of those vast estates. He is in the Maharani's service for about a period of 32 years, and has always efficiently and conscientiously been discharging the most responsible duties attached to his post equally to the credit of the Maharani, to the benefit and contentment of her numerous tenantry and to the entire satisfaction and approval of the Government and the community of Bengal. As a mark of the appreciation of his services, the Government conferred on him the title of "Rai Bahadur" on the 10th August, 1871, (*Vide* Calcutta Gazette). The speech of the Commissioner Mr. Peacock delivered at the Darbar held on the occasion of the investiture of Her Highness the Maharani with the Insignia of the Order of the Crown of India (published in the "Englishman" of the 22nd August, 1878) speaks also very highly of Rai Rajib Lochan Rai Bahadur.

Dewan Rajib Lochan Rai's life is a singular instance of disinterestedness and self-abnegation among unceasing and unlimited opportunities for self-aggrandisement. But this is only the passive side of his virtues. While contented with his own condition of honourable poverty, he is ever ready to lend his co-operation in the promotion of the good works which form the chief occupation of the Maharani Sarnamoyi's existence. As the medium for the distribution of the Maharani's unbounded charities, he shows his thoroughly unselfish spirit by giving the whole praise to his Mistress, while entirely disclaiming even the credit due to him for the interest and trouble he takes to prevent the abuse of her liberality. The administration, which has raised the estates of the Casimbazar Raj to their present position of splendid prosperity, attests the extraordinary talents of the Dewan; and, if it

were not that his nature is thoroughly unambitious and shrinkingly modest, he might have made of himself a more conspicuous figure among the Native community of Bengal.

Though well versed in the Persian and Bengali languages and literature, Rai Rajib Lochan has never been deeply infected with that progressive taste, which has led so many of his countrymen to achieve excellence in English literature and science. But what is better, he possesses an almost unerring judgment in all questions of business; and his mastery over every detail of Zamindari management is almost unrivalled. A Hindu of unquestionable orthodoxy, his habits of living are very simple, and his wants proportionately few; and, as no family has been born to him, his whole thoughts are devoted to the interests of the Maharani and the welfare of her tenantry, while much of his own private income is applied to purposes of charity, other than such as are taken in hand by the Maharani herself. With his great knowledge of the world, the Dewan is always able to give sound advice to the Maharani both as regards the works to which and the persons, to whom she might usefully direct her liberality; and so happy is his management of the Maharani's estates that, while her expenses are yearly increasing, her income shows corresponding signs of progress without subjecting her tenantry to the least appreciable strain. Such results assuredly justify the high sense entertained of the Dewan by all classes of the community, and it would be only a graceful act of recognition of the eminent services which Rai Rajib Lochan Rai Bahadur has unobtrusively rendered to his country and his countrymen, if the Government bestowed on him a title more in accord with his great merits than the mere ordinary distinction of Rai Bahadur, allowed as a matter of course to every Hindu, who becomes a Member of the Subordinate Judicial or Executive Service.

It would be unfair to close this brief sketch without some notice of Babu Syama Das Roy, the Head Assistant of the Maharani Sarnamoyi's English Office, who, under Dewan Rajib Lochan Rai's general supervision, conducts the details of Her Highness's extensive business with exceptional ability and credit.

(Other Families, Nobles and Eminent Men).

I.—THE BOSE SARVADHIKARI FAMILY OF CHOA, BERHAMPUR.

Gaur Kisor Bose Sarvadhikari first left Krishnaghar, and settled in *Choa* more than one and a half centuries ago, and his descendants have during this time made considerable additions to their family possessions; purchased a good name by their charitable and religious acts, and enhanced the respectability of their family by matrimonial alliances with several remarkable Kayastha families in Bengal. Gaur Kisor left one son, Bhuban Chandra, who had five issues, viz., Raj Kisor, Hari Prasad, Jagat Durlav, Ram Mohan and Ananda Mohan, of whom Raj Kisor and Hari Prasad were managers of several Silk Factories under Mr. Borneo at Rampur Beaulea, and they not only acquired immense wealth, but added some Zamindaries to their ancestral property by their own industry, self-exertion, and perseverance. Raj Kisor had two sons, Kala Chand and Syam Chand; and Hari Prasad had three sons, Chandra Narayan, Siv Narayan and Jay Narayan, but among them Kala Chand and Jay Narayan did most good to the village of *Choa* by establishing an English School, a Girl's School, and an asylum for the support of poor and helpless travellers.

" Kala Chand contributed a handsome donation towards the foundation of the Berhampur College, and distinguished himself for several acts of charity. He was succeeded by his son, Babu Asutosh Sarvadhikari, who is also an educated and a kind-hearted Zamindar of Berhampur, and has a promising son, named Babu Sris Chandra Sarvadhikari.

II.—BÁBU RAGHU NATH RAI OF MURSHIDABAD.

Babu Raghu Nath Rai is the son of Chattar Rai, who was descended from the Kshatriya tribe of Bayesvara, situated in the District of Oudh. Chattar Rai settled at Gobipur in Nadiya about the close of the last century, and received the title of "Rai" from a Nawab of Bengal under whom he had served.

Babu Raghu Nath Rai was an infant when his father died, and was unfortunately deprived of all his paternal estates by the treachery of some of the old servants of his father and the neighbouring Zamindars; but with the help of a certain amount of cash, ornaments, &c., privately kept by his mother, he was educated and maintained in one of his relative's house at Topla, a village adjacent to Nadiya. When he reached his sixteenth year he went to Murshidabad, and secured a post in the Custom House,* at Lalgola, Murshidabad, and married at the age of twenty-five the daughter of Ram Prasad Rai, the head Babu of that office. In 1830, his father-in-law died, and he succeeded to his post, and soon after became Dewan of the East India Company's Factory at Casimbazar, and at last served for some time in the Abkari Mahals to the satisfaction of Government. During the intervals of his services, he purchased several Zamindaries in the District of Murshidabad, and now holds the post of an Honorary Magistrate, and is a member of the Road Cess Committee, the Town Committee, &c.

Babu Raghu Nath Rai possesses a very good country-house at Jayrampur, and is above 80 years of age having at present two educated sons, viz., Babus Mahes Narayan Rai and Siv Chandra Rai.

III.—BABU RAM DAS SEN, ZAMINDAR OF BERHEMPUR.

Babu Ram Das Sen is the grandson of the late Dewan Krishna Kanta Sen, and the only son of the late Babu Lal Mohan Sen, a very respectable Zamindar of Berhempur. He is a young man of thirty years and known to the public as a "Literary Zamindar." He is, in fact, an antiquarian. Mrs. Murray Mitchell the accomplished wife of Dr. M. Mitchell speaks thus about this young Zamindar in her book of travels, entitled "In India."

> We found him a very intelligent, well-educated, modest man. Dr. Mitchell had much interesting conversation with this young Zamindar, and found him to be a very good Sanskrit scholar.

Babu Ram Das Sen wrote a volume of poems* and sonnets in Bengali. He has since contributed several learned papers on the history and antiquities of India to the "Bănga Darsana." These were afterwards collected together and brought out in a separate volume under the

title of "Aitihasika Rahasya." This work was dedicated to Dr. Max Muller by special permission. The learned Doctor, in his address to the Oriental Congress of London, speaks very highly of this book. He says that in the "Antiquary," a paper very ably conducted by Mr. Bargess. We meet with contributions from several learned natives, among them from His Highness the Prince of Travancore, from Ram Das Sen, Zamindar of Berhempur, from Kasi Nath T. Telang, from Sashagri Shastri and others, which are read with the greatest interest and advantage by European scholars. The Calcutta Review, in noticing this work, says, that "Aitihasik Rahasya" is a specimen of the noble and arduous attempts that are being made by our countrymen to reduce to intelligible form the huge mass of obscure "Indian Records." This work will be completed in several parts. The second part is in the Press, and the third part is in course of preparation. The National Magazine, in noticing Babu Ram Das Sen's Lecture on Modern Budhistic Researches, says, that "Babu Ram Das Sen has all the necessary acquirements of a student of antiquities." He is further a member of the Asiatic Society of Bengal, of the Agricultural and Horticultural Society of India, of the Sanskrit Text Society of London, of the Oriental Congress of London, of the Accademia Orientale of Florence, &c. Babu Ram Das Sen has Zamindaries in the Districts of Murshidabad, 24-Pargannas, Hughli, Nadiya, Dinajpur, Midnapur, &c. There is an "Alms House" of his at Berhampur, built in the time of his grandfather, in which a large number of poor people are daily fed.

XIX.—NADIYA*

(*Principal Families*).

THE NADIYA RAJ FAMILY.

The "Rai" Rajas of Nadiya claim their descent from Bhatta Narayan, the head of the five Brahmans, brought from Kanauj by Adisur, the founder of the family of the Sen Rajas of Bengal.

* Nadiya was originally founded by Lakshman Sen, son of Ballal Sen, King of

Bhatta Narayan formed his estate out of the villages granted to him by Adisur, and from those which he purchased himself. Bisva Nath, one of his descendants, first went to the Emperor of Delhi who confirmed the Nadiya Raj in his favour on condition of his paying annually a certain tribute. He was followed by Ram Chandra, Subuddhi, Trilochan, Kansari, Shashthidas, and Kasinath. The last was unfortunately murdered by the Commander of the Imperial Army for having killed one of the elephants,* presented as tribute to the Emperor Akbar by the Raja of Tripura. The wife of Kasinath, who was pregnant at the time, fled and took shelter in the house of Hari Krishna Samuddhar, where she was blessed with a child, who was named Ram.

Ram acquired vast learning, and was called Ram Samuddhar on account of his having inherited the estate, situated between Plassey and Jalangi; after the death of Hara Krishna Samuddhar, who had bequeathed it to him sometime before his death. Ram Samuddhar had four sons, of whom the eldest Durga Das was appointed a Kanungo by the Muhammadan Governor, who also conferred on him the title of Majmuadar Bhabanand. Durga Das Majmuadar Bhabanand after retiring from the service of a Kanungo, built a palace at Ballabhpur, and ruled for twenty years the kingdom of his father which he inherited after his death. Durga Das's younger brothers Hariballabh, Jagadis and Subuddhi, built palaces of their own at Fathipur, Kodalgachi and Patkabari. Durga Das assisted Man Sinh in the expedition against Raja Pratapaditya of Jessore, and for which service the Emperor Jahangir restored to him the Nadiya Raj which was confiscated after the death of his grandfather Kasinath, together with the title of "Maharaja."

Maharaja Durga Das managed all the estates belonging to the Nadiya Raj, and erected two new Palaces, one at *Matiara,* and the other at *Dinliya.* The Maharaja on a certain day expressed his desire before his three sons, Sri Krishna, Gopal and Govinda Ram, of dividing the Raj amongst them, but the eldest objected to the proposal saying that

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Gaur, in 1063, and it remained as a capital of the Sen Rajas of Bengal till the year 1203-1204, when Muhammad Bhakhtiar Khilji conquered it in the reign of Lakshmanya, son of Lakshman Sen.

* The elephant being mad did great mischief to the citizens of Nadiya and was therefore killed by Kasinath.

the whole belonged to him. The Maharaja became angry at this arrogant reply, and said to Sri Krishna that he must try to find a new kingdom for himself. Sri Krishna, on the other hand, being led away by his strong ambition went to Delhi, where he managed to communicate his wishes to the Emperor, who, on hearing his circumstances, was highly pleased with his enterprising spirit, and conferred on him the Pargannas of Kushdah and Ukhad.

Sri Krishna then returned home, and satisfied his father the Maharaja with the most interesting story of his adventures and success in obtaining the Pargannas enumerated above. At the death of Maharaja Durga Das, his two sons, Gopal and Govinda Ram succeeded to the portions of the Raj allotted to them by the Maharaja, but Sri Krishna alone held the Pargannas he had acquired for himself. Sri Krishna and Govinda Ram died childless, but Gopal left a son of the name of Raghab, who succeeded to the Raj and erected in the village *Reni* magnificent palaces and a seraglio. Raghab also excavated an immense lake, which he dedicated to Siva with great pomp and splendour. He was succeeded by his son Rudra Rai, who altered the name of the place *Reni* to *Krishnaghar*, where with the assistance of Alan Khan (who with the permission of the Governor of Dacca, had become an architect in his service) he built a new palace; a *nách-ghar* or concert-hall; and a *Pilkhaná* or stables for his horses or elephants. Rudra Rai, for several acts of public utility, received as a reward from the Emperor of Delhi, the title of Maharaja, together with the Pargannas of *Khari* and *Juri* as also arrows, flags, drums, &c., with the permission to erect upon his palace a turret, which is called the *Kangarh* as a mark of special honour. For all these favours Maharaja Rudra Rai sent to His Majesty "1,000 head of cattle, a mass of gold equal to his own weight and other valuable gifts." Rudra Rai was succeeded by his son, Ram Jivan, who, having incurred the displeasure of the Foujdar of Dacca, was deposed from the Raj, which was given to his brother Ram Krishna.

During the time of Ram Krishna, Himmat Sinh attacked the Nadiya Raj, but was repulsed with great loss. While His Highness Prince Azim-us-Shan remained for sometime in Bengal to arrest the progress of Himmat Sinh, and to regulate the Districts of Bardwan and other

places; His Highness contracted a great friendship with Ram Krishna who was also at this time on amicable terms with the then Governor of the English settlement at Calcutta, who "placed at his disposal a garrison of 2,500 soldiers." The favour which Ram Krishna had specially gained from His Highness Prince Azim-us-Shan displeased the Subadhar of Dacca, who, under some pretext, inveigled him into that place and cast him into prison.

Ram Krishna died in the prison being attacked with small-pox, and his death highly mortified His Highness Prince Azim-us-Shan, who instead of taking any serious steps, simply wrote to Jafar Khan that the Raj must be conferred on the lineal descendant of Ram Krishna. Jafar Khan reported to His Highness that there was none to succeed Ram Krishna except his elder brother Ram Jivan, who was in prison.

Ram Jivan accordingly succeeded to the *Raj*. He had a great taste for poetry and the drama; and his son Raghu Ram was a warlike prince, who assisted Lahuri Mal Jaffer Khan's General in an expedition against the Raja of Rajshahye. Ram Jivan died at Murshidabad whither he had been called by Jaffer Khan to settle the accounts of tribute due from him. He was succeeded by his son Raghu Ram, who after two years, was taken prisoner to Murshidabad by Jaffer Khan. Raghu Ram possessed such a benevolent disposition that even from the prison he distributed his charities. He was, however, soon released, but he died after four months leaving the *Raj* to his son, Krishna Chandra, who in that year received the title of "Maharaja" from the Emperor of Delhi.

Maharaja Krishna Chandra spent twenty *lakhs* of Rupees to celebrate the Hindu ceremony of *Yajnas*, called *Aginhotra* and *Bajpeya*. On this occasion learned *Pandits* were invited from Benares, and were sufficiently rewarded according to their merits. The learned *Pandits* or *Brahmans* being united together conferred on him the title "Aginhotri Bajpei Sriman Maharaj Rajendra Krishna Chandra Rai" amidst great acclamations. Maharaja Krishna Chandra, who was very fond of hunting, went out once in pursuit of game to a place now called *Sibnibas*, which pleased him so much that he built there a palace, an asylum for the poor and some *pathsalas* and *toles* for the diffusion of Sanskrit knowledge. He was indeed a great lover and a patron of the

four well-known *Samajes* or seats of the best Sanskrit scholars, viz., *Nadiya, Kumarhatta, Santipur*, and *Bhatpara*. With a view to encourage Sanskrit learning, he fixed handsome monthly stipends for those who came from distant countries and prosecuted their studies in the *Toles* or Sanskrit schools of Nadiya. He also encouraged various branches of learning by his unlimited munificence to the celebrated *Pandits*, and gave away *lakhiraj* or rent-free lands for the support of *Chattuspatis* with several *lakhs* of rent-free *bighas* to learned *Brahmans*. There is a Bengali proverb still current in this country, that any one who does not possess a gift from Krishna Chandra, cannot be a genuine Brahman." The learned *Pandits* and literary men who flourished in his Court and under his patronage were Sri Kanta, Kamalakanta, Balaram, Sankara, Debala, Madhu Sudan, Ram Prasad Sen, a Sanskrit Scholar; Bhumesvar Bidyalankar, an Eminent Poet; Saran Tarkalankar, a Naiyaik or Logician; and Anukula Bachaspati, a Great Astronomer. "The Naiyaik Kalidas Siddhwanta was the Presiding *Pandit* of his Court. Govinda Ram Rai of Sugandhya in Hughli, was the Physician-in-chief, and well versed in *Charak*. A distinguished *Tantrik* who lived in his time, was Krishnanand Sarbwabhaum. He is the author of *Tantrasara*. He was the first to celebrate the *Kali-puja*, and to establish the custom of illuminating the streets and houses on the night of the ceremony, a custom that has now extended all over India. He was a mystic, and owing to his proficiency in *tantra*, he was called *Agambagis*, or the expounder of the *tantras*. Krishna Chandra himself established the festival, called the Jagadhatri Puja. It takes place in or about the month of October, and lasts for one day and night." Another ornament of the Court of Krishna Chandra, was Bharat Chandra, the author of "Annada Mangal" and its sequel "Bidya Sundar." Krishna Chandra also patronised musicians, and was very fond of hearing *Dhurpads* and *Kheals*, and "was a great connoisseur in matters regarding the *rags* and *raginis* regulating "Oriental Music." As a patron of architecture, he constructed the large building for *puja* in the Rajbari, and built a large staircase for going down the sacred well *Gyan Bapi* in Benares, for the benefit of the pilgrims. He was universally considered the head of Hindu society, and the arbitrator on all questions of caste."

During the time of Maharaja Krishna Chandra, the political state of Bengal was indeed very critical owing to the constant disputes amongst the Subahdars and their respective officers. When Ali Vardi Khan was succeeded by his adopted son Suraj-ud-Dowlah, Maharaja Krishna Chandra was in the side of the English with the object of establishing their power and took an active part in the battle of Plassey. The assistance which Maharaja Krishna Chandra rendered the English was so far satisfactory, that he received the title of "Rajendra Bahadur" from Lord Clive with a present of 12 guns used at Plassey, which are still to be seen in the Rajbari of Nadiya.

Maharaja Krishna Chandra died at the advanced age of 70 years, and was succeeded by his eldest son Siva Chandra. Siva Chandra like his father was a pious and learned man. He died at the age of 47 years, and was succeeded by his son Isvar Chandra, who gave away a large sum in charity. Isvar Chandra died when he was 55 years of age, and was succeeded by his son Giris Chandra, who at that time being a minor, the estate was for sometime placed under the supervision of the Court of Wards.

Giris Chandra was also a great lover of Sanskrit, and the poet Rasasagar flourished in his time. He lost a greater part of his estate, in default of payment of Government revenues, but the *debottar* lands assigned for the worship of the family idols yielding an income of Rupees one *lakh* and a few Zamindaries were only left untouched. He died at 60 years of age, and was succeeded by his adopted son Sris Chandra Rai.

Sris Chandra increased the income of his family possessions, and advocated the cause of the remarriage of Hindu widows; set his face against the system of Hindu polygamy; supported at his own expense an Anglo-Vernacular School; and gave land to Government without compensation, together with a handsome donation for the erection of the Krishnaghar College. He was well-versed in the Persian and Sanskrit languages, and was a great encourager of Hindu Music. He received the title of "Maharaja Bahadur" from Government with the usual *Khilat*, *Sannad*, &c. He died at 38 years of age, and was succeeded by his son Satis Chandra. Satis Chandra died at Masuri on the 9th October,

1870, when he was 33 years of age, and was succeeded by his adopted son, Kumar Khitis Chandra Rai, who at present being a minor, the estate is under the management of the Court of Wards.

(*Other Families.*)

I.—THE MUKERJI FAMILY OF ULLA.

MAHADEV MUKERJI,* the founder of this family, is said to have made his fortune by holding an employment in one of his relative's house at Tiakata Patikabari, Zilla Murshidabad. He had two sons, of whom Durga Prasad only had issue, viz., Baman Das Mukerji, Gauri Prasad Mukerji and Annada Prasad Mukerji.

At the demise of Mahadev, Baman Das Mukerji, the eldest of his grandsons increased the family possessions by his own energy and integrity and was known to be a powerful, respectable, and a liberal Zamindar. He was a good Sanskrit scholar and a great encourager of Sanskrit learning as he used to hold every year a grand meeting of Sanskrit scholars of different places at Ulla, and made it a practice to bestow presents on all of them in accordance with their respective merits. Baman Das Mukerji died at an advanced age, leaving three sons; and his brother Gauri Prasad left two sons only.

Babu Annada Prasad Mukerji, the youngest son of Durga Prasad, is at present the head of the family, and is also a great lover of learned men. The family has its Zamindaries in Rangpur, Dinajpur, Rajshahye, Jessore, Bardwan, Nadiya, Hughli, and other Districts.

II.—THE MUSTAPHI FAMILY OF ULLA.

THIS family is an old one, its founder Babu Ramesvar Mitter by caste a Kayastha, was the son of a *Gurumohasaya* named Mohan Mitter, who originally came from the village of Takabarisa and settled in Ulla, Zilla Nadiya. Ramesvar rose into eminence in the Courts of Shaista Khan and Murshid Kuli Khan, Nawabs of Bengal, as a good Accountant;

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* Mahadev had one brother, named Krishna Dev whose grandson Sambhu Nath, son of Hari Dev, is still alive and possesses many good qualities.

and received the title of Mustaphi* from the Emperor of Delhi, in recognition of his services rendered to the State in the Financial Department. He was well versed in the Persian and the Arabic languages. His acquired Zamindaries are still in the possession of his descendants.

Ramesvar had ten sons, of whom Raghunandan, Anantaram, Shivram and Mukundaram were highly reputed for their wealth, liberality, love of learning and devotion to the Hindu religion. Both they and their descendants have greatly enhanced their paternal estate.

Raghunandan and Anantaram first separated from their brothers, and settled in Zilla Hughli—the former in Sripur, and the latter in Sukria. Raghunandan was a good Sanskrit scholar and astronomer of his day. Babu Bhuban Mohan Mustaphi is the present head of his numerous descendants.

Among all the descendants of Mukundaram, Isvar Chandra Mustaphi was a very wealthy and liberal Zamindar; his Zamindaries extended over many districts. The present representative of Mukundaram's family is Upendra Narayan Mustaphi.

Anantaram who settled in Sukria had eight sons, of whom Ram Narayan, Sambhu Ram, Tilak Ram, and Hari Narayan were well known to the public.

Ram Narayan served the Hon'ble East India Company in their factory at Casimbazar under Warren Hastings, and his merits were highly appreciated by him. When Hastings became the Governor General, he wished to provide Ram Narayan with a more honourable post, but unfortunately he was then dead. Otherwise he would have probably proved himself a second Ganga Govinda Sing, the distinguished founder of the Paikpara Raj Family, situated in the 24-Pargannas.

Sambhu Ram left two sons, Jogesvar and Biresvar, who acquired Zamindaries from Sukria to Bardwan, a distance of 40 miles. Both the brothers were highly liberal and public-spirited, they constructed roads, excavated several tanks, and erected at an enormous cost a grand and superb temple of exquisite architectural beauty.

* Mustaphi is an *Arabic* participial noun derived from the *Arabic* infinitive *Istifee*, the root of which is *wafa* meaning to fulfil a promise or a duty. Hence, Mustaphi means one who fulfils a promise or a duty, now it signifies an auditor of accounts.

Ramesvar was a worthy son of his worthy father Jogesvar, he was a liberal and a benevolent man; his name is still proverbial for charity in this part of the country. His grandson Babu Lakhmi Das Mustaphi is the present head of this branch; he is about 60 years of age.

Among the descendants of Tilak Ram, the most conspicuous was Ramnidhi and his nephew Kashigati, who have erected splendid temples, established *Athithsalas,* and done many other charitable acts. Babu Khetra Nath is the present head of this branch.

Of the descendants of Hari Narayan, Babu Kasi Das Mustaphi, is the present head. He is a profound Sanskrit scholar, and is an author of many religious books written in Sanskrit and Bengali. He is about 80 years of age, and lives at Benares.

Owing to constant partition, the property of this family has been divided into several shares. The present members of the family are all ordhodox Hindus, and are well known for their politeness, simplicity, and kind treatment of their *ryats,* though not for their wealth.

III.—THE PAL CHOWDHURI FAMILY OF NATUDA.

An ancestor of this old and well-known family first settled in a village now called Boinchi in the District of Bardwan;—perhaps at the time when the Mahrattas carried on their periodical forays in the Provinces on the North-West.

When he settled in the village it was a dense *jangle,* but it is said that he made considerable improvements in it and in its vicinity. In time he is reported to have acquired an immense fortune, and he is known to have employed a considerable portion of it in excavating tanks and constructing Hindu temples, which are still known by the name of "Pal." About two-hundred years ago, the Pal Chowdhuries on account of some misunderstanding with the then Maharaja of Bardwan, selected Natuda, in the District of Nadiya, as their place of abode.

Babu Naffar Chandra Pal Chowdhuri, the present representative of the family, is famous for his several acts of public utility, charity and liberality. He has from time to time offered large sums of money

for public purposes, and we give below a condensed list of his charitable acts :—

For the restoration of the B. A. Classes of the Krishnaghar College...	Rs. 5,000
For the establishment of a Charitable Hospital and Dispensary	„ 36,000
For a Turret Clock in the Presidency College, Calcutta ...	„ 5,000
For a reproductive Public Work which will be useful to the District of Nadiya, and such other works as will develop the resources of the country	„ 3,00,000
Total Rs.	3,46,000

Babu Naffar Chandra Pal Chowdhuri holds 300,000 *bigas* of land approximately in 175 villages, yielding Rs. 2,00,000, and is reckoned among the largest Land-holders or Zamindars in the District of Nadiya. We only regret to say, that he has not yet received any distinction from Government, notwithstanding his charities have been numerous, and his public spirit conspicuous. It is to be hoped, that his claims will no longer be overlooked.

IV —THE PAL CHOWDHURI FAMILY OF RANAGHAT.

THE two brothers Krishna Chandra Panti and Sambhu Chandra Panti were the founders of this well-known family. The senior Krishna Chandra Panti, afterwards Krishna Chandra Pal Chowdhuri was originally a petty trader* at Ranaghat, where "lived at that time a certain *Mohant* (a *Brahman* priest) who had a considerable trade or cultivation at Aranghatta, a little north of Ranaghat. This *Mohant* had some very large stores of the grain, called "Chola," but the insects got at it and spoiled it all—at least so it seemed. The *Mohant* determined to cast it all away, when Krishna Pal offered him some small price for it, and subsequently by selling it realized an enormous profit, for it turned out that the insects had destroyed only a little of the surface grain.

*It is known to us that Krishna Chandra was a common dealer of *Pan*, i. e., beetle-leaves.

Krishna Pal was now a merchant of great capital, which he further greatly increased by trading in, and almost monopolizing the trade in salt, which at that time was sold by auction at the Board of Revenue, as opium is now (so at least say the narrators of the history). At last he resolved to establish a Zamindari, and Parganna Sâtor was the first purchase which he made."*

When Krishna Chandra rose to opulence and became distinguished for his liberality, he was offered the title of "Raja" by the Marquis of Hastings when he visited Ranaghat in the course of his tour in the mofussil. Krishna Panti, however, was so simple and modest that he preferred the title of Chowdhuri, already bestowed on him by the Maharaja of Krishnaghar, who, in those days, was regarded as the Paramount Lord of this part of the country. His Excellency accordingly conferred on him the title of "Pal Chowdhuri," and ordered that *Asha Shota* should be borne before him as a mark of honour. Thenceforward the members of the family bear that title and use *Asha Shota* as a mark of distinction. In point of rank, the Pal Chowdhuries are almost reckoned as next to the Maharaja of Krishnaghar in the Disirict of Nadiya.

Of the numerous acts of charity and public good by the founders of the family, such as, the excavation of tanks in various parts of their Zamindaries, and the construction of roads and bridges, the brightest and most prominent was their contribution of a *lakh* of maunds of rice for the relief of the sufferers from the great famine in Madras that took place in their time. Their descendants had afterwards greatly enhanced their family possessions, and enjoyed a high position in the District of Nadiya.

For the next two generations, i. e., until the time of Sri Gopal Pal Chowdhuri, grandson of Sambhu Chandra, the members of the family were deeply involved in the famous Pal Chowdhuri suit in the Supreme Court, which cost them an enormous sum. This suit lasted from 1821 to 1850, and was carried to Europe four times in Appeal. It is said, that at this time half of the Parganna Sâtor was sold to Mr. Mackintosh,

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* From Mr. J. Westland's Report on the District of Jessore, 1871.

and the other half to Thakur Das Gosvami of Sirampur. Even at this critical time, the private charities of the Pal Chowdhuries were so extensive that no family in Ranaghat and its suburbs, that applied for help or relief, was disappointed, but had their wants fully supplied.

Sri Gopal was regarded as one of the best and most public spirited of Zamindars. He was much esteemed by both Natives and Europeans. There was not a single work of public utility whether in the metropolis or in his own District, in which he did not take a leading part. He subscribed Rs. 2,000, towards the Krishnaghar College building. He heartily co-operated in the Municipal improvements of Ranaghat, and freely gave away lands for the construction of roads and for drainage. The most noble act of his was the foundation of the higher English and vernacular schools at Ranaghat. These schools have been in existence for the last thirty years, during which they have all along been under his personal supervision and support. The maintenance of these institutions has up to this time cost his family more than 12,000 rupees. They are regarded as the model schools of this District, and are still supported by the members of his family. In all works of public utility he had the hearty co-operation of his younger brothers Prasanna Gopal and Brajendra Gopal Pal Chowdhuries, of whom the former was a great encourager of music, and the latter was famous for personally prescribing for, and distributing medicines to the poor.

Babu Surendra Nath, eldest son of Sri Gopal, is the present head of the fami y. He has, by imitating the noble example and treading in the footsteps of his illustrious father already within this short space of his worldly career acquired a good name among his countrymen. He contributed Rs. 1,000 towards the restorations of the B. A. class in the Krishnaghar College. The new hospital building at Ranaghat owes its existence chiefly to his munificence, and there is scarcely any work of public utility that does not bear his name. In addition to the schools founded by his father, he supports the Ranaghat Girl's School. In all such works, he receives the cordial co-operation of his younger brother Babu Nagendra Nath, and his cousin Babu Joges Chandra, son of the late Prasanna Gopal, both of whom are well-educated and enlightened young gentlemen.

Babu Surendra Nath was a Deputy Magistrate and Deputy Collector for about four years and has recently retired. He gave every satisfaction to Government in the discharge of his duties, and left the Government service which he always considered to be very honourable of his own accord, as his absence from home materially interfered with the affairs of his own Zamindari. Had continued in office till this time he might probably have been honoured with a place in the new Covenanted Civil Service scheme. It is said that while he was drawing Rs. 200, as salary, his own personal expenses exceeded Rs. 500, a month. He is now 29 years of age.

The Pal Chowdhuries have assigned some landed property of the annual value of Rs. 2,000 for religious purposes and the support of an Alms House. In their palmy days they owned Zamindaries paying Government Revenue amounting to more than Rs. 3,00,000. Family dissensions and lawsuits have involved them in serious losses, and the estates which now bear a Government Revenue of about Rs. 1,25,000, are comprised in the Districts of Nadiya, 24-Parganuas and Jessore.

XX.—RAJSHAHYE.

(Principal Families.)

I.—THE NATOR RAJ FAMILY.

Kam Dev Rai, a Brahman, who lived in Mouza Nator, in Parganna Lashkarpur, was employed as a *Tahsildar* of Baraihati under Nara Narayan Thakur, sixth in descent from Batsaracharjya, the founder of the Patiya Raj Family. Kam Dev had three sons, Ram Jivan, Raghu Nandan, and Bishnu Ram, of whom the last predeceased him. The second Raghu Nandan served under Darpa Narayan (younger brother of Nara Narayan of the Patiya Raj Family) as his *Muktiar*. Raghu Nandan soon became acquainted with Muhammadan law, and secured the post of *Naib-Kanungo*, but was appointed *Rai Rayan* and *Dewan*, i. e., Financial Minister to Nawab Murshid Kuli Khan, the greatest and most energetic of the Moghal rulers of Bengal. Having

rendered valuable assistance to the Nawab in the settlement of the land revenue of the provinces and in other diplomatic affairs, he received the title of Raja together with the estate of Sântal, which belonged to some of the old families in the District of Rajshahye.

Raja Raghu Nandan, subsequently transferred the estate of Sântal to his elder brother Ram Jivan, who was also proclaimed Raja in A.D. 1704. In the course of time, the estate of Sântal was considerably augmented by the acquisition of several escheated and defaulted estates which had belonged to Ram Krishna, the Zamindar of Bhitaria, &c.; Bhagavati and Ganes Narayan, the Chowdhuries of Pargauna Bangachi; Raja Udit Narayan, a Zamindar of Rajshahye; Raja Sita Ram, a Zamindar of Jessore and to other Zamindars; and at last it grew into so vast and extensive a territory, that Ram Jivan found himself in possession of estates nearly in all the principal Districts of Bengal, embracing Monghyr and Bhagalpur. The annual collections amounted to about two *krors* of rupees, of which Rs. 52,53,000 were paid to the Muhammadan Government as revenue. In 1706, Raja Ram Jivan obtained the *Sannad* of Raja Bahadur from Bahadur Shah, the then reigning Emperor of Delhi, and received a *Khilat* of 22 pieces with the permission to use Raj-Umbrellas, Sticks, Drums, Bugles, &c.

Both the Rajas Ram Jivan and Raghu Nandan kept a military force sufficient for the protection of their estates, and held the Civil and Criminal administration in their own hands. They died childless and the Rani of Ram Jivan adopted Raja Ram Kanta Rai, who also on his death left no issue, as his two infant sons had predeceased him. His widow was the celebrated Maharani Bhabani,* whose name still lives as a household word in Bengal and the North-Western Provinces. Maharani Bhabani outlived her husband about 58 years, and

* Mr. J. Westland also informs us in his Report on the District of Jessore, page 61-62, that, "In the last half of last century, the Nator Zamindari was in possession of Maharani Bhabani, who was widow of Raja Ram Kanta Rai, son of Raja Ram Jivan Rai. This lady's fame is spread far and wide, and it is specially noted that she was a most pious lady, continually spending her money in the endowment of idols. She established in Benares alone 380 temples, guest-houses *(atithalay)*, and other religious edifices, some of which are still kept up; but some have ceased to be kept up, probably because the family, by the loss of its estates, became too poor to support them. Religious edifices were erected by her also in other parts of the country, and endowed with money and with land.

during this period she devoted her time, energies, and wealth to religious ceremonies and acts of benevolence.

Her gifts extended to almost all the sacred shrines of Bengal and North-Western Provinces. At Benares she erected magnificent temples for *Arnapurna, Bissesvar, Dandapani, Durga, Tara, Radha Krishna*, &c., and some three or four hundred minor temples for *Sivas*, in addition to *Bathing Ghats, Dharmasalas, &c.*

In one of the magnificent temples dedicated to *Siva* at Benares, the following inscription of a beautiful *Sanskrit Sloka* is still to be seen :—

ওঁ নমঃ শিবায় ।

বাণ-ব্যাহৃতি-রাগেন্দু-সমিতে শকবৎসরে
নিবাসনগরে শ্রীমদ্বিশ্বনাথস্থ সন্নিধৌ ।
ধরামরেন্দ্র-বারেন্দ্র-গৌড়-ভূমীন্দ্র-ভাবিনী
নির্ম্মমে শ্রীভবানী শ্রীভবানীশ্বর-মন্দিরং ॥

Maharani Bhabani excavated numerous tanks, and built about three hundred caravansaries in Bengal, and the North-Western Provinces, and distributed food and clothes to a very large number of poor. She had at the same time appointed in different places some hundreds and hundreds of *Kavirajes* and *Hakims*, who, as a rule, used to go about from morning to evening with medicine and food for the purpose of enquiring into every house whether gratuitous medical aid was wanted.

There are many of these at Nator, the seat of the family, and there is one well-known one at Murshidabad, which is named *Sham Rai*. It is endowed with extensive lands, its principal endowment being Dihi (or "estate") Phulbaria, which lies between Chaugachha and Kaliganj, and has its cutcherry at Shibnagor, opposite Kaliganj."

Mr. Holloway says, "At Nator about ten days' travel, north-east of Calcutta, resides the family of the most ancient and opulent of the Hindu Princes of Bengal. Raja Ram Kanta of the race of Brahmans who deceased in the year 1748, and was succeeded by his wife, a Princess named Bhabani Rani, whose Dewan or minister was Daya Ram of the *Tili* caste or tribe; they possess a tract of country about thirty-five days travel and under a settled Government; their stipulated annual rent to the Crown was seventy *lakhs* of *Sicca* Rupees, the real revenues about one *kror* and a half."

Her bounty was also extended to animals and common insects. Several men were engaged by her to feed cattle, birds, &c., and even to throw sugar into ant-holes.

She built some edifices at Gya, Nator, Rajshahye, and Murshidabad, and gave away from time to time one hundred thousand *Bighas* of land to *Brahmans* and *Gosvamies* free of rent. It is generally said, that this extraordinarily pious and charitable lady expended over fifty *krors* of rupees in religious acts and charity. She adopted Maharaja Ram Krishna, who, on attaining majority, took the management of the whole estate and obtained the title of "Maharaja Dhiraj Pirthipati Bahadur" from the Emperor Shah Alam. At the time of the permanent settlement introduced by Lord Cornwallis all the dependant *Talukdars* of Maharaja Ram Krishna made direct arrangements with the Hon'ble East India Company, and the revenue which the Maharaja used to pay before was also enhanced. To this arrangement, Maharaja Ram Krishna objected, and endeavoured to retain the footing of an independent chief or at least to have the administration of the Police and Revenue in his own hands, but to no purpose. This disappointment, however, was the cause of his neglecting at once the affairs of his vast estates, and devoting himself exclusively to the celebration of religious rites. "Unlike his mother, he forsook all care of worldly affairs and left them to manage themselves as they best could, provided he only could carry on his religious duties. His Zamindaries began to go to ruin, and his servants began to plunder him on every side, and to amass fortunes for themselves.*" It is said, that several of them founded opulent houses and Zamindaries in Rajshahye and other places; of whom the principal individuals "were Kalisankar Rai, the ancestor of the Naral family, and Daya Ram† Rai, the ancestor of the Dighapati family. The former was Dewan of the Nator Raja, and it was partly, if not chiefly, by his unjust stewardship he managed to acquire the estates

* Mr. J. Westland's Jessore, page 62.

† It is said that Dayaram was first employed by Raja Ram Jivan as an inferior *amlah*, but having acquired a thorough mastery of Zamindari business was made the Dewan of the Raj, which post he held till the time of Maharani Bhabani. As a brave and valiant man, he assisted the Nawab of Murshidabad towards capturing Raja Sita Ram Rai of Mahmudpur in Jessore, in recognition of which service he received from the Nawab the title of "Rai Rayan."

which he ought to have managed for another. The latter was also Dewan of the same family, and most of his purchases are near Nator in the Rajshahye part of the ancient Zamindari.*"

About this time, Maharani Bhabani, who was endowed with considerable capacity for business, endeavoured to take once more the management of the estate out of her son's hands with a view to save the Zamindaries from utter ruin, but the Government for some cause or other did not accede to her prayer. Perhaps, at this time, several of the Zamindaries were sold, being sub-divided into *Pargannas* and *Dihies.* Mr. Westland says, that "of the estates of this once wealthy house, the Bhusna portion was sold up, being divided into many large Pargannas. One purchaser got Naldi, one Sator, one Mokimpur, and so on; each of the portions forming in itself a respectable landed estate. Sahujial was apparently broken up into dihies, or small estates, each of which was composed of several villages lying in the same tract of country and paying revenue under one head. The largest of these was Dihi Arpara, which was purchased by Kelaram Mukharjya of Gobardanga, the grandfather of the late Sarada Prasanna. Two others, Dihi Kaneshpur and Dihi Sarupur, were purchased by Gopi Mohan Thakur, the ancestor of the great Thakur Family."

Maharaja Ram Krishna died in 1795, leaving two sons, Bisva Nath and Siv Nath, to whom he had previously apportioned his estates, which were then only yielding a reduced income of Rs. 27,00,000. The elder Maharaja Bisva Nath received as his share Zamindaries yielding a gross revenue of Rs. 18,00,000. The younger Maharaja Siv Nath received all the *Debattar* and rent-free Zamindaries, yielding a net profit of Rs. 9,00,000. Both the Maharajas Bisva Nath and Siv Nath led a life of ease and indulgence and never looked to the affairs of their estates, consequently similar depredations to such as were made in their father's time, were continued and their estates dwindled down to most deplorable condition. Maharaja Bisva Nath, the elder son of the Maharaja Ram Krishna, died childless and his widow Maharani Krishnamani adopted Maharaja Govinda Chandra, who survived only

* Mr. J. Westland's Jessore, page 63.

a few years after attaining his majority, and died without any issue. Maharani Sivesvari, the widow of Maharaja Govinda Chandra, adopted Maharaja Govinda Nath, who also died without a son. The widow of Maharaja Govinda Nath, therefore adopted Jagat Indra Nath Rai, who has received the title of Maharaja on the 1st January, 1877. Maharaja Jagat Indra Nath Rai is the present representative of the Senior Branch of the family.

Maharaja Siv Nath, the younger son of Maharaja Ram Krishna, had also no issue, and his widow adopted Ananda Nath, who was also celebrated for his liberality and public utility. In 1847, Raja Ananda Nath applied to Government for the bestowal on him of his grandfather's title "Maharaja Dhiraj Pirthipati Bahadur," but to no effect. In June 1866, however, he was invested with the insignia of a Companion of the Most Exalted Order of the Star of India. Shortly after, he received the title of "Raja Bahadur" in recognition of his liberality in founding the splendid library at Rajshahye, and other works of charity and public spirit. It is said, that Raja Ananda Nath Rai Bahadur, C.S.I., in spite of all these honours was not entirely happy; as his ambition for obtaining his grandfather's title "Maharaja Dhiraj Pirthipati Bahadur" was not gratified. He died in 1867, leaving four sons, Kumars Chandra Nath Rai, Kumad Nath Rai, Nagendra Nath Rai and Jogendra Nath Rai, of whom the first received the title of "Raja Bahadur" from Government in 1869. Raja Chandra Nath Rai Bahadur managed the estate for a period of nine years, during which time he did many acts of liberality and munificence. He founded a Female Normal School at Rampur Beaulea, and supported it at an annual expense of Rs. 1,500. As a great lover and patron of *Sanskrit*, he defrayed the expenses of several students of that language to finish their studies at Nadiya and Benares. Raja Chandra Nath Rai Bahadur was for sometime an *Attaché* of the Foreign Office of the Government of India. He died childless, and his two younger brothers Kumar Kumad Nath Rai and Kumar Nagendra Nath Rai having predeceased him without issue, the whole estate devolved upon his youngest brother Kumar Jogendra Nath Rai, the present representative of the Junior Branch of the family. Kumar Jogendra Nath, known as

Maharaja, is an orthodox Hindu, and has an infant son, named Jatindra Nath Rai.

II.—THE PATIYA RAJ FAMILY.

"The Thakurs, or, as they are commonly called, the Rajas of Patiya, constitute the oldest territorial aristocracy of Rajshahye. They reside in Patiya which is now a police sub-station and situated halfway between Nator the former, and Boaliya the present, Sadar station of the district. Their principal estate is Lashkarpur, a Parganna extending over a large tract of country and situated on both sides of the Padma. They are said to have acquired it from Shaikh Lashkar, an officer attached to the Court of Murshidabad.

The origin of the Patiya family is as follows :—

There lived, according to tradition, in his *asram* at Patiya a *Rishi*, named Batsaracharjya, who spent his days in devotion. During his time Lashkar Khan, who had got a grant of *Jagir*, called Parganna Lashkarpur, from the Emperor of Delhi, having died, his estate lapsed to the Government. At this period, Bengal was governed by eighteen *Subahdars*, who collected the rent and trasmitted the same to the Emperor. After sometime the *Subahdars* conspired against the Emperor, and determined to withhold the rents. For the purpose of checking their insubordination, the Emperor sent a General with a suitable force. On his arrival, he had a secret interview with the Saint Batsaracharjya, who entertained him and his officers, and questioned them as to their mission. After being acquainted with it he wished them success, and pointed out the means of attaining it. The General fought with the *Subahdars* and brought them to their senses. Having accomplished his mission, he saw Batsaracharjya and received his congratulations on his success. In recognition of the good services and wishes of the Saint, the General obtained the permission from the Emperor to grant him Lashkarpur, which had escheated on the demise of the former proprietor. Batsaracharjya leading a religious life, did not appreciate the pecuniary advantages of the grant or take any pains to develop its

resources. His son Pitambar was a clever man, who ingratiated himself with the Emperor and took possession of his paternal estate Lashkarpur. On the death of Pitambar, his younger brother Nilambar succeeded him in his estate, and by his exertions enhanced the value of the estate.

His youngest son Ananda during the life-time of his father had received the title of Raja from the Emperor.

His son Rati Kanta in consequence of certain unpopular acts, did not inherit the title of Raja, but was known among the people as *Thakur*, a title which still distinquishes the family. For the support of necessitous people, his son Ram Chandra established the idol Radha Govinda. He died leaving three sons, viz., Nara Narayan, Darpa Narayan, and Jaya Narayan Thakur. During the time of Nara Narayan, Kam Deva, the father of Raghu Nandana,—the founder of the Nator family—was employed as a *Tahsildar* of Baraihati.

It was when Darpa Narayan became the head of the family that Raghu Nandana, the founder of the Nator Raj, experienced a change of fortune, being promoted from a humble gatherer of flowers to the office of Vakil of the Patiya family in the Court of Murshidabad.

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During the *regime* of Lord Cornwallis, Ananda Narayan was the head of the Patiya family. With him the Permanent Settlement of Lashkarpur was made. The estate was assessed at Rs. 1,89,592-4-0. One of the successors of Ananda Narayan, Rajendra Narayan received from the Government the title of "Raja Bahadur." Jagan Narayan, another successor of the family, in the Bengali era 1214, made the following additions to the Patiya estate by purchase, viz., Parganna Pukharia in Zilla Maimansingh, Pargannas Kaligram Kalisapha, and Kazihata in Zilla Rajshahye, Bhabanandadiar in Zilla Nadiya and saveral small Zamindaries. Having thus enchanced his profits, he devoted a portion thereof to the establishment of a religious endowment at Benares; he also built a ghat and a guest-house in that city. He erected another guest-house on the banks of the river Phalgu in Behar. In the year 1216, B. S., his hereditary title of Raja was confirmed. He died in Paus in 1223, B. S. His widowed wife erected at Patiya a

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temple dedicated to Siva, and celebrated the occasion by [illegible]e grants of Lakhiraj lands to learned Brahmans. He used to distribute in the cold weather clothes to the poor, and during the rainy season to feed both men and cattle, an example which is followed by the amiable, excellent and benevolent young Rani Sarat Sundari, widow of the late Jagendra Narayan Rai; the latter was educated at the Ward's Institution, and gave ample promise of pursuing an exemplary career, but died a premature death.*"

Sarat Sundari Debya received the title of "Rani" on the 12th March 1875, and has been created "Maharani' at the Imperial Assemblage held at Delhi, on the 1st January 1877, on account of the assumption of the title "Empress of India," by Her Most Gracious Majesty the Queen. Maharani Sarat Sundari Debya is famous for her enlightened liberality. She made princely donations to numerous charitable institutions, and rendered valuable services during the years of famine.

III.—RAJA PRASANNA NATH RAI'S FAMILY, KNOWN AS DIGHAPATIA RAJ FAMILY.

Daya Ram, the founder of this family, was at first employed as an inferior *amlah* by Raja Ram Jivan Rai, elder brother of Raghu Nandan of the Nator Raj Family, but was soon promoted by the Raja to the post of Dewan for having evinced a great capacity for Zamindari business.

Daya Ram held the office of Dewan of the Nator Raj, till the time of Maharani Bhabani, and amassed immense wealth. He assisted the Nawab of Murshidabad in capturing Raja Sita Ram Rai of Mahmudpur in Jessore, and in recognition of this service he received the title of "Rai Rayan." Daya Ram was a great encourager of the Sanskrit language, and had established several *Toles* or schools, in Rajshahye. "He founded several religious establishments, namely, the idol Krishna Chandra at Muhammadpur in Jessor, another named Gopal Dev at Binadin in Murshidabad; he also founded in his Rajbari at Dighapatia three separate idols, namely, Krishnaji, Govindji, and Gopal. He

* Abridged from The Calcutta Review No. CXI., January, 1873.

endowed these establishments with lands. He did his best in supplying the poor with water. He excavated a large Dighi at Gorphu and another at Haguria. He excavated several tanks in his Zamindaries, and also a Chauki or moat around his Rajbari.*" Daya Ram Rai was succeeded by his son Jagannath Rai, who did not survive him long. Jagannath died leaving a son, Pran Nath Rai who celebrated his mother's Sradha with great *eclat* and expense.

Pran Nath Rai left the whole estate to his adopted son, Prasanna Nath Rai, "who infused new blood into the family and proved an extraordinary man, achieving for himself the most conspicuous position among the contemporaneous Zamindars and Rajas, and standing out from them as a singularly liberal and benevolent representative of the Nobility of Bengal.†" Prasanna Nath, as a public-spirited Zamindar, offered Rs. 35,000 to Government for the construction of a road from Dighapatia to Baulea, and paid from time to time handsome sums for the repair of the roads and erection of bridges. He established an Academy at Dighapatea, and Dispensaries at Nator and Baulea, and offered a princely donation of rupees one *lakh* for their support.

Prasanna Nath Rai received from Government the title of Raja Bahadur on the 20th April, 1854, and his investiture took place at the Government House in the presence of several respectable chiefs, such as, the Maharaja of Patiala and others. Raja Prasanna Nath Rai was appointed an Assistant Magistrate in the District of Rajshahye on the 10th September, 1857. The Raja "was both a generous and a genial man. His social qualities were of a high order. He freely mixed with Europeans, and was almost an Englishman in his tastes and habits. His hospitality was kept up in a fine old mafasal style. The scene where this hospitality was exercised was the Rajbari of Dighapatia which the Raja had enlarged and decorated, having built on one side a fine *Nachghar*, and on the other, a *Singhi Dalan*. He also built a magnificent gateway. The *Rajbari* was the rendezvous of the officials, the planters, and the Zamindars. These reunions always took place during the *Huli* and *Jhulan* festivals, when the Rajbari and the compound

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* The Calcutta Review No. CXI. January, 1873.

† Do. do.

around were beautifully illuminated, and the scene was further enlivened by rich displays of fireworks and music.

Raja Prasanna Nath Rai died in 1861, and his demise was universally regretted, being considered a national calamity. In 1863, his adopted son, Pramatha Nath Rai was, under the provisions of his father's will, admitted as a boarder student at the Calcutta Ward's Institution. He was the only student of the institution who succeeded in passing the University Entrance Examination. During the time he studied at Calcutta, he was under the eye of his mother, a lady uniting rare sagacity with an overflowing benevolence. In November 1867, he attained his majority; and the first act of his majority was to erect suitable *pakha* buildings for the accommodation of the hospital and dispensary at Rampur Boaliya at an expense of Rs. 10,000, founded by his father. The Lieutenant Governor in noticing this liberal act expressed his desire that an expression of his gratification might be communicated to Kumar Pramatha Nath Rai at the 'earnest he has given by his liberality in this matter' of his intention to make a good use of his ample fortune. The road from Rampur Boaliya to Dighapatia having fallen into disrepair, Kumar Pramatha Nath Rai followed the example of his father in coming forward to defray the expenses of the road.

In April 1868, he offered to endow Rajshahye Girls' Aided School with an amount, yielding Rs. 180 per annum. The Lieutenant Governor accepted the offer and acknowledged the liberality of the Kumar in suitable terms. In the same year he founded three scholarships for the Girls' School at Boaliya. In 1871, the Commissioner of the Division reported to the Government that Kumar Pramatha Nath Rai was one of the most intelligent and well behaved Zamindars of Lower Bengal; that he managed his Zamindaries admirably well, and was favourably spoken of by every person coming in contact with him. He therefore recommended that the Kumar should receive from the Government the title of Raja Bahadur. Lord Mayo accordingly granted the Sannad.

The investiture took place at Rampur Boaliya under the auspices of the Commissioner acting as the representative of the Government. The Raja has recently established at his sole expense a Charitable

Dispensary at his *Kachhari* at Nakhila. It has proved an inestimable boon to the sick poor of that part of the country*." In 1877, Raja Pramatha Nath Rai Bahadur was appointed a Member of the Bengal Legislative Council.

(*Sundry Zamindars.*)

RAI GIRIS CHANDRA LAHIRI BAHADUR OF KASIMPUR.

Rai Giris Chandra Lahiri Bahadur, Zamindar of Kasimpur, Rajshahye, is the son of Babu Kasi Sanker Lahiri and grandson of Babu Ram Kishor Lahiri.

Rai Giris Chandra Lahiri Bahadur has established an English school and a dispensary at Kasimpur, and with the exception of the Government aid he pays almost all the necessary expenses for their support. During the famine of 1874, he distributed clothes, grain, &c., to the poor and to his own *Ryats*, he also remitted a large amount of the rents due to him. About eight or nine years ago, when the river *Padma* overtopped its banks and covered several villages in Rampur Beaulea with water; Rai Giris Chandra Lahiri exerted himself very signally in saving the lives of some hundreds of men, whom he afterwards supplied with food, clothes and money to raise their houses.

He also assisted the inhabitants of Kasimpur at a time when they were suffering considerably from an epidemic fever, by employing a doctor out of his own private purse for their proper treatment. He has also given without compensation some lands in his Zamindaries to Government, for the purpose of laying down the South-Eastern State Railway. For this and several other acts of liberality he has at different times received thanks from the Government of Bengal, and on the 31st March, 1871, the title of "Rai Bahadur" was conferred on him as a mark of personal distinction. He holds several Zamindaries in the

* The Calcutta Review No. CXI. January, 1873.

Districts of Rajshahye, Pabna, and Bogra, and is at present 46 years of age. He has a promising son, named Babu Kedar Nath Lahiri.

XXI.—SONTHAL PARGANNAS.

(Principal Families.)

THE SULTANABAD RAJ FAMILY.

Gopal Chandra Sing, the present Maharaja, is an offshoot of the family of the Maharaja of Bansi, in Gorakhpur. His wife Rani Janki Kinuri, daughter of Dyal Sing, inherited the Parganna of Sultanabad being in direct descent from Raja Bankie Sing, who first obtained the property from the Muhammadan Governors of the country.

Maharaja Gopal Chandra Sing first obtained the title of "Raja Bahadur" from the British Government in the year 1867, for several acts of Public utility and liberality, and on the 12th March 1875, the title of "Maharaja" was conferred on him in recognition of his valuable services during the famine of 1873-74, as a mark of personal distinction. The Maharaja is an orthodox Hindu, and is very fond of hearing the *Shastars* read. He has always been kind to his tenantry.

XXII.—TWENTY-FOUR PARGANNAS.

(Principal Families, Nobles, and Eminent Men.)

I.—THE BHUKAILAS RAJ FAMILY.

This old and respectable family was founded by Maharaja Jaya Narayan Ghosal Bahadur, grandson of Kandarpa Ghosal, a wealthy Brahman, who lived in Gargovindapur, an ancient village on the site of which now stands Fort William. Kandarpa removed to Kidderpur when Gargovindapur was taken for the fort. He had two sons, Krishna Chandra Ghosal and Gokul Chandra Ghosal. The last was Dewan to Mr. Verelst, the Governor of Bengal, and made a considerable fortune.

After the demise of Dewan Gokul Chandra Ghosal in 1779, the whole estate came into the possession of his nephew Maharaja Jaya Narayan, the only son of Krishna Chandra Ghosal.

Jaya Narayan, who was for sometime a *Kanungo* of the Island of Sandip, first settled in Bhukailas, a place adjacent to Kidderpur, Calcutta, and is therefore known as the founder of this family. Here he founded an edifice for the idol *Patitpabani* and dedicated two temples to *Sivas* which are annually resorted to by a large number of Hindus during the festival of "*Sivaratra.*"

Jaya Narayan received the title of "Maharaja Bahadur" from the Emperor of Delhi with the privilege to retain 3,500 *sowars.* He had a good knowledge of the English, Persian, Sanskrit, Arabic, and Bengali languages. He was a staunch advocate for the promotion of public education, and with a view to impart free education to children of different classes in Sanskrit, Bengali, Hindi, Persian, and English, he established a College at Benares at an enormous cost, which still commemorates his name. This College was founded long before the establishment of the Government College at Benares, and is now under the management of the missionaries to whom the Maharaja had entrusted the institution with sufficient funds for its support. Besides this, he constructed at Benares a Thakurbari dedicated to "Korunanidan," known as "Gurudam." Maharaja Jaya Narayan Ghosal Bahadur died at a good old age, leaving his property to his only son, Kali Sankar Ghosal who received the title of "Raja Bahadur" from Lord Ellenborough during the Scind War, in recognition of his valuable services, public charities, and general benevolence.

Raja Kali Sankar Ghosal established the Benares Blind Asylum, where its inmates receive raiment and food free. In his time a *Mahapurush* of very handsome features was exhibited to the public at Bhukailas. This wonderful man was daily visited by swarms of people of all colors and creeds, and was never found to speak, to eat or drink, or to wear clothes. The Hindus comprising males and females daily worshipped him as an idol—throwing wreathes of flowers and offering him sweatmeats and fruits of different sorts. The *Mahapurush* is said to have been brought from the Sibpur *chara* where he was in the habit of

floating over the surface of the water during flood, but not during the ebb tide of the holy river. His body was partly covered with moss in spite of his good-looking appearance, and it is also reported that some time after he was brought to Bhukailas, he began to speak, to eat, and to do anything which the members of the Bhukailas Raj family used to order him to do.

Raja Kali Sankar Ghosal Bahadur had seven sons, viz., Kumars Kasi Kanta Ghosal, Satya Prasad Ghosal, Satya Kinkar Ghosal, Satya Charan Ghosal, Satya Saran Ghosal, Satya Prasanna Ghosal and Satya Bhakta Ghosal.

Kumar Satya Kinkar Ghosal first received the title of Rai Bahadur from Government, and his brother Kumar Satya Charan Ghosal afterwards became Raja Bahadur in consequence of his elder brothers having predeceased his father.

Raja Satya Charan Ghosal Bahadur maintained the position and dignity of the family by contributing liberal donations towards the construction of several public works and to public and private charities. He died leaving two sons, Kumars Satya Nanda Ghosal and Satya Satya Ghosal, but the title of "Raja Bahadur" was conferred on his brother Kumar Satya Saran Ghosal, the fifth son of Raja Kali Sankar Ghosal Bahadur.

Raja Satya Saran Ghosal Bahadur was a man of vast experience and learning. He was invested with the insignia of a Companion of the Most Exalted Order of the Star of India. The Raja had several children, all of whom unfortunately died prematurely with the exception of a daughter, who was married to Babu Mahes Chandra Banerji, late a Professor of the Presidency College and now on pension. Shortly after the death of Raja Satya Saran Ghosal Bahadur, C. S. I., the title of Raja Bahadur was conferred on Kumar Satya Nanda Ghosal, the eldest son of Raja Satya Charan Ghosal, on the 30th September 1869, as a mark of personal distinction. Raja Satya Nanda Ghosal Bahadur is a Member of the British Indian Association, and was for sometime a Member of the Bengal Legislative Council. He possesses a liberal disposition and takes an active interest in the cause of native improvement. The other two intelligent members of the

family are Kumar Satya Satya Ghosal (Raja Satya Charan's second son) and Kumar Satya Krishna Ghosal (son of Kumar Satya Prasanna Ghosal, the sixth son of Raja Kali Sankar Ghosal.) The latter is an Honorary Magistrate of the Calcutta Police and a Commissioner of the Subarban Municipality.

The family owns Zamindaries in the Districts of Tippera, Bhullua, Backerganj, Dacca, and the 24-Pargannas, and the annual Revenue paid to Government is estimated at about Rs. 1,50,000.

II.—THE HON'BLE DWARKA NATH MITTER, BHOWANIPUR.

THE late Hon'ble Dwarka Nath Mitter, a Kayastha, was born in the village Agunsi in the District of Hughli in the year 1836. "His father was a Muktiar practising in the Hughli courts, and though his means were limited, he gave his son a good and liberal education. Dwarka Nath was brought up in the Hughli College, where he early distinguished himself. He took the foremost rank among his fellow-students. He was latterly transferred to the Hindu College. His literary exercises contained in the Education reports of the time, shewed the thorough mastery of the English language he had acquired. His Prize-Essay on Lord Bacon, printed in the Education Report we believe of 1852, placed him at the head of the College essayist of the time. It was highly admired by competent literary critics of the day, among whom was the renowned D. L. R., who honoured it with deserved laudation in his Literary Gazette. In 1855, he took service in the Police Court of Calcutta as interpreter to the then Junior Magistrate, Babu Kisori Chand Mitter. But he soon after passed the Pleadership Examination, and on obtaining the usual diploma joined the bar of the late Saddar Court. He was looked upon with some coldness by the then leaders of the bar, but he was warmly taken by the hand by Babu Sambhu Nath Pandit, then the Junior Government Pleader, and afterwards his lamented predecessor on the bench. But a man of sterling worth as he was, he did not long pine away in the cold shade of neglect. The sun of his fortune rose with the opening of the

High Court. He then came into contact with minds, which at once appreciated him. Sir Barnes Peacock was the first to recognize his rare talents and abilities. That eminent lawyer was so much struck with the grasp of mind, thorough mastery of general principles of law, and Indian Regulations and Acts, and forensic ability exhibited by this legal practitioner that he at once accorded him his powerful support, and the other judges of the Court, Barrister and Civilian, were not slow to mark their appreciation of his worth and character. Dwarka Nath became as it were a general favourite. Apart from his great abilities he was pre-eminently distinguished by his thorough honesty and unflinching independence. He and a few of his co-adjutors, who had joined the bar with him, raised at once its tone and character. Hitherto the legal profession was shunned by the educated native, because it was considered synonymous with an immoral practice. Not that these were not able and honourable men among the old practitioners, for some of them were the pride of their country, but the general character of the bar as a matter of fact did not stand high in public estimation. Whether it was owing to the depressing influence of the Old Saddar Court, or the absence of English education, and consequently of those high principles of self-respect and professional honour, which that education fosters, among the old Vakils, it is not necessary to enquire. Suffice it to say that the advent of the new pleaders marked a new era in the history of the Native Bar, and at the head of this young band stood Babu Dwarka Nath Mitter. The success and influence; which the new men acquired, encouraged other educated native gentlemen to follow the legal profession, so much so that it has now become with the educated class of our countrymen the most favourite branch of independent occupation. The moral influence of their success has gone far and wide. There is now scarcely one important district in the country, which does not number at least half a dozen educated pleaders in the local courts. This healthy change was chiefly brought about by the early labours of Babu Dwarka Nath and his compeers. As a pleader he had many good qualities to recommend him. He was patient and would not open a case without bringing within his ken the four corners of it; he was quick—sighted, and could at a glance catch its salient

points; he was remarkably clear and clever in making a statement, and generally carried the Court with him by his impressive exposition of facts; he was gifted with oratorical powers, and not unfrequently succeeded in making effective appeals to the feelings of the Judges, he was courageous and never shrunk at from his duty, however ably he might be opposed on the other side, he contested with leading barristers with a freedom and ease which challenged their admiration; and above all he was thoroughly honest and independent, he would never stoop to take an unfair advantage of an opponent nor would he give up a single point which he considered essential to a fair elucidation of his client's case, however galling his firmness and independence might be to the judges he addressed. We could cite many a passage in this brilliant chapter of his life, which reflected great credit upon him, but by far the most memorable one was his seven days' argument in the great Rent Case of 1865 before all the judges of the High Court, in which he brought all the armoury of his knowledge of political economy, English law of landlord and tenant, Indian rent law, and local custom to bear upon the vitally important questions at issue. Day after day he rose at 11 A. M., and continued till 5 and sometime 6 P. M., though exhausted in physical power, still unexhausted in arguments and resources. In that case he was opposed in opinion to the leading mind of the Court, and was as a matter of course confronted by a brisk fire of interrogatories by the Chief Justice, but there was a pleasure to witness the skill and ability with which this young Norval fenced with the veteran. He officiated for a short time as Junior Pleader to Government, and on the death of his friend and compatriot the Hon'ble Sambhu Nath Pandit, another ornament of the bar and bench of the High Court, he was appointed his successor. He took his seat on the bench of the High Court in June, 1867, and thus held his high office for nearly seven years. By this appointment he was a looser in a pecuniary point of view, for it believed that he was then making much more than Rs. 50,000 per annum. But his elevation to the bench for the second time vindicated the claims to and fitness of the educated natives for the highest offices in the State. The unanimous testimony borne by the judges of the High Court, the Government, and the public at large to

the ability and efficiency of the late Hon'ble Sambhu Nath Pandit had confirmed the wisdom of Parliament in opening the bench of the highest tribunal of the land to the children of the soil, but Babu Dwarka Nath Mitter was destined to shed still greater lustre upon the native character. The exchange of place from the bar to the bench brought him new responsibilities, which he discharged most conscientiously, thoroughly, and efficiently. Indeed, we have had the most flattering testimony to his judicial abilities from some of the leading Barristers of this city. One of them, a severe critic, and very chary of praise, more than once described him before us as a genius. Himself an eminent jurist, he often wandered how Dwarka Nath without possessing that hard professional training, which English lawyears received, could grapple so successfully with the principles of law and jurisprudence, and meet so triumphantly the English lawyer on his own ground. Calm, patient, sagacious, and firm he made a model judge, and was respected alike by the bench and the bar. Sir Barnes Peacock almost doted upon him. He was in the hey-day of youth—only 43 years of age—but he was respected alike by the old and the young for his ability and independence. The Weekly Reporter contains many valuable and luminous judgments he delivered from time to time within the last seven years, and as will be seen he not unfrequently differed from his brother judges, but almost invariably his judgments were confirmed by the Privy Council. Almost his last days on the bench were occupied with the trial of the appeal by a Full Bench of the Great Unchastity Case, in which he delivered a judgment, which has been the theme of his countrymen's admiration through the length and breadth of the land. Although occupying the highest official rank among his countrymen, Dwarka Nath knew no pride or vanity. He was simple as a child and he carried his heart we might say on his sleeve. It was to be regretted that he did not mix in public movements, latterly he could not do so by reason of his position as a judge, but he took a warm interest in public questions, and was a vigorous thinker. He was a Comtist by faith, and he once ably expounded the Religion of Humanity in an after-dinner speech at Sir Barnes Peacock's. He knew French and derived great pleasure from his French studies. He took a deep interest in the

late Franco-Prussian War, and warmly sympathized with that brave and romantic nation, the French. He hated oppression, and in his judgments from the bench he always espoused the cause of the poor and the weak. An advocate of law and order he was fearless in exposing and reprobating the abuses and caprices of power. He it was who first unmasked the evils of Personal Government in the notorious Malda Case, though it was said that the bold onset he commenced, and which was manfully followed up by Justices Kemp and Phear, brought upon him the thunders of Belvedere in a confidential communication to the Governor-General, so much so, that it was believed that should an opportunity occur Sir George Campbell for one would not recommend again the appointment of a Native judge to the High Court. But let that pass. A man of strong feelings he never hesitated in private conversation to express in strong language his opinions about persons and things. As a man of the people he was also their champion, though his championship did not unfortunately manifest itself in public expression. He was a voracious reader, but was a very reluctant writer, and the only literary contributions he made of late to the Periodical Press were the articles on Analytical Geometry in Mukerji's Magazine. He was also a lover of science, and devoted a considerable portion of his time to the study of scientific works. For sometime he regularly attended Father Lafont's Science lectures at St. Xavier's College. He marked his appreciation of science by subscribing the munificent sum of Rs. 4,000 to Dr. Sirkar's projected Science Association. He was a man of open-handed charity, and persons in actual distress seldom appealed to him in vain. Though placed so high in the social ladder he was the same unaffected friend to his old school-mates and compatriots. Frank and unassuming, though somewhat reserved to strangers, he was liked and loved by all who knew him intimately."* Dwarka Nath being attacked with cancer of the throat suffered for months during which interval he was visited by the Viceroy himself through an Aide-de-camp, the Judges of the High Court, and numerous friends and admirers. While sick he wished to see his native village where he went at the consent of the Doctors, who considered that a change might do well to

* The Hindu Patriot, 2nd March, 1874.

his system, but alas! laid his bones there where he was born as death relieved him from all pains on 2nd March 1874. He left an old mother (whom he used to respect very much), a young widow,* three young children and the nation at large to mourn his loss. The learned Judges of the High Court met together, and closed the Court for the day "as a mark of respect to the memory of the late lamented deceased." Before the closing of the Court Mr. Justice Louis Jackson gave an elaborate and feeling address which did justice to the uncommon merits and invaluable services of his departed colleague. On account of the absence of the Advocate General Mr. Kennedy, Standing Council, gave a short speech on behalf of the English bar as follows :—

I know enough personally, and I know still more from the general reputation, in which Mr. Justice Mitter was held by the whole of the profession, to feel an express the loss which the Bench and the Bar have here sustained—a loss, which I may almost call irreparable. Every word which has fallen from the learned Judge, who has address us, meets with the fullest echo in the heart of every member of my profession. No Judge inspired us with more confidence for a high intellect, for none had we a higher respect, and there are few indeed, if any, who we felt more certain, would take the most accurate and at the sametime, widest view of every question that was placed before him for decision. Of course there is one great advantage which he possessed in his knowledge of the language and habits of the people of this peninsula, which other Judges could hardly possess. It is, I feel, a loss not only to the bench, and not only to the suitors in this court, but it is a loss to the community which, I fear, cannot be supplied.

Mr. R. T. Allen, the Nestor of the Appellate Court bar, spoke on behalf of the Senior Government Pleader, who was then much overpowered by feeling. His speech was a lengthy one which described the rare merits and qualifications of Dwarka Nath. He concluded as follows :—

I think I cannot conclude the few words which I have expressed better than by referring to that which I think he would regard as a suitable description of his own career, for although generous, kind, and affable to Europeans as well as to his own countrymen, there is no doubt that his affections strongly tended and

* This lady is his third wife. His first and second wives died prematurely one after another. His first connection was with the eldest daughter of the late respectable Zamindar, Pran Govinda Rai Chowdhuri of Benapur, in the District of Bardwan.

naturally tended, to those of his own class; and I think the following lines would form a suitable epitaph, and such as he would himself have approved.

> Be my epitaph writ on my country's mind,
> He served his country, and he loved his kind.

His Excellency the Viceroy and Governor General deeply regretted the death of the Hon'ble Dwarka Nath Mitter, and issued a notification expressive of his regret.

Dwarka Nath was a trustee to the Hindu Family Annuity Fund and a Fellow of the Calcutta University. He was, in fact, a great friend to education. He used to maintain several boys at his house at Bhowanipur, whom he used to provide with food, clothing, books, and schooling fees. He founded and supported one School, and a Dispensary at his village Agansi. He used to held *Durga Puja* every year at his village; on which occasion he used to feed several poor people. His children are now residing at Bhowanipur, near Calcutta.

III.—HARIS CHANDRA MUKERJI, THE LATE EDITOR OF THE "HINDU PATRIOT," BHOWANIPUR.

THE late Babu Haris Chandra Mukerji was the son of a poor *Kulin* Brahman by the youngest of his seven wives, and was born in 1824 in Bhowanipur, a village about a mile to the south of Calcutta, in the house of his mother's maternal grandfather, a rich and respectable inhabitant of that place. The bad customs of the country which allowed and encouraged the man to marry as many times as ever he chose, and compelled him to marry over again when he did not choose, necessarily doomed the woman to pining and distress, if not to a far ignobler fate. His mother, therefore, as is usual with the wives of *Kulin* Brahmans, lived in her grandfathers house, and brought up her children there. The infant Haris learned his English alphabet at home from his elder brother, and was sent while seven years old to an English school in Bhowanipur, where for want of means he was admitted a free student. With the help of a good memory and a sound understanding, which seemed precocious, he prepared his lessons so thoroughly, that the directors of the school, being quite taken with his parts, pressed

him, while thirteen years old, to compete in an examination with the advanced students of the Hindu College. There is ample reason for believing that he would have creditably acquitted himself, but for the insufficient time he was allowed to prepare for it. His circumstances did not allow him to continue his studies longer ; and he was compelled to look out for an employment, which he soon after secured in Messrs. Tullah and Company's Auction-room, on a salary of rupees eight a month.

This post contemptible as it was, was sufficiently welcome to him. His circumstances had been straitened even to absolute poverty. He felt the want of commonest necessaries. One day, he said, he would actually have starved, but for the remuneration of rupees two, which he received from the *Muktiar* of a Zamindar for having translated into English some important Bengali papers. His pay was subsequently increased to rupees ten. For many years he was in Tullah's office. In 1851, a post worth rupees twenty-five became vacant in the Military Department. Many applied for it, because it held out some prospects, and Haris was one of the applicants. The post was to be filled by competition, and Haris Chandra secured it. From his early boyhood he had a strong propensity for reading. While in school he had distinguished himself as a most studious boy. This love of reading followed him through all the vicissitudes of his life. Adversity had indeed thrown obstacles in its way, but could not crush it out altogether. Now circumstances favoured him. His salary was more than double of what it was originally. He secured the good opinion of all his official superiors by the conscientious discharge of his duties, and their esteem by his laudable inclinations. As soon as they knew that Haris was an insatiable reader, they assisted him with their books and their knowledge. But the grasp of his intellect was too great to be contented with the few volumes which they occasionally gave him. He therefore made up his mind to be a monthly subscriber of the Calcutta Public Library to the amount of rupees two, which he set apart for the purpose from his slender pay. Every evening after the office hours, he went to Metcalfe Hall, where he could be seen poring over the pages of great authors with intense attention. History, philosophy, and politics were his special delights.

Colonel Goldie and Colonel Champenez had the honour of early appreciating his talents and intelligence. They gladly availed themselves of every opportunity of promoting him to more honourable posts. So unceasing was their effort to do him good, that within the year that he entered the Military Department, his pay was increased from Rs. 25 to Rs. 100. Yet he did not seek to curry favour. On the contrary, he was a very "spirited" man, and he sometimes carried his "spirit" to a culpable excess. On one occasion Colonel Champenez reprimanded him for having committed a mistake in casting accounts. Haris knew that there was really no mistake committed. He felt it too much to put up with an unjust reprimand. Strong language, it seems, was interchanged, and Haris expressed a desire to tender his resignation. The matter, however, did not turn out quite so serious as might have been expected. The Colonel had sense enough to see his own error, and magnanimity enough to forget and forgive. He was even glad to know that the error was one of his own and not of Haris. Things being thus put straight, Haris was restored to his favour, which partook of the nature of esteem as for a friend, and admiration as for a man of talents. Within a short time he was made Assistant Auditor of Military Accounts,—a post which was honourable, and which at the same time entitled him to a handsome pay. A few months before his death, it was Rs. 400.

In the meantime, his literary life had not remained inactive. He was ambitious of the reputation of a man of letters, and he began by contributing articles to the newspapers and periodical journals of the day. He had other aims. He longed to be a leader of public opinion, to represent the wrongs and grievances of his countrymen in the way in which he thought, they might be best redressed. Accordingly he got himself acquainted with Kasi Prasad Ghose, Editor and Proprietor of the Hindu Intelligencer; and became one of its chief contributors. Misunderstandings springing up, he cut off his connection with the Intelligencer, and became Editor of the Bengal Recorder, which soon died away to make room for the Hindu Patriot. The Hindu Patriot, however, had not wide circulation, and its proprietor disheartened by the considerable loss which he suffered within three years,

intended to sell the right of the paper. No purchaser coming forward, the paper was leased, and the press and other things were put up to sale. This Haris could not bear to see. The savings of his thrift he laid out in purchasing the proprietorship of the Hindu Patriot. Its small circulation did not deter him, for he was conscious of that within him which could make something out of the most unpromising materials. From June 1855, he began to conduct the Hindu Patriot. He was not quite successful at first; but his indefatigable zeal got over every obstacle; and the paper soon became a famous one. When the mutiny broke out, it had the honour of vindicating the Bengali character from any slur of disloyalty. The Patriot was not merely a newspaper in the strictest sense of the term. It contained analyses of the works of several of the greatest western thinkers. Some of its leading articles were expositions of the philosophy of Hamilton and others. But the chief fame both of him and of his paper rested on something else.

Some years ago, the British Isles had sent forth a class of people who sought to fertilize the country by making Indigo-plantations and to make the inhabitants happy by oppressing them. The history of their forcing *ryats* to serve under them is too fresh in every one's memory to need recapitulation. They set out with one cardinal aim,—to make money. And provided they succeeded in accomplishing that end, they cared not very much about the means they pursued. It is easy to infer the nature of the means from this recklessness. Fire, the sword, the whip, the cudgel, kicks and blasphemous language fairly bring round the category. Their heart was impervious to all human feelings. Neither the honour of man nor the chastity of woman was sacred to them.

Such conduct rouses the faintest spirit. And the Bengal *ryats* revolted at last against these petty tyrants. But the influence of the latter was far too formidable for their feeble resistence. And unless backed by some vigorous and unselfish man they had little chance of ever faring better. At this crisis, Haris Chandra was one of their staunchest friends (stood forth their champion). Daily in the columns of his paper he published fresh instances of the shocking injustice, the unwarrantable application of force, oftentimes of the barbarous cruelty

of the Indigo planters. In order to get correct information, he kept men at different places at his own expense. The confusion that ensued caused a commission to be appointed by the Government for the investigation of the real state of things. Evidences of respectable men were taken, and of course Haris Chandra took a leading part. In thus espousing the cause of the oppressed peasantry, he had to run a serious risk. The planters looked daggers. Some wretched journals poured forth their volleys of abusive nonsense. But he cared for naught. Onward in the path of duty he went, braving the frown and bearing with a patient shrug the contumely of all. Not only moral, not only intellectual, but also pecuniary was the assistance which he thus voluntarily rendered. The unhappy *ryats* crowded his house. He listened to their tales of sorrow, with tears in his eyes. He fed them, he gave them counsel, he helped them with money, he cheered them with hope. Head and heart, might and main, he tried to do what he thought his sacred duty,—a duty which he owed to his country, to his countrymen, and to his God. And any one who saw him on his dying bed and marked how his fading eye brightened up with ineffable joy at the tidings that the *ryats* had been victorious in the contest, might testify to the fervent zeal, the disinterested earnestness, with which he devoted himself to the good of those whose cause he identified with his own.

Haris Chandra died in 1861 in the 37th year of his age. Extreme labour brought on his early death. In a state of health in which others take to their beds, he did his office duties. He was indefatigable in his exertions in doing good to others. Poverty was a sufficient claim to his generosity. On one occasion being advised to enter into some lucrative profession, he answered that in that case all his time would be taken up by his own affairs, and none would be left for those of others. In his zeal to befriend the poor, he made enemies of the great. But his mind was strong enough not to be daunted. He greatly improved his native village, in which he established an Association for the discussion of general subjects. There is still a library attached to the British Indian Association known after his name as "Haris Chandra Mukerji's Library."

IV.—THE MITTER EAMILY OF BARASET.

Ram Sundar Mitter, by caste a Kayastha, was the founder of this old family. He served as Dewan in the Opium Factory of the Hon'ble East India Company at Patna, and made a considerable fortune. Prior to his service under the Company, he received the title of "Rai" from one of the Muhammadan Governors of his time. Rai Ram Sundar left a large Zamindari in the District of Behar (Gya), and two sons, Rai Nilmani Mitter, and Rai Pran Krishna Mitter. The former left one son Rai Rasik Lal Mitter, and one daughter Srimati Thakurani Dasi; and the latter three sons, viz., Rai Kesav Lal Mitter (deceased), Rai Mohan Lal Mitter and Rai Syam Lal Mitter.

This family has also a residence at Syambazar, Calcutta, and of all its members the late Rai Nilmani Mitter was chiefly known for his piety and liberality. He dedicated a temple to Siva, and established an Alms House, which is now much improved under the careful supervision of Rai Mohan Lal Mitter and Rai Syam Lal Mitter, the present representatives of this family, who have gained a half-share of the estate left by the late Rai Ram Sundar Mitter, as the remaining half has been inherited by the heirs of the late Srimati Thakurani Dasi. Rai Mohan Lal Mitter has two sons, of whom the eldest is named Baidya Nath Mitter, aged 13 years; and Rai Syam Lal Mitter has only one son, named Bipin Bihari Mitter, aged about 15 years.

V.—THE PAIKPARA RAJ FAMILY.

The original seat of this ancie . and respectable Kayastha family was at-Kandi, in the District of Murshidabad, and "its founder being one Har Krishna Sing, who acquired great wealth under the Muhammadan Government. This man's grandson Behari had two sons, Radha Govinda and Ganga Govinda. The former was a high revenue officer under Ali Verdi Khan and Suraj-ud-Daula, Nawabs of Bengal, and when the British undertook the management of the revenues, he rendered great service by putting at their disposal the necessary settlement and collection papers, for which he was rewarded by a grant

of a "Sayar Mahal," or right of collecting octroi, in Hughli. The family still draw Rs. 3,698, per annum from Hughli, the compensation given them for the resumption of this *Sayar* in 1790."* The latter Dewan Ganga Govinda Sing took great delight in the politics of Hindustan. He was a liberal man and spent several *lakhs* of Rupees on his mother's *Sradha*. Ganga Govinda was employed in the capacity of Dewan to the Hon'ble East India Company at the time of Warren Hastings, and was vested with full powers to effect a settlement of the *Subahs*. He entrusted the care of his son, Pran Krishna, to his brother Radha Govinda.

Dewan Pran Krishna Sing was perfectly acquainted with Zamindari business. He was also a very liberal and kind-hearted man. He left a son Dewan Krishna Chandra Sing, alias Lala Babu, who was for sometime Dewan to the Collectors of Bardwan and Cuttack. Lala Babu retired from worldly affairs while young, and thereby evinced great moral courage. After a long religious pilgrimage he "took up his residence in the North-West, where his immense liberality rendered him famous. At Brindaban he built a temple of Rajputana marble, and he was involved in some political complications in Rajputana when he went there to purchase the marble. There is a large tank in the Muttra District, called "Radha *Kunau*, and this tank was by Lala Babu faced on all sides with steps."† Lala Babu died at Brindaban leaving a large estate to be inherited by an infant son Dewan Sri Narayan Sing.

Dewan Sri Narayan Sing not having any male issue adopted two sons, named Pratap Chandra Sing and Isvar Chandra Sing.

Raja Pratap Chandra Sing was the Vice-President of the British Indian Association. He received the title of "Raja Bahadur" from Government for his princely donations to the Fever Hospital and other charitable institutions, and for taking an active part in the cause of improvement of the native community. He was also made a Companion of the Most Exalted Order of the Star of India. He died

* Mr. Westland's Jessore, 1871, page 190.

† Do. do. " 190-191.

leaving four sons, Kumar Giris Chandra Sing, Kumar Purna Chandra Sing, Kumar Kanti Chandra Sing, and Kumar Sarat Chandra Sing, of whom the first Kumar Giris Chandra Sing died in 1877. Kumar Giris Chandra left by his will the munificent bequest of Rs. 1,15,000 for the erection and maintenance of a hospital at Kandi, in the District of Murshidabad.

Raja Isvar Chandra Sing had a great taste for music. He held with great *eclat* the Native Theatrical performances, such as, *Sarmista* &c., in his Belgatchia Villa. He died leaving one son, named Kumar Indra Chandra Sing to succeed to his immense property. Kumar Indra Chandra Sing was present at the Imperial Assemblage held at Delhi, on the 1st January 1877, and received a medal from His Excellency Lord Lytton, the late Viceroy.

Kumar Purna Chandra Sing, Kumar Kanti Chandra Sing, Kumar Sarat Chandra Sing, and Kumar Indra Chandra Sing, the present representatives of the family, are known to be respectable, educated, and wealthy noblemen of Bengal.

The Zamindaries of the Family are situated in several Districts of Bengal. The whole estate is under the management of an able and competent European officer, Mr. R. Harvey, who has largely increased its income, and satisfactorily conducted its affairs since the time he was appointed by Government to take charge of it during the minority of the present representatives of the family, who were then Wards of Court.

VI.—RAI RAJENDRA LALA MITRA BAHADUR*, LL.D., C.I.E., OF THE SURAH RAJ FAMILY.

DR. RAJENDRA LALA MITRA is descended from a family of *Mukhi Kulins*, who came from Kanouj into Bengal about nine centuries ago, and in the lapse of time assumed the social ascendancy, which is rarely withheld from high birth, when allied with natural or acquired abilities. The family of the Mitras, who became permanently settled in this Province, was founded by Kali Das Mitra, who came to the Court

* Abridged from the Indian Mirror of the 31st December, 1878.

of Adisur. The original seat of Satyabham Mitra, who was the fourteenth in descent from Kali Das, was at Borshe in the 24-Pargannas District, whence they were called, by way of distinction from other families of the same name, the Borshe Mitras. One branch of the family settled down at Cannaghar in the Hughli District; and from it the well-known Raja Digambar Mitra claims his descent. The branch, however, through which Dr. Rajendra Lala traces his ancestry, removed from Cannaghar first to Govindapur, within the limits of Calcutta, next, to Machua Bazar in this city, and finally, to Surah, in the suburbs. Although the family had always been respectable, they made no marked figure in the world, until Ram Ram Mitra, the grandson of Satyabham who became Dewan to the Nawab of Murshidabad. Ajodhyaram, Ram Ram's son, entered the same service and was made a Rai Bahadur. But the fortunes of the family culminated to their height in the person of Pitambar Mitra, Ajodhyaram's grandson, who, after acting as Vakil of the Nawab Vizier of Oudh at the Court of Delhi, entered the Imperial Service, in which he was decorated with the title of "Raja Bahadur" and invested with the rank of a Commander of three-thousand Horse (*The Hazari Mansab,*) an Oriental degree of Knighthood, only next in dignity to the rank, held by the Princes of the Imperial blood, Commander of ten-thousand Horse (*Das Hazari*). For the support of this dignity, Raja Pitambar was installed in the *jaghir* (hereditary fief) of the District of Kurrah in the Doab. Such was the high estimation in which Pitambar was held by the Emperor of Delhi, and so great was his personal influence at the Imperial Court, that at the time he was himself entitled Raja Bahadur, his two brothers were also made Rai Bahadurs. During the revolt of Raja Cheyt Sing of Benares in 1784, he was present at the capture of the Fort of Ramnaggar by General Palmer, the Commander of the British forces, employed by Warren Hastings in the suppression of a popular outbreak in the seat and centre of bigotry, which for a time seriously menaced the very dawn of the British power in India. After this service, Raja Pitambar returned to Calcutta, sometime in 1787 or 1788. Two or three years after, he retired from the world and became a regular Bysnab. He died in 1806 leaving an only son, Brindaban Chandra Mitra, to inherit his title and

wealth. When Raja Pitambar left the service of the Emperor of Delhi, he obtained a settlement of his claim against Suja-ud-Dowlah, the Nawab Vizier of Oudh, for nine lacs of rupees, which were paid down in cash and was the last addition he made to his personal fortune. The *jaghir* of Kurrah, which had yielded him a revenue of two lacs and twenty thousand rupees per annum, was lost to him on the outbreak of the Mahratta War. His son, Brindaban, who was of unthrifty habits, soon squandered the bulk of his paternal property and was obliged to take service as Dewan to the Collectorate of Cuttack, where he stopped for only six months. Among the most valuable bequests to his family were comprised some Sanskrit manuscripts, which Raja Pitambar had taken possession of during the plunder of Ramnaggar and brought down with him to Calcutta, where some part of them are still in the archives of the family. Janamejaya Mitra, the eldest son of Brindaban, was the father of the distinguished subject of this sketch, who is, therefore, twenty-fourth in descent from Kali Das Mitra, the founder of the family. Neither his grandfather nor his father entered the service of the State. But his father was a man of cultivated taste, and devoted much time to the study of Persian and Sanskrit literature. Besides several unpublished volumes of manuscript hymns in Sanskrit and Gazuls in Persian, his published works comprise collections of Persian odes and Bengali hymns, a Bengali analysis of all the eighteen Purans, and an elaborate alphabetical index to the Bhagbat Puran. He was the first Bengali who learnt chemistry from one Dr. Shoulbred. While inheriting his father's literary taste, the subject of this sketch was endowed by nature with that most rare gift, which his father could never pretend to, namely, genius; and this gift, which was doubtless fostered by his father's example, has been assiduously cultivated to the highest degree, which his limited opportunities permitted.

When Raja Pitambar Mitra became a Bysnab, as we have before mentioned, he removed from the dwelling house of the family at Machua Bazar to the retirement of his garden-house in the quiet suburbs of Surah; and there, Dr. Rajendra Lala Mitra was born on the 15th February, 1824. Soon after his birth, his grandfather,

Brindaban, whose unthriftiness we have also alluded to, sold the family residence at Machua Bazar. But it is only common justice to Brindaban to say, that though he was the cause of the impoverishment of the family, it was not so much by his own personal habits of extravagance that he hastened on this end, as by the facility with which he could be induced to go forward to the relief of friends in distress or in need of help. The mother of Madhu Sudan Sandel, a family of some affluence in Jorasanka, where their splendid old dwelling place is now being pulled down, had taken the lease of a Zamindari from the Receiver of the Supreme Court for the benefit of her infant sons pseudonymously in the name of a Sircar, who was a man of straw. Brindaban Mitra became his security for the payment of three lacs of rupees per annum for six years; and, in fulfilling his engagement on the default of Madhu Sudan Sandel's mother, he sold the family residence at Machua Bazar. In another case, Ramjany Ostagar took a contract from the Army Clothing Department, and Brindaban became his security to the amount of a lac of rupees. This contract broke down; and a sum of about three lacs of rupees represented the extent of Brindaban's loss. These two heavy losses nearly drained the wealth of the family.

Janamejaya, the father of Dr. Rajendra Lala Mitra, left six sons* and one daughter, all still living. The subject of this sketch is his third child. After the prescribed ceremony of invoking the blessing of the family idol on his education, popularly known among Hindus as *Hathe Khori*, he was initiated in the mysteries of the Persian alphabet. He was next taught Bengali by the *Gurumahasoy* in Raja Baidya Nath Rai's family. After three years given to Persian and Bengali reading he commenced the study of the English language in Khem Bose's School at Pathuriaghata, then the seat and centre of Native education, which Pataldanga has become in our days. In Pathuriaghata he passed the early years of his life with his paternal aunt, who was childless. In the eleventh year of his age, he joined Govinda Bysack's School in the vicinity and close by old Gauri Sankar

* The names of the six sons of Janamejaya are Gopal Lala Mitra, Brijendra Lala Mitra, Rajendra Lala Mitra, Upendra Lala Mitra, Devendra Lala Mitra, and Bhobendra Lala Mitra.

Mitra's house. While going on his fifteenth year, he was so disgusted by a prolonged attack of asthmatic fever and spleen, which lasted from October, 1838, to October 1839, that he resolved to learn medicine for himself and, accordingly, entered the Medical College in November of the latter year. As in the only two schools he ever attended, namely Khem Bose's and Govinda Bysack's schools, so in the Medical College his career of study was very successful and marked by the award of those prizes, so gratifying to the ambition of our earlier days. But though attending School and College together, he was also pursuing his private studies under the direction of a Mr. Cameron. Dr. Rajendra Lala Mitra was in his sixteenth year, when he joined the Medical College. In 1841, Babu Dwarkanath Tagore offered to take Dr. Rajendra Lala to England with a view to afford him an opportunity of completing his medical education. This offer, which was readily accepted by the young student, was, when it came to his father's knowledge, effectually thwarted by his summary withdrawal from the College. There his medical studies terminated. His mind was then turned to the study of the law; and with that peculiar facility for acquiring knowledge, inherent in natural genius, he soon obtained such a mastery of the principles and details of the legal profession that he passed a successful examination, which qualified him either for enrolment as a Pleader at the Bar of the Saddar Court or for appointment as a Munsiff. Unfortunately for his prospects of advancement in life, for with his great talents he might have raised himself to the highest rank in the Judicial Service, but fortunately for the cause of the literature of his country, on which his genius and labours have reflected so much credit, the examination-papers of the year in which he passed were stolen, and the examination itself was, as a matter of course, quashed. So thoroughly disgusted was he at this renewed disappointment in his expectation of entering a profession, for which he had qualified himself with so much perseverance and study, that he turned his back on the law and the pursuits of the law for ever. The singular circumstances attending the severance of his connection with the two learned professions of medicine and law, which offer a career of any distinction whatever to the youth of this country, would seem to indicate that his fate had destined him to the exclusive

cultivation of that literature his numerous and varied works have contributed so much to enrich and adorn. Thrown back again on his own resources, he bent his mind to a closer and more accurate, as well as more comprehensive, study of the Sanskrit, Persian, Hindi and Urdu languages and literature, which he prosecuted at home. In November, 1846, when he had reached the twenty-third year of his age, he was appointed to the office of Assistant Secretary and Librarian to the Asiatic Society,—an appointment which had previously been held with so much distinction by that great Orientalist, Csoma de Koros, a Hungarian scholar, who died in India a martyr to the cause of the science he had so eagerly and earnestly pursued in life. The appointment was by no means lucrative; but its duties helped in developing those tastes and in increasing those stores of knowledge Dr Rajendra Lala had already acquired at home, by affording him free and constant access to that rich and select repository of almost invaluable information garnered up in the Society's Library. After ten years' service under the Asiatic Society, during which he must have laid up in his cultivated mind an immense mass of varied knowledge, he accepted in March, 1856, his present appointment of Director of Government Wards in Calcutta. Dr. Rajendra Lala Mitra was for the first time married in his seventeenth year, while still a student in the Medical College; and in the twenty-first year of his age, he lost this wife who died leaving a daughter who died six months after. By his second marriage, which he contracted in his thirty-sixth year, he has two sons. So much for his personal history.

In order to give some idea of his linguistic attainments, we may mention that, besides the Bengali, Sanskrit, Urdu, Hindi, Persian and English languages, which he had been learning from his earliest years, Dr. Rajendra Lala Mitra, while attending the Medical College, studied both French and Latin, and made some progress also in Greek with a view to obtaining a direct and readier access to those secret stores of medical knowledge which were locked up, like sealed books to him, in professional works written in those languages. While Assistant Secretary to the Asiatic Society, he added to his other acquisitions a tolerable acquaintance with the French tongue and a smattering of German.

Regarding his literary labours it may be of interest to say that he commenced writing for the "Journal of the Asiatic Society" after he entered the Society's service, that is, sometime in 1847. In 1851, he started the *Bibidhartha Sangraha*, a Bengali Magazine, that was dropped in favour of a similar publication, called the *Rahashya Sandarva*, which ran to five volumes in as many years. It should be said that the *Bibidhartha Sangraha* was an illustrated Bengali Magazine of Science and Literature of the highest order; and its place has never been filled to this day. Dr. Rajendra Lala's next work was an edition of the Sanskrit *Kamandoki* and *Nitisar*, which he published in 1849. In the same year, he brought out a Catalogue of the Asiatic Society's Museum. Among his numerous publications, of which a list is appended at foot of this article, it is almost superfluous to say that his "History of the Antiquities of Orissa" is as yet his greatest work which, if he should not surpass it hereafter, will assign to him the first place among the purely Native authors of India, who have written with such a complete mastery of the English language. It is not only that the book is a monument of extensive and patient research, deep and varied erudition and just reasoning from accidental or obvious analogies. Above all, it proves to demonstration, that the natural talents of our Indian youths, wisely directed and carefully cultivated, may achieve results which the high education, afforded by our local Universities and the affiliated colleges and schools, has yet sought to reach in vain. But Dr. Rajendra Lala Mitra's active mind has not been confined to the mere study of science and literature, to which his whole life has been constantly and assiduously devoted. His ready pen has been constantly employed in the discussion of public questions in the leading journals of the day for years together, and his papers on questions of antiquarian and philological lore, contributed to various publications both in this country and in Europe, have helped very materially in laying the foundation of that great literary reputation, which his larger and more elaborate works have so strongly and widely established. We may be excused for saying that we have every reason to believe that his forthcoming work on "Budha Gya," which Dr. Rajendra Lala Mitra is now engaged in completing, will be at least of equal value with his "History of the

Antiquities of Orissa" and will sustain, if it does not increase, the literary fame he has already achieved.

It would be unfair to the subject of this sketch, if we omitted to notice a distinguishing trait in his character, where it is brought in contact with the administration of public affairs. It is the singular independence with which he expresses his opinions, even though he should be obliged to condemn the measures of the Government he serves. Though taking no very active part in political gatherings, he has always made a prominent figure on important occasions at discussions at the meetings of our Metropolitan Municipality, where his voice has been fearless in the exposure of administrative abuses, and his influence has always been exerted to seek relief for the tax-paying classes from the pressure of the grievous burthen of heavy taxation, imposed on them by a long course of unchecked maladministration of Municipal affairs. As a public speaker, his ready and forcible elocution and his thorough mastery of the English language, combined with his strong sense of justice, have always commanded the attention of even the men who hold, or are committed to entirely opposite views of a question.

As some indication of the high estimation in which our distinguished countryman is held in the learned circles of Europe and America, we may, perhaps, be permitted to name a few of the great men, who do honour to themselves and to him by maintaining a correspondence with him on those branches of Oriental lore, in which Dr. Rajendra Lala Mitra is a recognised adept; for instance, Dr. Max Muller; the late M. Garcin de Tassy; Professor Foucaux of the French Academy: Professor Kuhn; Professor Mayerdere and Professor Weber, of Berlin; Professor Bohtlingk, late of St. Petersburg and now of Jena; Professor Holmboe of Christiana; the late professor Rafu, of Copenhagen; Professor de Gubernatis, of Florence; Professor Goldsmidt, of Strasburg; Professor Eggiing and Dr. John Muir, both of Edinburgh; Professor Amari and Dr. Hermann Brockhaus, both of Leipsic; Professor Cowell of Edinburgh; Mr. Edward Thomas, the Numismatist and Editor of Prinsep's Essays; Professor Whitney, of New York; Mr. Dawson, of the Sandhurst Staff College; Professor Aufrecht, of Bonn; Dr Sprenger, late of the Calcutta Madrassa and now of

Switzerland; Dr. Rost, of the India Office Library; Mr. Brian Hodgson, late of Nepaul and now of England; Dr. Buhler of Bombay; Dr. Kielhorn, of Puna, and Dr. Burnell, of Mangalore. The list, if it were wished, could be considerably lengthened; but the names we have given should suffice to stamp the more than European reputation of Dr. Rajendra Lala Mitra, as a ripe scholar, deeply versed in the abstruse mysteries of the ancient history and literature of India. For his great scholastic attainments, the University of Calcutta conferred on him the honorary degree of L. L. D., and at the proclamation of the Imperial Title at the Delhi Assemblage, he was made by Lord Lytton a Rai Bahadur, and on the 1st January, 1878, a Companion of the newly-constituted Order of the Indian Empire. Besides being Vice-President of the Asiatic Society, Dr. Rajendra Lala Mitra was elected so long ago as in December, 1865, a Foreign Member of the Hungarian Academy of Sciences; and he has not unfitly been described by a Hungarian journal (*the Sunday News of Buda-Pest*) "the pride of the Sciences in Europe." He is also Honorary Member of the Royal Asiatic Society of Great Britain; Corresponding Member of the German and American Oriental Society; Honorary Member of the Imperial Academy of Vienna; Fellow of the Society of Northern Antiquities in Copenhagen, and Corresponding Member of the Berlin Anthropological Society. We may also mention, by the way, that the French Republic sent Dr. Rajendra Lala Mitra some time ago the Palm Leaf and Diploma of an office of Public instruction in France.

Our sincere wish is that in spite of his weak health, Dr. Rajendra Lala Mitra may be spared for many years to come, so that he may be enabled to continue those literary labours, which will add fresh laurels to the wreath he has already won by the unassisted, but persevering, exertions of his native genius.

RAJENDRA LALA MITRA'S PUBLICATIONS, &c.

ENGLISH.

1	Antiquities of Orissa Vol. I. 1875	1
2	Translation of the Chandagya Upanishad of the Sama Veda, 8vo., 1862	1
3	Notices of Sanskrit MSS., 4 vols. Rl. 8vo., 1871 to 1878 ...	4
	Carried over. ...	6

	Brought Forward ...	6
4	Descriptive Catalogue of Curiosities in the Asiatic Society's Museum, 1849	1
5	Catalogue of the Asiatic Society's Library, 8vo., 1854 ...	1
6	Index to Vols. I to XXIV. of Journal of the Asiatic Society, 8vo., 1856	1
7	Descriptive Catalogue of Sanskrit Grammars, 1877 ...	1
8	Buddha Gaya, the Hermitage of Sakya Muni Rl. 4to 1878 ...	1
9	A Scheme for the rendering of European Scientific Terms into the vernaculars of India, 8vo., 1877	1

About a hundred papers and notes on antiquarian subjects in the "Journal of the Asiatic Society," the "Transactions of the Anthropological Society," the "Calcutta Review," "Mukurji's Magazine." "Journal of the Photographical Society" and other periodicals.

Correspondence and Reviews in the *Englishman, Indian Daily News, Phœnix*, and Editorials in the *Citizen, Indian Field, Hindu Patriot, Friend of India, Statesman*, &c., at least a thousand.

SANSKRIT.

1	Taittiriya Brahma of the Yajur Veda, 8vo., 1854 to 1869 ...	3
2	Aranyaka of Ditto 8vo., 1872	1
3	Pratisakhya of Ditto 8vo., 1872	1
4	Gopatha Brahmana of the Atharva Veda 8vo., 1872... ...	1
5	Kamandakiya Niti, 8vo., 1849	1
6	Chaitanya Chandradaya Nataka, 8vo., 1854	1
7	Lalita Vistara, 8vo., 1854 to 1877, fasiccular 6	1
8	Agni Purana, 8vo., 1873 to 1878	4
9	Aitaneyarnyaka, 8vo., 1876	1

BENGALI.

1	Bibidhartha Sangraha, 4to, 1850 to 56	7
2	Rahasya Sandarbha, 4to, 1858 to 63	6
3	Prakrita Bhugola, 12mo., 1854 five editions since	1
4	Patrakaumudi, 12mo., 1863	1
5	Vyakarana Prabesha, 12mo., 1862, four editions since ...	1
6	Tilpika Darsana, 1 Vol., 12mo., 1860	1
7	Asancha Vyavastha, 1 vol., 8vo., 1873	1
8	Life of Sivaji, 1862	1
9	History of Meywar, 1861	1

ATLASES AND MAPS.

1	India in Bengali, 1852	1
	Carried over.	47

			Brought Forward	...	47
2	India in Nagari, 1853	...	...	...	...	1
3	India in Persian, 1854	...	...	...	...	1
4	Asia in Persian, 1855	...	...	...	...	1
5	Physical Chart, 1854	...	...	...	...	1
6	Atlas of all the districts of Bengal, Behar and Orissa, 1868				...	1
7	Large School Atlas, 1850	...	...	...	...	1
8	Small Ditto, 1858 three editions since			...	...	2
				TOTAL VOLS.	...	55

Dr. Rajendra Lala Mitra has now retired on pension of Rs. 500, per mensem.

VII.—THE HON'BLE RAMES CHANDRA MITTER AND HIS FAMILY, RAJARHAT BISHNUPUR, NEAR DUM DUM.

THE Hon'ble Rames Chandra Mitter, by caste a Kayastha, is descended from the old and respectable Mitter family of Rajarhat Bishnupur, situated near Dum Dum, in the 24-Pargannas. His great grandfather Kali Prasad Mitter held a distinguished post under the Collector of Nadiya, and was highly respected for his several private virtues.

Kali Prasad left his estates to his son Ram Dhone Mitter who had received a good education under his care, and held the post of a Munseff in Banbishnupur, Zilla Bankura. Ram Dhone Mitter used to decide his cases to the entire satisfaction of Government and the people. He was virtuous, upright, and intelligent and above all very charitable. He left a son Ram Chandra Mitter who was well-educated and held the post of *Sheristadar* or judicial Head Clerk of the Saddar Dewani Adalat now High Court, Appellate Side.

Ram Chandra Mitter, had six sons, viz., Prasanna Chandra Mitter (died before he reached manhood) Umes Chandra Mitter, Kesav Chandra Mitter, Kasi Chandra Mitter, Prabodh Chandra Mitter, and the Hon'ble Rames Chandra Mitter.

The second Umes Chandra Mitter is a good English scholar and understands Zamindari business exceedingly well. He is at present the Manager of the estates of the late Babu Sarada Prasanna Rai of Chakdighi in the District of Bardwan.

The third Kesav Chandra Mitter is also educated and intelligent, and is one of the best musicians in Bengal. His name is known to the old and young as one of the best players of *Mridanga* the most ancient instrument of percussion among the Hindus which accompanies the higher order of songs. Being in easy circumstances he only looks after his own Zamindari business.

The fourth Kasi Chandra Mitter is a respectable Attorney of the Small Cause Court at Sealdah.

The fifth was the late Prabodh Chandra Mitter who was a well-known Attorney of the High Court.

The sixth the Hon'ble Rames Chandra Mitter displayed from his childhood a remarkable love of reading and writing. Being encouraged by his tutors and guardians to cultivate his extraordinary powers, he soon began to make such considerable progress that before his fifteenth year he could understand the writings of the best English authors without the aid of teachers.

While in the Presidency College, he was actively inquiring and being gifted with a wide and grasping intellect, he learnt quickly what was taught to him by his learned professors. He passed all the successive examinations and came out of the College with the degree of a Bachelor of Arts. Having inherited the taste for a knowledge of law from his ancestors he regularly attended the law lectures in the Presidency College for a period of more three years, and successfully passed the B. L. Examination.

Shortly after, he pursued his career as a pleader in the then Saddar Dewani Adalat, and by his indefatigable exertions, integrity, and intelligence he soon won the confidence of his clients. After pleading very creditably for about a year and a half in the then Saddar Dewani Adalat and for about twelve years in the High Court, Appellate Side, he acquired the credit of being one of the ablest members of the Bar, and was offered by Government a seat on the Bench of the High Court after the demise of the Hon'ble Anukul Chandra Mukerji, which took place in the year 1871.. He was appointed as the officiating Chi H C fo on 8th July

Among the graduates of the Calcutta University and several educated Bengalis the Hon'ble Rames Chandra Mitter stands foremost

in rank and position. He is not only distinguished for his strong sense of justice, moral rectitude, and independence of character, but for his remarkable legal attainments. He is esteemed and loved by all for his gentle, courteous, and benevolent habits. He gives away subscriptions to many public institutions, and takes a lively interest in the improvement of Bishnupur, his native village, and subscribes largely towards its Charitable Dispensary for the good of the poor. He is a Fellow of the Calcutta University, and a Member of several other educational and charitable institutions both in Calcutta and the 24-Parganas.

VIII.—THE HON'BLE SAMBHU NATH PANDIT, BHOWANIPUR.

THE late Hon'ble Sambhu Nath Pandit, son of Sadasiv Pandit, a Kashmirian Brahman, was born in Calcutta in 1820. He was adopted by his uncle with the permission of his father Sadasiv, who was a Peshkar in the late Saddar Court.

As the climate of Calcutta did not suit the health of Sambhu Nath, he was sent to his maternal uncle at Lucknow, where he studied the Urdu and Persian languages. He was afterwards sent to Benares to learn English. At the age of fourteen he returned to Calcutta, and was admitted into the Oriental Seminary, where he made a good progress in literature, but shewed no signs of improvement in mathematics. He left school in 1841, and became an assistant to the Record Keeper of the late Saddar Court on Rs. 20 per mensem. Here, he used to earn something more by translating Persian and Bengali documents; for which qualification Messrs. Macleod and French entertained a good opinion of him. In 1845, he was appointed a Decreejari Mohurir under Sir Robert Barlow, and gave every satisfaction in the discharge of his duties. He was the President of the Bhowanipur Brahma Samaj, and published a brochure "On the Being of God." In the year 1846, he edited and published "his notes and comments on Bacon's Essays," which Captain Richardson highly appreciated. The Government and the Saddar Judges approved his little work, "On the Law relating to the execution of Decrees." Shortly after, Sambhu Nath was a

candidate for the post of Reader, but being disappointed in obtaining it, he made up his mind to join the Bar of the Saddar Court. Mr. Kirkpatrick, the then Registrar of that Court, gave him a good certificate for the purpose of enabling him to appear at the Pleadership Examination which he passed most successfully, and received the usual Sannad on the 16th November, 1848. Within a short time Sambhu Nath proved himself to be a distinguished criminal lawyer and his law articles in the Hindu Patriot pleased the Judges very much. The Hon'ble Mr. Bethune wrote to him on the 8th April, 1852 "informing him that the Calcutta School Book Society was about to reprint Pearson's *Bákyavali,* and asking him to supply a few pages on law terms and subjects connected with courts of law, which would add very much to the usefulness of the work. Sambhu Nath accordingly supplied the desideratum." The Government appointed him a Junior Government Pleader on the 28th March 1853, and shortly after "he was deputed by Government to Murshidabad to conduct the prosecution of Aman Ali Khan Bahadur and others, ministers and courtiers of His Highness the Nawab Nazim of Bengal charged with the murder of a slave." In the year 1855, he was appointed by Government "to the Chair of Regulation Law in the Presidency College on a salary of Rs. 400 a month," which office he held for nearly two years, during which he published some parts of his law lectures. He succeeded Babu Rama Prasad Roy as Senior Government Pleader in the year 1861. Sometime after, the Chief Justice, the Hon'ble Sir Bernes Peacock, "wrote to him to enquire whether he was willing to take his seat on the Bench. In due course the Royal Letter Patent conferring the appointment on him came out accompanied by a private letter from Sir Charles Wood, the then Secretary of State for India. Sambhu Nath accepted the high office." He was highly distinguished for taking an active part with the Chief Justice "in settling the important law relating to the resumption of Lakhiraj lands." Sambhu Nath was always found upright in the administration of justice, and was liked by all classes of men. He was a strong advocate of female education, was the first to send his daughter to Mr. Bethune's School, and took great interest in the welfare of the institution. Sambhu Nath was very courteous and gentle in his habits,

and possessed such a charitable disposition that he spent one-third of his income in distributing medicine to the poor and maintaining a large number of orphans and poor boys at school. He was very fond of angling and no less a lover of other national sports.

Sambhu Nath, when only 42 years old, was attacked with a carbuncle and died on the 6th June, 1867, deeply regretted by the judges of the High Court, his friends and admirers. He left two sons, Pran Nath Pandit, M. A. B. L., and Bisvambhar Nath Pandit. The former passed his M. A. Examination in Sanskrit, and has received the title of Sarasvati, but the latter is still a student in the Sanskrit College.

Pran Nath Sarasvati is now practising in the High Court as a Junior Pleader. He resides with his brother at his paternal house, situated at Bhowanipur, near Calcutta.

(Other Families.)

I.—THE BOSE FAMILY OF BOROE.

Ram Charan Bose, alias Shatu Bose, by caste a Kayastha, was the founder of this family. He was the Manager of the estate of Kanta Babu of Casimbazar, Murshidabad, Bengal.

Nanda Kumar Bose, the second son of Ram Charan, commenced his life as an *Aurang Gomastha* in the Factory of Mandalghat. He was then made a Dewan in the Silk Factory at Casimbazar. Mr. Thomas Brown, the Commercial Resident at Patna, afterwards appointed him his Dewan at the Factory in that place, where Nanda Kumar discharged his duties very satisfactorily, and by his activity and disinterestedness caused an increase to the revenues, of such a large amount as Rs. 10,000 per annum, when the annual yield was not more than Rs. 5,000. On the recommendation of Mr. Brown, the Governor in Council was pleased to grant him a bonus of Rs. 5,000 "as a public mark of the approbation of the Government of his conduct." He was afterwards appointed Dewan of the Government Custom House, Calcutta. The three temples of *Madan Mohan*, *Govindaji*, and *Gopi Nath* at Brindaban, were built at his expense. He has also a separate *Kunjabati* of his own at Brindaban.

For the maintenance of each as well as of his family idol *Syam Sundar Thakur* at Boroe, he has made a gift of considerable landed property.

Nanda Kumar died at Brindaban in 1241 B. S. He was very widely known for his piety, charity, and honesty. His eldest son, Ram Dhone Bose held the post of Cash Keeper of the Commercial Residency at Patna, Dewan in the Ghazipur Factory and in the Salt Agency at Hidgili. His second son, Govinda Prasad Bose served as Cash Keeper of the Patna Factory, Acting Dewan and Cash Keeper of the Custom House, at Calcutta, and Dewan of the Salt Agency in Hidgili. His third son, Baddi Nath Bose, served as Naib Dewan and Cash Keeper of the Salt Agency and Cash Keeper of the Collectorate of Hidgili, Cash Keeper of the Custom House at Calcutta, Daroga or Head Native Officer of the Salt Gola's at Salkia, and Acting Dewan of the Salt Agency in the 24-Pargannas.

Babu Sri Nath Bose, the son of Baddi Nath, and the present representative of this family is the Manager of the Boroe Aided School, and contributes a handsome sum towards its maintenance, and is an active supporter of all schemes and projects that have the country's good in view. His eldest son, Babu Jadu Nath Bose, is a Member of the District Road Cess and Education Committee; his second son, Babu Mahendra Nath Bose, is an Honorary Magistrate of the Baripur Sub-Division; and his third son Babu Baikuntha Nath Bose is the Naib Dewan (Deputy Bullion Keeper) of Her Majesty's Mint at Calcutta; an Honorary Magistrate of Sialdah; Honorary Secretary, Bengal Music School; Socio Onorario of Reale Societa Didascalica Italiana, Rome; Socio Protettori of Circolo Letterario-Artistico Musicale, Bellini, Catania; and Socio Fondatore of L'Italia Scientifica Giornale di Lettere, Scienze, ed Arti, Genoa (with a medal). Babu Devendra Nath Bose, the fourth son of Babu Sri Nath Bose, is a minor.

The Zamindaries of this family chiefly lie in the Baripur and Diamond Harbour Sub-Divisions.

II.—THE BISWAS FAMILY OF KHARDA.

Siv Chandra Das, a descendant of Ram Das, the founder of this Kayastha family, lived in the village of Sankrael near Andul, Zilla

Howrah, and was employed as an Assistant Munshi in a Subordinate Collectorate under the Nawab of Murshidabad. The Mahrattas having attacked the Collectorate Siv Chandra escaped with the treasure to Murshidabad; but he was followed by the enemy who shot him dead from a distance just as he was safely entering the Nawab's palace. The Nawab finding that his treasure had been saved by the faithful service of Siv Chandra immediately sent for his son Ram Jivan to whom he presented a *Jaghir* at Basantapur with the title "Biswas" (meaning) faithful.

Ram Jivan Biswas now settled at Basantapur, and his son Daya Ram, who was a Naib in a Zamindari of a certain Raja, having proved himself tyranical towards the *Ryats*, was assasinated by them. The *Ryats* not even being satisfied at this, surrounded the house of Daya Ram with a view to rob his property and kill his wife and children. At this critical time Daya Ram's wife Srimati Bhavani Dasi managed to escape through the backdoor with her infant son Ram Hari accompanied by a faithful servant to her father's house at Mahesvarpur in Parganna Anwarpur, Zilla 24-Pargannas. Here, she lived in a cottage, and with the greatest difficulty brought up and educated her only son Ram Hari Biswas, who, on attaining majority, secured service in the Salt Department at Chittagong, and was made Dewan in a very short time. When Ram Hari retired, he brought with him about a *Kror* of Rupees, and settled at Kharda, a village adjacent to Barrackpur for the purpose of enabling his old mother to bathe in the river Hughli daily if she wished. Sometime after his settling at Kharda, he lost his mother and it is said that he spent some *lakhs* of Rupees on account of her *Sradha* ceremony.

Ram Hari visited several religious places, such as, Benares, Gya, Pryag, Mathura, Brindaban, Puri or Jagannath, &c. He dedicated temples to Siva at Benares, and celebrated the famous religious act called *quell* at Jagannath, on which occasion he fed four hundred thousand men and supplied each of them with a brass *lota*, a blanket, and some cash. At Noakhali, Chittagong, he dedicated temples to *Bhubanesvari;* and *Gopal Jew* with proper endowments, and erected *Doadas-mandir*, i. e., twelve temples and a bathing *Ghat* at Kharda. He purchased several

Zamindaries in 24-Pargannas, Noakhali and other Districts, and gave away *Brahmatas* to several Brahmans. He died in 1210 B. S., leaving two surviving sons, Pran Krishna Biswas and Jaga Mohan Biswas.

Pran Krishna Biswas, the eldest son of Ram Hari Biswas, served as Dewan at Kuch Behar and Sylhet. He edited and distributed gratis many Sanskrit works, of which the principal ones are *Prantoshini*, *Baisnavamrita*, *Bishnukaumudi*, *Bhasakaumudi*, *Sabdambudi*, *Kriambudi*, *Aushodabali*, &c. He built a magnificent temple for *Kali* in his Zamindari at Anwarpur; and added fourteen temples to those erected by his father at Kharda. He collected 80,000 *Salgrams*, and 20,000 *Banlingas* at a cost of Rs. 8 or 10 per each, with a view to make a second *Ratnabedhi* at Kharda, i. e., next to the one at *Srikhetra* or *Jaggannath*, but owing to his sudden death by paralysis, his object was not carried into effect. He died in the year 1242 B. S., leaving six sons, viz., Anandamoy, Ram Chandra (left no issue), Bisva Nath, Sambhu Nath, Kasi Nath and Chandra Nath, and two daughters. Anandamoy, the eldest son of Pran Krishna died leaving one son Babu Tarak Nath Biswas. Bisva Nath, the third son of Pran Krishna, was well versed in the Arabic, Persian, Sanskrit, Bengali and English languages. He was an orthodox Hindu, and knew music. He was also very liberal. He died in 1879, at an advanced age of 74 years, leaving his son Babu Rajendra Narayan Biswas, who is a man of simple habits and of good moral character. Babu Rajendra Narayan has an educated son named Babu Annada Prasad Biswas, who has also an infant son, named Amarendra Prasad. Sambhu Nath, the fourth son of Pran Krishna, died in the year 1280 B. S., leaving seven sons, of whom Babu Kaibalabh Nath Biswas is the eldest. Babu Kasi Nath, the fifth son of Pran Krishna is alive. He has three sons, of whom the eldest Babu Kedar Nath Biswas is now serving as Deputy Collector and Deputy Magistrate at Balasore. Chandra Nath, the sixth or the last son of Pran Krishna, died leaving one son, named Tara Nath Biswas. The sons of Pran Krishna were and are still well known for having constructed a road from Baraset to Gholia and for contributions to schools, hospitals, &c.

Jaga Mohan Biswas, the youngest son of Ram Hari Biswas, was appointed by Government to arrange the Permanent Settlement with

the Zamindars and Rajas of the Ceded District of Allahabad. He acquired immense fortune, but he spent almost all in charitable acts. He died in 1223 B. S., leaving a son, Krishna Nanda Biswas. Krishna Nanda died without issue; but after his death his two widows adopted two sons respectively, viz., Radha Raman Biswas and Ambika Nandan Biswas. The former, who died without issue, bequeathed all his estates to his real brothers Bisvambhar Bose and Krishna Ram Bose, grandsons of the late Kala Chand Bose, a respectable member of the late Dewan Krishna Ram Bose's family, Shambazar, Calcutta.

During the lifetime of Pran Krishna Biswas, the estate of Ram Hari Biswas was divided between him and his nephew Krishna Nanda Biswas after much litigation, in which about twenty *lakhs* of Rupees were expended on both sides.

III.—THE DEY FAMILY OF ENTALLY.

THIS *Kayastha* family is well known to the Hindu citizens of Calcutta and its vicinity, since the time of Tara Chand Dey and Dev Narayan Dey, the two worthy sons of the late Ram Sundar Dey.

Tara Chand Dey and Dev Narayan Dey dedicated six Hindu temples to *Siva* at Entally, and performed the ceremony of *Raspanchadya* with grandeur. Dev Narayan on the death of his elder brother Tara Chand, celebrated the Hindu ceremonies *Sivas-Janmatithi*, *Ghritachal*, *Annameru*, *Tilachal*, and *Tula*, which made his name conspicuous among the Hindu society of Calcutta and its suburbs.

Tara Chand Dey left three sons, Babus Prasanna Kumar Dey, Kali Kumar Dey, and Raj Narayan Dey. The last was adopted by Dev Narayan Dey, who died without issue. Babu Kali Kumar Dey, the second son of Tara Chand, is the Cashier in the Office of the Superintendent, Government Printing. He was nominated by Government, Cashier during the tour of Their Royal Highnesses the Duke of Edinburgh and the Prince of Wales in India. He has received from the Prince of Wales a Badge, Ring, and Miniature Medal Commemorative of His Royal Highness' visit.

IV.—THE GOSVAMIES OF KHARDA.

The Gosvamies of Kharda are the most distinguished men, who live in the village, called Kharda (24-Pargannas) in the ease, comfort, and dignity of their priestly caste. "They are descendants of Nitya Nanda, the associate of Chaitanya, the great modern heresiarch, who died about 1528, and through the Agency of whose disciples a fifth of the population of Bengal has been withdrawn from the creed of the Purans. The Kharda Gosvamies possess the greatest ecclesiastical influence of any body of men in the Lower Provinces. They are the spiritual guides of half the great and wealthy Babus of Calcutta, and enjoy privileges of exemption of Hindu observances accorded to no others. They can do with impunity that which would entail excommunication on the most holy personage. They give the *mantra* or holy text, indiscriminately to Brahmans and harlots. They may enter the houses of the unclean, who happen to be their disciples, and partake of food in their houses, cooked of course by their own attendance, without being defiled. The image which gives its celebrity to this place is that of *Syam Sundra.* * * * About three hundred years ago, Rudra,* a man beloved of the gods, is said to have been expelled from a temple at Chatra. He retired to Ballabhpur, at the southern extremity of Sirampur, then a dense jungle, where he practice religious observances for four or five years. At the end of this time his tutelar god appeared to him, and ordered him to proceed to Gaur, and bring from thence a celebrated stone, which stood over the door-way of the palace in which the Muhammadan Viceroy resided. On arriving at that city, he found that the prime minister was a Hindu and devoted Baishnava. He made known the divine revelation to him and asked his assistance to procure the stone for an image of Bishnu. The stone was said to have the singular quality of sweating, and the minister, taking advantage of this circumstance, is said one day to have pointed out to his master the tears which it shed and advised that so inauspicious a stone should be sent away with all speed. It was ordered to be taken down; but as Rudra was placing it on the boat, it fell into the water, and by

* The Rudra family is still in existence at Mahes, near Ballabhpur, Sirampur.

another miracle was conducted without his aid to Ballabhpur, where a portion of it was formed into an image, over which a splendid temple has since been erected. The Gosvamies at Kharda obtained a part of the wonderful stone, and made an image for their own temple, which has become to them the source of great wealth. A festival is held there in the month of November or December attended by tens of thousands from all parts of the country. Kharda which was in existence 300 years ago, is supposed to contain 4,000 houses, and no fewer than 20,000 inhabitants ; but it is known for hundreds of miles round exclusively by its temple of Syam Sundar just as towns were celebrated in the olden time in England, for the images and shrines with which they were enriched.*" The Gosvamies have a magnificent *Ras* temple of their own in Kharda.

V.—THE MUKERJI FAMILY OF GOVARDANGA.

KHELARAM MUKERJI, a Kulin Brahman, was the founder of this family. He left a large property to his sons, Kali Prasanna Mukerji and Baidya Nath Mukerji, of whom the latter died without issue.

Kali Prasanna dedicated a temple to *Siva*, and one to *Anandamayi Kali*, to which an Alms House is still attached for the daily distribution of food to the poor. He was followed by Sarada Prasanna Mukerji, who was known to the public as an enlightened and a liberal Zamindar.

Sarada Prasanna established an English School and a Dispensary at Govardanga for the public good. He left four minor sons, Babus Girija Prasanna Mukerji, Annada Prasanna Mukerji, Ganada Prasanna Mukerji, and Pramada Prasanna Mukerji, of whom the eldest has now attained his majority.

The Mukerjies have Zamindaries in the Districts of Nadiya, Jessore, and 24-Pargannas.

VI.—THE MUNSHI FAMILY OF TAKI.

THIS is one of the old and respectable families in the 24-Pargannas. It rose to prosperity from the time of the Muhammadan Emperors, and had great influence in the community.

* The Calcutta Review, Vol. III., 1845.

Rai Ram Kanta Goho, son of Rai Sri Kanta Goho, by caste a Kayastha, having served under the Hon'ble East India Company as Munshi, the family is still known by that appellation. Ram Kanta was much liked by the European Officers of the Company, as he was thoroughly proficient in both the Persian and Bengali languages. He left a large fortune to his sons, Rai Kali Nath Munshi, Rai Baikantha Nath Munshi, Rai Mathura Nath Munshi and Rai Krishna Nath Munshi, who were at one time considered to be very powerful and kind-hearted Zamindars. In many instances they saved the middle-class gentlemen from losing their ancestral estates by defending their cause against many great Zamindars, who had thought of depriving their poorer neighbours of their property. For these acts of philanthropy and benevolence they spent much wealth. These brothers were also famous for both their private as well as public charities. It is a fact that Rai Kali Nath Munshi gave away about Rupees one *lakh* for the construction of a road from Baraset to Taki for the convenience of travellers. Among the brothers, Rai Mathura Nath Munshi left an adopted son, named Rai Surendra Nath Munshi, who has still Zamindaries in the 24-Pargannas. The family also owned much property in Calcutta, such as, the Munshi Bazar, now in the possession of Babu Nanda Lal Mullick; the owner of the "Seven Tanks." They had besides Zamindaries in the 24-Pargannas, in Jessore, and in other Districts.

There are other branches sprung from this family, but none is of sufficient importance to deserve special notice.

VII.—THE RAI CHOWDHURI FAMILY OF BARIPUR.

This is one of the most ancient Kayastha-families in Bengal. It was Madan Mohan, the son of Balabhadra, who rendered this family conspicuous. Tradition has it, that, for default in paying the arrears of revenue, he was, on one occasion, taken prisoner and carried before Murshid Kuli Khan, the Subahdar of Bengal, Behar, and Orissa. According to legends, Gazi Saheb, a Muhammadan Saint, appeared before the Nawab in a dream, and commanded him not only to release Madan Mohan and remit his dues, but to confer on him fresh lands

and honors. From this period, the family came in possession of some Zamindaries, the bulk of which has been conveyed over as *Bramhattar*, *Pirattar*, *&c.*

Raj Ballabh, the fifth in descent from Madan Mohan, was a man of eminent position and influence, and was held in high esteem by all with whom he came into contact. He had six sons, the eldest of whom, Raj Kishor, was the father of Raj Kumar, who was celebrated in his part of the country for his public spirit.

One of the living representatives of this family, Babu Basanta Kumar, has established at Baripur a Charitable Dispensary, which is well spoken of by the Government officials, and which still continues to render substantial medical aid to the poor. Babu Basanta Kumar is also a good medical practitioner and a successful doctor. He is known in Baripur as the "poor man's friend."

VIII.—THE RAI CHOWDHURI FAMILY OF SATKHIRA.

When Satkhira was an insignificant village not inhabited by any gentlemen, Ram Deb Chakrabarti first emigrated thither from a village called Senhalo near Khulnia in the District of Jessore, and amassed immense wealth by holding an employment under the Raja of Nadiya; but the prosperity of the family began from the time of his grandson Bishnu Ram Chakerbarti, who purchased some Zamindaries of importance, improved the state of the villages in various ways and gave an impetus to the cultivation of and trade in paddy.

Bishnu Ram's fame was, however, eclipsed by the magnanimity and business habits displayed by his son, the late Pran Nath Rai Chowdhuri, who, in the Bengali Sal 1256, separated from his five nephews, Kasi Nath, Dev Nath, Parvati Nath, Uma Nath, and Syam Nath. Subsequent to the separation, he purchased on his own account Parganna Bazitpur, and obtained the *Putunia* lease of Parganna Balanda both in the 24-Pargannas District.

Pran Nath Rai Chowdhuri and his nephew's own Zamindaries scattered over five Districts of Bengal, viz., 24-Pargannas, Hughli,

Nadiya, Jessore, and Midnapur. The eight annas share of the properties, which belonged to the late Pran Nath Rai Chowdhuri, is under the superintendence of the Court of Wards, and the remaining moiety which belonged to the nephews of the said Pran Nath is administered by the present Zamindars themselves. The total rental of the sixteen annas share is about six to seven *lakhs* of rupees, and the net profit about half the amount. When the epidemic fever which broke out in 1253 B. S., Pran Nath and his nephew Kasi Nath removed to Kasipur, north of Calcutta, and on its cessation the latter returned, but the former remained in Kasipur, where his descendants are still living.

Pran Nath Rai Chowdhuri established an English School in the village Satkhira, which is still in existence and is progressing well. With the assistance of his second nephew, Dev Nath Rai Chowdhuri, he established an Association, named Bidya Samaj, which they maintained by their own contributions for the advancement of learning. They also established two *Ganjas* and some *Bazars* within the Sub-Division; constructed several bridges and broad paths about 60 miles in length to facilitate communication with hitherto almost inaccessible places; cut a canal about twenty miles in length; dug tanks and wells and instituted an Agricultural Society which is doing some good. At their instance a Munsiffi Police Station, Post Office, and Criminal Court have been established at Satkhira on the bank of the canal, which has been excavated to facilitate communication by water.

The names of the wards of the Satkhira Estate are Babus Grija Nath Rai Chowdhuri, Satyendra Nath Rai Chowdhuri and Manmatha Nath Rai Cowdhuri, who are the grandsons of the late Pran Nath Rai Chowdhuri; the former two are the sons of his eldest son the late Baidya Nath Rai Chowdhuri, and the latter is the adopted son of his younger son, the late Siv Nath Rai Chowdhuri.

IX.—THE SEN FAMILY OF JAGABDAL.

SAMBHU RAM SEN, son of Govinda Ram Sen, and grandson of Trailokya Nath Sen, first came from De Ganga and settled in Jagaddal. He left three surviving sons, viz., Syama Charan Sen, Devi Charan Sen,

and Bishnu Ram Sen. Syama Charan had no issue. Devi Charan had three sons, viz., Ram Hari, Ram Krishna and Ram Lal. Ram Krishna had several issues, of whom Gadadhar Sen served as an assistant to the then Executive Engineer Mr. Girstin, when the Town Hall Building was in course of construction.

Bishnu Ram Sen, the third son of Sambhu Ram Sen, died leaving two sons, Fakir Chand Sen and Bhabani Sankar Sen. The former held the appointment of a Commissariat Dewan about the year 1808 A. D., and hence he was known as Dewan Fakir Chand Sen. He served at Cawnpur under the Hon'ble East India Company, and thereby acquired immense wealth. He had a Zamindari, called Radhaballabhpur in Parganna Mangalghat. As a rigid Hindu he dedicated several temples to *Siva*, and is still remembered as having constructed two bathing *Ghats*, one at Jagaddal, and the other at Hatkhola in Chandernagore for the convenience of the daily bathers in the river Hughli. Dewan Fakir Chand had a great love and affection for his younger brother Bhabani Sankar Sen to whom it is said he most willingly gave a half share of his own self-made property. Dewan Fakir Chand left two sons, Durga Charan Sen, and Parvati Charan Sen, who are at present known to be the senior members of this old family.

Bhabani Sankar Sen, the younger brother of Dewan Fakir Chand Sen, had three sons, viz., Khetra Mohan Sen, Ram Chandra Sen and Madhav Chandra Sen. The first Khetra Mohan had one son and four daughters. The eldest daughter Srimati Bindubasini Dasi was married to Rajib Chandra Mitter, a member of the late Gokul Chandra Mitter's family, Bagbazar, Calcutta.

Ram Chandra Sen, the second son of Bhabani Sankar Sen, served in the Commissariat Department. He had three sons, viz., Govinda Chandra Sen, Kedar Nath Sen and Baikantha Nath Sen, of whom the second Babu Kedar Nath Sen is alive, and holds an employment in the Commissariat Department. Govinda Chandra Sen, the eldest son of Ram Chandra, was a popular man. He also served for a long period in the Commissariat Department at Cawnpur, Ferozepur, Dinapur and other places, and rendered satisfaction to several Commissariat Officers, such as, Lieutenant Donel, Lieutenant T. B. Harrison,

Captain W. Birch, Captain T. Chalmers, Captain Welles and others. He left one son, named Babu Kali Prasanna Sen, and a daughter who is married to Babu Chandi Charan Ghose of Bagbazar, Calcutta.

Madhav Chandra Sen, the third son of Bhabani Sankar Sen, also served in the Commissariat Department at Ferozepur, Umballa, Allahabad and other places. He left two sons, Babus Paran Chandra Sen and Mahendra Chandra Sen. The former satisfactorily served Government for many years in the P. W. Department, and has now retired on pension. He was a Supervisor when the New Post Office Building was in course of construction. The latter Babu Mahendra Chandra Sen is now employed in the District Engineer's Office, Jessore.

Almost all the members of this family served respectively in the Commissariat Department as a hereditary occupation, and had acquired much wealth. Several of them have at present been reduced to very low circumstances.

Chapter. II.—Behar.

I.—CHUMPARUN.

(Principal Families.)

THE BETTIA RAJ FAMILY.

This Raj is situated in the District of Chumparun. It was founded by Gaz Sing, son of Oogien Sing, who first received the title of "Raja" from Shah Jehan, the Emperor of Delhi, together with a *Khilat.*

Raja Gaz Sing was a man of great talents, and laid the foundation of that great prominence, which the family have since attained among the Chiefs of Behar. He died at a good old age, leaving behind him numerous estates which were inherited by Dhalip Sing.

Raja Dhalip Sing was followed by Raja Dhanpat Sing, Raja Jugal Kishor Sing and Raja Bir Kishor Sing, who successively and most honourably held the title of "Raja," and peacefully enjoyed the wealth and dignity attaching to their position.

When Raja Ananda Kishor Sing succeeded to the *Gaddi*, he received the hereditary title of "Maharaja Bahadur" from Lord William Bentinck in the year 1830, as a mark of high distinction.

Maharaja Ananda Kishor Sing Bahadur was succeeded by Naul Kishor Sing, who also received the title of "Maharaja Bahadur," from the British Government.

Maharaja Naul Kishor Sing Bahadur died, leaving his son, Rajendra Kishor Sing, the present Maharaja. Maharaja Rajendra Kishor Sing Bahadur is well known for his several acts of public utility. He received the title of "Maharaja Bahadur," on the 11th April, 1856. His son Rajkumar Harendra Kishor Sing Bahadur is an intelligent and a promising young man.

II.—CHUPRA OR SARUN.

(*Sundry Zamindars.*)

I.—BABU DEO KUMAR SING.

Babu Deo Kumar Sing, Zamindar and Honorary Magistrate of Chupra and Municipal Commissioner of Sarun, is the son of the late Babu Raj Kumar Sing and grandson of the late Babu Nitya Nand Sing, whose ancestors at first resided in Bhagnagger in Sindh, and settled afterwards in the Province of Behar, where the family is now known as Goorairs.

Babu Deo Kumar Sing holds Zamindaries in Pargannas, Chirand, Makair, Goah, Barrai, &c., in Zilla Sarun, yielding an income of Rs. 40,000 per annum, of which a sum of Rs. 800 is expended annually for the purpose of feeding mendicants and beggars, who come to the temple *Shivalaya* established by his ancestors; and a certain amount is also allotted to a *Math* belonging to Mohanth Ramdheyan Das to feed poor men in Dahiawan.

During the famine of 1874-75 he laid out a sum of Rs. 5,000 in distributing grain, clothes, &c., to the poor and helpless people at his own residence and in his Zamindari, besides his subscription of Rs. 500 to the Central Committee for Famine Relief in Bengal. With a view

to improve agriculture he has advanced Rs. 1,000 to the *ryats* in his Zamindari to dig wells, and has given a large portion of land without compensation to the missionaries of Chupra for the purpose of a burial ground. He regularly pays an annual subscription of Rs. 60 to the Sarun Government School, in addition to which two boys are at present getting an education at his expense, notwithstanding he has previously maintained several students who have successfully obtained the University Degrees. Babu Deo Kumar Sing also pays annually Rs. 60 as subscription to the Charitable Dispensary of Chupra. He is now 40 years of age.

II.—RAI BABU MOHABIR PRASAD SAH BAHADUR.

Rai Babu Mohabir Prasad Sah Bahadur, of Chupra, is the son of Rai Babu Shew Golam Sah Bahadur, who was born on the 6th April 1818, and inherited his paternal estates situated in the Districts of Sarun, Chumparun, and Shahabad on the 25th October, 1841.

Rai Babu Shew Golam Sah Bahadur took great interest in the well-being of his *ryats;* assisted the poor and needy; encouraged men of genius and learning; dug two tanks, one in his native village in Chupra, and the other in the compound of the Judges Court, Sarun expending a large sum of money for the purpose of supplying water to the public; and built at his own cost two magnificent temples with fine gardens attached to them for public worship, and for the support of pilgrims, priests, &c. During the mutiny of 1857, he rendered good service to the British Government by supplying money and securing Government property, and received as a reward the title of "Rai Bahadur" from His Excellency Lord Canning, on the 24th August, 1859. He died on the 4th September 1871, and was succeeded by his son, Rai Babu Mohabir Prasad Sah Bahadur, the present Zamindar, who, like his father, has done much good to the country.

During the famine of 1874, Rai Babu Mohabir Prasad Sah Bahadur, contributed a handsome donation for the support and relief of the poor and helpless people, and has paid the large subscription of Rs. 14,360, to the Collector of the District for a road and a magnificent

building for the Normal School, Chupra. He also regularly pays an annual subscription of Rs. 250 to the Government School at Chupra, and a certain amount to the Charitable Dispensary of the District, and has opened an Hospital for the support and relief of poor and helpless strangers, who have occasion to pass through Chupra. He, however, for his liberality received from Government the title of "Rai Bahadur" on the 10th September 1875, and is at present 32 years of age.

III.—GYA.

(Principal Families.)

I.—THE DEO RAJ FAMILY.

This is one of the most ancient families in Gya. It traces its rise from the time of Rai Bhan Sing, who was a Sesodia Rajput and a younger brother to the Rana of Udaipur or Mewar in Rajputana.

Rai Bhan Sing, during a pilgrimage to Jaggarnath, assisted and rescued the widow Rani of Umgagarh from great difficulties in which she was placed by the rebellion of her *ryats* and troops after the death of her husband. In recognition of these important services, the widow Rani, who was old and childless, bestowed on him the Umgagarh Raj.

Umgagarh or Umga Hill is situated on the east of Aurangabad. It was formerly inhabited by men of superior skill in learning and the arts of war. It had an excellent fort of rare strength and architectural design.

Bhan Sing and two of his successors lived at Umgagarh; but their descendants removed to Deo in Gya sometime before or at the commencement of the British rule in India. Umgagarh or Umga Hill being thus deserted, it has now become the abode of the hill tribes, but a grand fair is still held annually on its summit by several Hindus to recall to mind its past glory and prosperity as also to observe certain religious ceremonies on that occasion.

During the administration of Mr. Warren Hastings, Raja Chattarpati Sing of Deo who was then too old to take the field, voluntarily sent his son Fatteh Narayan Sing to assist the East India Company's forces in the war against Cheyt Sing of Benares. In his first engagement Fatteh Narayan fought bravely under the command of Major Crawford subsequently distinguishing himself in a battle against the Pindaries under the command of Major Russell. He obtained a *nankur* or rent-free holding of eleven *Mouzas* from the Hon'ble East India Company for his good services in the contest with Cheyt Sing, and the Raj of Palamow was recommended to be presented to him for the part he took in the Pindari War. The Palamow Raj was finally exchanged for sundry *Mouzas* in the District of Gya, yielding an annual income of Rs. 3,000.

Raja Fatteh Narayan was succeeded by his son, Raja Ghanesyam Sing, who proved himself to be as brave as his ancestors. He rendered efficient service by joining the British soldiers when they were fighting against the mutineers at Surguja, and in recognition of this service, the Palamow Raj was offered to him by the British Government.

He was succeeded by his son, Raja Mitra Bhan Sing, who was very popular and well versed in military tactics. He assisted the British Government during the Kol Campaign, receiving as a reward a remission of Rs. 1,000, from revenue due to Government for his Deo Zamindari.

Raja Mitra Bhan Sing was succeeded by his son, Sir Maharaja Jai Prakash Sing Bahadur, K.C.S.I., who is well known for his staunch loyalty to the British Crown. The Maharaja distinguished himself during the Sepoy War for his indefatigable exertions in keeping peace and order in the District of Gya and for the active part he took with Colonel Dalton in putting an immediate stop to the insurrection in the Chota Nagpur Division. The title of Maharaja Bahadur was conferred on him on the 21st June 1859, and sometime after he was invested with the Insignia of a Knight Commander of the Most Exalted Order of the Star of India.

The Pargannas Roh and Somai and Mouza Babhandib in Parganna Sherghati, yielding an annual income of Rs. 10,461, were also presented to him as *Jaghir* in recognition of his great and valuable services to

the British Government. The Maharaja is very kind to his numerous *ryats*, and is always willing to help the poor and needy.

II.—THE TIKARI RAJ FAMILY.

The city of Tikari in the Province of Behar is situated on the river Murhar, about 15 miles to the northwest of Gya. It contains a population of about 9,000 persons. The chief interest attaching to the town centres round the fort or castle of the Rajas of Tikari, which has a good earthen rampart with bastions fit for guns, and a large wet moat.

The authentic genealogy of this ancient Raj goes back to the days of Muhammadan rule in India. Dhir Sinh is known as the earliest ancestor of the Rajas of Tikari. He was the father of Sundra Sinh, who first obtained the title of Raja through the active support he rendered to Ali Vardi Khan, Mahabat Jang, and other Subahdars of Bengal, and Behar, in resisting the devastations of the Marhattas, and afterwards in putting down a dangerous rebellion in the city of Patna. Having thus distinguished himself he was reported on favourably to the Emperor of Delhi, and was rewarded for his zeal and fidelity. He also rendered excellent services to other Subahdars of Bengal in the battles of Sasseram, Narhat, &c. This Raja was as unscrupulous as he was bold, and soon found means to increase his possessions by annexing the Parganuas Okri, Sanwat, Ekil, Bhilawar, Dakhnair, Angti, and Pahara with parts of Amrathu and Maher, besides several other estates in various parts of Behar and Ramgarh. To him the existing fort at Tikari owes its completion and improvements. There is a doubt as to the manner of his death. It is said that he was killed in battle in 1758, but the more probable story is that he was assassinated by a Captain of his guard. He left no issue but was succeeded by the eldest of his three nephews, viz., Buniad Sinh Bahadur. This nobleman having placed himself under the protection of the British Government was treacherously murdered by order of Nawab Kasim Ali Khan. He founded a village in Sahibganj, and called it after his own name Buniadganj. He left a son, named Mitrajit Sinh, who was only a few

months old, when Kasim Ali hearing of the existence of an heir to the Raj sent a party of men to kill him; but the mother contrived to keep the child in a place of safety till after the battle of Baxar.

During the interval, however, the administration of the State fell into the hands of Shitab Rai, who deprived him of nearly all his possessions; but these were afterwards restored during the administration of Mr. Law as Collector of Behar. His abilities won for him the approval of the Imperial Court of Delhi, which honoured him with the title of "Maharaja," a title that was recognised by the English subsequently. During the mutiny of Kulhan, Zilla Kharakdieh, Maharaja Mitrajit Sinh assisted the British Government with his own forces. He constructed a bridge over the river "Jamoni" between Gya and Tikari, caused a large tank to be excavated at Dharamsala which proved very useful during the famine of 1874, and exerted himself much towards the improvement of land on his estates, so much so, that the revenues were nearly doubled. On his death in 1841, the estate was divided between his two sons, Hitnarayan and Madnarayan Sinh, the former got nine-sixteenths, and the latter seven-sixteenths of the property. Hitnarayan was the elder and received a letter of condolence from the British Government, and subsequently on the 10th November 1845, was honoured with the title of "Maharaja," accompanied by a *Khilat*, &c., from Lord Hardinge. Being of a religious turn of mind he gave up the management of the Raj in the hands of his wife Maharani Indrajit Kooar, and spent the remainder of his days on the banks of the Ganges at Patna. He died in 1861.

Under the administration of the Maharani, the Raj flourished and the *ryats* seemed contented and comfortable. She adopted with her husband's sanction and approval her nephew Ram Krishna Sinh Bahadur, son of Babu Kailas Pati Sinh; and obtained from the next of kin of the late Raja, who were all descendants of Nihal Sinh, brother of Buniad Sinh, a written renunciation of all claims whatsoever to the property for themselves and their successors. The deed of adoption was registered in 1862, and ratified in 1870 by the next of kin to the late Maharaja. The Maharani after performing pilgrimages to Ramesvar, Dwarka, and Badrinarayan, died at Brindaban on the 9th January, 1878.

By a will, dated the 29th of October, 1877, she transferred her property to her daughter-in-law, Maharani Rajrup Kooar.

The works of public utility and charity executed by Maharani Indrajit Kooar, are as follows :—

Constructed two temples, one at Patna on the banks of the Ganges, and another at Brindaban, costing respectively one *lakh*, and three and half *lakhs* of rupees. In 1857, she protected and kept safe the Bhalua Chatti, which lies on the road to Calcutta; and during the late famine, she spent a large sum of money in feeding and assisting the famine-stricken inhabitants of Tikari and its neighbourhood.

In 1813, on the 8th of May, Maharaja Ram Krishna Sinh Bahadur was recognised by the British Government and honoured with the title of "Maharaja." He died in 1875, leaving the following memorials after him :—

A temple at Ajudhia, Zilla Fyzabad, at a cost of nearly a *lakh* of rupees. A temple at Dharamsala, Zilla Gya, near the tank of Maharaja Mitrajit Sinh Bahadur at a cost of Rs. 60,000.

In 1869, he contributed Rs. 10,000 towards construction and repairs of roads; and 10,000 Rupees towards famine relief works in 1874. Rupees 2,000 for the Patna College, and he gave considerable portions of land, free of charge, for making roads, and construction of the Patna Hospital Building.

The present Maharani Rajrup Kooar is the widow of Maharaja Ram Krishna Sinh. She was born in the year 1828 at Pratabpand in Mozufferpur and came to Tikari in 1863. By her marriage she had only one daughter, Mussamat Radhor Kisori alias Nanhko Sahiba. She received a complete education and training in Zamindari affairs from her mother-in-law, Maharani Indrajit Kooar; and while shewing great administrative ability in the management of the estate, she has distinguished herself by no less public spirit and liberality in establishing and supporting works of public utility and benefit. A list of her charitable acts is given below :—

Built a bungalow for a school to Entrance standard in Tikari, at a cost of Rs. 5,000. Purchased Government securities for Rs. 30,000, through the Commissioner of Patna, in the name of Collector of Gya, the interest of which is to be devoted to the maintenance of the above school, she caused also her relatives and dependents to subscribe, annually, Rs. 1,000 for that institution. Purchased a stock of books, for one year, for the Tikari school, through the Collector of Gya, at a cost

of Rs. 1,300. To provide for the grant of medals and scholarship to students, she gives annually Rs. 200. Caused several rooms to be added to the building of the Tikari School, and provided various furnitures therein, at a cost of Rs. 1,200. Improved establishments of the said school by the addition of a new master at an annual cost, from her private purse, of Rs. 756. Invested in Government securities, for the maintenance of a Junior scholarship of Rs. 10 per month, styled "Bayley Scholarship," to be awarded annually to one who should pass Entrance Examination from the said Tikari school, Rs. 6,000. Invested in Government securities for the permanency of three minor scholarships, styled "Eden Scholarship," each of Rs. 2 per month, tenable for two years at the said school, to be awarded annually to those who should pass vernacular or minor scholarship examination, Rs. 5,000. Subscribes for the Pathshala at Tikari, annually, Rs. 60. Has opened a public library at Tikari, consisting of 1,600, copies of English, Persian, Hindi, and Arabic books. Subscribes for the said library all the leading periodicals at a cost per annum of Rs. 300. Has given for the binding of the library books, Rs. 400. Proposes to build a library-room at a cost of Rs. 200. Has engaged a librarian and a peon for the management of the library at an annual cost of Rs. 250.

Subscribes to Government school at Gya, annually, Rs. 500 ; Society's school at Gya Rs. 120 ; Dharam Samaj Pathsala at Gya, annually, Rs. 100 ; Jomor school, Aurangabad Division, annually Rs. 48, Shaharghati school in Zilla Gya, annually, Rs. 25 ; and Jahanabad school, annually, Rs. 25. Has established at her cost a Pathshala in every large Mauza in her Zamindari. Built a Bungalow for a school at Koch, Zilla Gya, at a cost of Rs. 450. Has subscribed to the Industrial School at Bankipur, in commemoration of the visit of H. R. H. the Prince of Wales, Rs. 10,000. Granted rent-free a bungalow, called "Tal Bagh," at Bankipur, for the use of the said Industrial School ; the bungalow being worth Rs. 10,000. Subscribes for Bankipur Girl's school, annually, Rs. 60. Granted a piece of land, measuring six kattas and seventeen dhoons, free of charge, for the construction of a new class-room in the Temple Medical School at Bankipur, worth Rs. 100. Subscribes annually for a school at Motihari. Contributed to the scheme of the National Indian Association, Bengal Branch, for female education, Rs. 300. Made a donation to the Hindu Hostel, Calcutta, Rs. 1,000. Made a donation to Abu Lawrence School in Rajputana, Rs. 500. Subscribes for the said school, annually, Rs. 48. Has subscribed for Calcutta Zoological Garden, with her mother-in-law, Rs. 5,000.

Besides above, she proposes, with the view of advancing learning, to establish a class in connection with the Tikari High School, for teaching and training her patwaries in surveying. Has established a new dispensary at Tikari, in commemoration of the assumption by Her Majesty of the Imperial title, under the designation of the "Empress Dispensary, Tikari," at a cost of Rs. 30,000. Has

given, for the erection of a building for the above dispensary, in the hand of the District Collector, Rs. 8,816. Subscribes for Hospital at Gya, annually, Rs. 48, and for Hospital at Jahanabad, annually, Rs. 24. Made a donation to the latter Hospital, Rs. 300. Has given for the repairs of old streets of, and for opening new ones in, Tikari, Rs. 1,682 ; and for the repairs of the road between Tikari and Fatehpur, Rs. 16,000. Has given for the repairs of the tank, and construction of a ghat, at Masurhi, which was dug during the Kebar famine of 1877, and designated, with the sanction of Government "Temples Pond," Rs. 13,000. Has also given considerable lands of Mauzahs War, Bahadurpur, Esapur, Pargana Soris, Division Aurungabad, to Government, free of charge ; and contributed to the Bay, a river scheme, Mozufferpore District, Rs. 150. Has established a Lithographic Press at Tikari, at an annual cost of Rs. 1,000. Continually gives alms (in cash, clothing and food) to beggars, destitute persons, and poor travellers arriving at Tikari ; and, at an average, not less than 200 people are daily relieved at an estimated cost, per annum, of Rs. 15,000.

From the above list, it will be observed, that the Maharani has spent upwards of a *lakh* and thirty thousand rupees in the construction of schools and libraries and hospitals and dispensaries and maintains the two former at an annual expenditure of at least 30,000 rupees ; besides maintaining at her own cost a Pathsala in every large *Mouza* in her Zamindari.

Whatever other qualities the chiefs of the estate may have displayed, the spirit of loyalty to the British Government and their beneficence towards their tenantry are among their principal characteristics. None, however, of the predecessors of the present Maharani has surpassed her in the largeness of her liberality in contributions for purposes of charity and in the extent of works of public utility she has executed for the benefit of the tenantry on her estates. The Maharani, in short, is no way inferior in merits, position and respectability to several other distinguished chiefs of the Behar Province.

IV.—PATNA.

(*Principal Families.*)

THE PATNA RAJ FAMILY.

The history of this family can be traced from Maharaja Shetab Rai, who was Nazim of the Province of Behar, and rendered valuable

services towards the establishment of the English power in this side of India.

When the Emperor Shah Alam ceded to the Hon'ble East India Company the Dewani of Bengal, Behar, and Orissa, Shetab Rai was appointed Naib Dewan of Behar in 1767.

On his death he was succeeded by his son Maharaja Kullian Sing, who held the same office and title; but the Government afterwards took the management of the Dewani in their own hands. Maharaja Kullian Sing enjoyed the grants made to him by the Muhammadan Governors, and resided in Calcutta where he died in 1822, leaving his grandson Bhup Sing, the then surviving heir.

Before Bhup Sing removed his residence to Patna in 1829, he was invested with the title of "Raja Bahadur" with an annual pension of Rs. 24,000.

Raja Bhup Sing Bahadur died on the 17th January 1874, and was succeeded by his son Mahipat Sing, the present Maharaja. He first obtained the title of "Raja Bahadur," from Government on the 31st August 1874, but subsequently the title of "Maharaja" was conferred on him on the occasion of the Imperial Assemblage held at Delhi on the 1st January 1877, as a mark of personal distinction.

(Sundry Zamindars.)

I.—RAI HARI KISHEN.

The late Rai Hari Kishen of Dewan Mahulla, Patna, was the son of Rai Bansidhar. In the year 1841, Rai Hari Kishen was appointed Local Agent by the Government of Bengal, and was a liberal and kind-hearted Zamindar. Amongst his charitable acts the most praiseworthy one was the opening of an Alms House during the famine of 1874, where upwards of four or five hundred men gathered daily to receive alms, which were personally distributed by him, and on this account the Collector of the District conveyed his best thanks to him, and remarked that "his good example will be followed by others among the citizens of Patna."

Rai Hari Kishen died on the 17th January, 1879, leaving two promising sons, Rai Jai Kishen, and Rai Radha Kishen.

II.—BABU RAM ANUGRAH NARAYAN OF BADALPURA, KHAGOUL.

Babu Ram Anugrah Narayan of Badalpura, Khagoul, is a respectable Zamindar and member of the Bengal Uncovenanted Native Civil Service. He is the son of Babu Taik Narayan and grandson of Babu Kanhya Lal (son of Rai Sita Ram Singh). He was born in A. D. 1855, and succeeded to the Zamindari in 1870. He has established several religious and charitable institutions in the District of Patna, of which (the magnificent Hindu temple at Badalpura, where hundreds of *Jagies, Sadhus, Baisnavas,* and devotees are daily fed), has made his name conspicuous from *Jaggannath* in Orissa to *Dwarka* in Guzerat, and from *Badrinarayan*, in the Himalayas to *Ramesvaram*, near the Cape Comorin. The Sunday Alms House, where a large number of poor men avail themselves of his charity, has endeared his name to every heart; and the Khagoul Serai is also remembered by every traveller, who happens to share the hospitality of this benevolent Zamindar.

Babu Ram Anugrah Narayan is a great friend to education. He has established a High Class English School at Khagoul, with a boarding establishment for the benefit of the students, who have their board and lodging free from all charges except the schooling fees, and has thereby done a great deal of good to the poor people of the Patna District. He has on several occasions received thanks from the Government of Bengal. The Editor of "The Morning Times" spoke highly of him in his paper of the 24th December, 1875, of which an extract is given below :—

Babu Ram Anugrah Narayan, the Zamindar of Khagoul, is well known as an earnest promoter of the cause of education. He has established an English School at Khagoul, which hitherto prepared boys up to the Minor Scholarship standard. To the School he has added a boarding establishment for the benefit of the students who have their board and lodging *free* of any extra charge besides the schooling fees.

* * * * * * * * *

On more than one occasion Babu Ram Anugrah Narayan has received the thanks of the Government for his acts of public utility, generosity, benevolence and for earnest and zealous exertions in order to promote the cause of education. For these acts of philanthropy and public usefulness, we commend Babu Ram Anugrah Narayan to the notice of the Government of Bengal, and hope that as an acknowledgment of his public spirit he may ere long receive some concessions from Government, in the form of a personal distinction.

V.—SEWAN.

(Principal Families.)

THE HATWA RAJ FAMILY.

MAHARAJA KRISHNA PRATAB SAHEE BAHADUR, the present head of the Hatwa Raj Family is 102nd "in direct descent from Raja Beer Sein, who possessed the family estates and held his Court at Hossipur long before the Muhammadan conquest of Behar. The position and rank of the family was also recognized by several of the Emperors of Delhi, one of whom conferred the title of "Maharaja Bahadur," on Maharaja Khem Karun Sahee Bahadur, the 87th Raja of Hossipur. In 1769, the then Maharaja Fatteh Sahee revolted against the East India Company, and fled before the Company's troops to the *jangles* of Gorakhpur, from whence he made constant raids upon the troops left to protect the estate. His misdeeds culminated in the murder of Babu Bassant Sahee, his cousin, who had been taken under the protection of the British, and the Raj was declared to be confiscated. The family, however, always continued to enjoy the chief benefit of it, and at the time of the Decennial Settlement, Chutter Dharee Sahee was recognized as owner. In 1837, the title of Maharaja Bahadur was conferred by the British Government again on the family, and they have worthily maintained their right to it ever since. In the troublous times of 1857-58, the then Maharaja did good service in keeping the country clear of rebels, and was rewarded by Government in recognition of his eminent services to the State with a valuable *Jaghir* in the District of Shahabad."

Maharaja Chatradhari Sahi Bahadur first removed his family seat from Hossipur to Hatwa. He was succeeded by his grandson Maharaja Rajendra Pertaub Sahee Bahadur, who, at his death, left the whole of his estates to his son Krishna Pratab Sahee, the present Maharaja, who attained his full age in October 1874, and received the title of "Maharaja Bahadur" from the British Government on the 31st August, 1874.

Maharaja Krishna Pratab Sahee Bahadur now holds several Zamindaries; the gross income of which is about Rs. 10,00,000, of which a sum of Rs. 2,00,000 is annually paid to Government on account of revenue. The able manager of all his estates is Babu Bhubanesvar Datta. The estates cover an area of 2,500 square miles with a population of 3,91,000 souls.

The Maharaja entirely supports three Charitable Dispensaries, one of which is in charge of an Assistant Surgeon and two in charge of Native Doctors. He maintains a number of village or Campbellian Pathsallas as also an English School at Hatwa—liberally contributes to several public institutions and to all important charities, and keeps open a beautiful house for European visitors whom he supplies with elephants, &c., for *Shikar* or hunting parties.

The Maharaja was present at Calcutta to pay his respects to His Royal Highness The Prince of Wales in the month of December 1875, and was warmly received by the Prince and His Excellency Lord Northbrook, the late Viceroy and Governor General.

He gave a grand ball in the Town Hall of Calcutta on the evening of the 2nd January 1880 in honour of their Excellencies Lord Lytton, the late Viceroy and the Commander-in-chief, Lady Lytton, and His Honor the Lieutenant Governor of Bengal and the gentry of Calcutta. On this occasion the Town Hall was gorgeously illuminated, and beautifully decorated with various sorts of fancy and valuable things. There was a display of fire-works, dancing party, &c., and the Bands of Her Majestys 00th and 40th Regiments played during the night. The Maharaja also gave handsome donations to numerous public institutions at Calcutta a few days before the commencement of the ball.

The Behar Landholders' Association having recently proposed the

formation of a fund for providing comforts for the soldiers engaged in the Afghan War and the means of subsistence for the families of such of them as have fallen or may yet fall in battle, the Maharaja at once subscribed the munificent sum of Rs. 20,000 on the spot; and it is generally reported that he had also offered to send up warm clothing to the same troops at a further charge of some Rs. 5,000. The Maharaja is at present about 27 years of age.

VI.—SHAHABAD.

(Principal Families.)

I.—THE BHAGWANPUR RAJ FAMILY.

Maharaj Lachmimal, the founder of this family, belonged to the Lunar Race. Nearly three hundred years ago, he came from Sukri, a place situated near Delhi to reside in Mouza Bhagwanpur where his descendants are still living. By dint of his power and influence he acquired possession of two Pargannas Chynpur and Chowsa; but at the time of Maharaj Ibrimardan Shah, the eleventh Raja, the estates were attached and confiscated by the British Government and for some criminal offence which brought on him the displeasure of the British Government.

Maharaja Ibrimardan's grandson, the present Raja Lal Surajbhan Sing, rendered valuable services during the mutiny of 1856-57, in recognition of which the title of "Raja" was conferred on him on the 15th April, 1859, together with a *Jaghir* or landed property yielding an annual income of Rs. 5,000.

Raja Lal Surajbhan Sing is very kind to his tenantry, and possesses many good qualities.

II.—THE DUMRAON RAJ FAMILY.

The Maharajas of Dumraon are said to have sprung from a stock of Pumbar Rajputs, who came from Ujein in the Province of Malwa

in Central India. Maharaja Sindhol Sing, who is said to have first settled in Behar, abdicated the sovereignty he had acquired to his son Maharaja Bhoj Sing, who gave his name to the tract of country, called Bhojpur, where he settled his family. In lapse of time, the family became divided; the head of the house continued in his ancestral home at Dumraon while one branch settled itself at Buxar, and another at Jagadishpur. Gopal Saran Sing of Buxar, a distinguished member of a younger branch, obtained the title of "Raja" from the British Government in recognition of good services; but this branch has died out. Far worse was, however, the fate of the youngest branch, which settled at Jagadishpur it became extinct in the person of the notorious rebel, Koer Sing, whose fate since the mutiny has never been ascertained.

Narayan Mal was the first chief of this ancient and respectable Raj, who obtained the title of "Raja" from the Muhammadan Government in A. D. 1604, during the reign of the Emperor Jehangir Shah. Raja Narayan Mal was followed by Birbul Sahi, Rudar Pratab Sahi, Mandata Sahi, Hovil Sing, Chattardhari Sing, and Bikramajit Sing, who respectively managed and governed the estate in a very satisfactory manner; and were so loyal to the Muhammadan Government that almost all of them had at different times received several *Jaghirs* and the title of "Raja" with the privilege of keeping a sufficient number of infantry and cavalry from Alamgir Shah, Furrucksheer Shah, Muhammad Shah and Shah Alam, the Emperors of Delhi.

On the 10th March, 1816, the title of "Maharaja Bahadur" was conferred upon Maharaja Joy Prakash Sing by Marquis of Hastings, the Governor General of India, in recognition of his staunch loyalty to the British Crown. Maharaja Joy Prakash Sing fought under Major Hector Munro against Shuja-ud-daulah, Nawab Vazir of Oudh, at the battle of Buxar, in October, 1764. He was succeeded by his grandson Janki Prasad Sing, who, having died while young, was succeeded by Maharaja Mahesvar Box Sing Bahadur, the present holder of the title of "Maharaja."

Maharaja Mahesvar Box Sing Bahadur assisted the British Government during the war with Nepal. But this was not all. During the Sepoy Mutiny of 1856-57, he rendered a more eminent service by leading

his clansmen after the English troops into the action of Jagadishpur, against his kinsman Kuer Sing, and by actively assisting in the defeat and dispersion of the rebels. While always prompt to support the Government in times of war, the Chiefs of Dumraon have been equally ready to do their public duty in periods of peace, and in seasons of national distress. The present Maharaja Mahesvar Box Sing Bahadur's contributions during the Orissa Famine are said to have exceeded his available means; and he acted with the same unselfishness in assisting the measures for the relief of the Behar Famine of 1874-75. For these conspicuous services, the Government of India on the recommendation of Sir Richard Temple, the then Lieutenant Governor of Bengal, conferred the title of "Raja" on Maharaja's son Rajkumar Radha Prasad Sing on the 12th March, 1875. The title of "Maharaja" is said to have been previously conferred on the Maharaja Mahesvar Box Sing himself in December, 1872.

When His Royal Highness the Prince of Wales visited Bankipur, during his tour through India in 1876, Maharaja Mahesvar Box Sing Bahadur expended a considerable sum of money to make the festivities suitable to the occasion. The Maharaja's acts of charity are countless and indiscriminate. He supports at his expense separate establishments for European and Native visitors to Dumraon, and constantly looks after their comfort and ease. Maharaja Mahesvar Box Sing and his son Raja Radha Prasad Sing have both received commemorative medals from His Royal Highness the Prince of Wales; and the Maharaja alone received another medal from Lord Lytton, the Viceroy and Governor-General, at the Imperial Assemblage held at Delhi, on the 1st January 1877, on account of the assumption of the title "Empress of India," by Her Most Gracious Majesty the Queen.

A few years ago, Maharaja Mahesvar Box Sing with a view to devoting his time exclusively to religious prayer and acts of piety withdrew from the world and devolved the management of his Raj to his son Raja Radha Prasad Sing, whose character and disposition fit him to perpetuate his father's good name and to keep up the princely character of his most ancient family.

VII.—TIRHUT.

(*Principal Families.*)

I.—THE DARBHANGA RAJ FAMILY.

THE Maharajas of Darbhanga derive their descent from Mahes Thakur, a Brahman, who, in the beginning of the sixteenth century, removed his *lares et penates* from some place in the Jabbalpur District of the Central Provinces, and served one of the Rajas of Tirhut as a priest. But Mahes Thakur did not altogether devote himself to his priestly duties, as he spent much of his time in imparting young men a knowledge of those useful branches of Sanskrit Literature, Science, and Art in which he doubtless excelled. According to a popular tradition preserved in the family, Raghu Nandan, a pupil of Mahes Thakur, having, during a visit to the Court of Delhi, attracted the Imperial notice by his vast learning and intellectual power over a *Mullah* of the Court, the celebrated Emperor Akbar Shah bestowed on the Hindu scholar, as a mark of the Imperial recognition of his high merits, the large Zamindari of Parganna Hatti, District Darbhanga: the nucleus round which, in the course of nearly four centuries, have gathered the princely estates, now comprised in the well-known Darbhanga Raj.

Raghu Nandan whose love of letters was all-absorbing very disinterestedly assigned the Imperial gift to the *Guru*, or spiritual guide, Mahes Thakur, in gratitude for the instructions he had received. The estate has since continued in the possession of the Darbhanga Raj family—spreading to its present vast extent with the effluxion of time. Mahes Thakur died in A. D. 1550, and was succeeded by Gopal Thakur. It is not known when, and how the title of "Raja" came into this Raj family. It seems, however, to have been first borne by Raghu Sing, who was a Revenue Collector of Tirhut under the Muhammadan rulers of the country.

Raghu Sing died in 1736, and was succeeded by Pratap Sing who removed his family residence from Bhowar, a village situated near Muddhubani, to Darbhanga the present seat of the Raj family. At

Bhowar, the ruins of the old Palace and fort constructed by Raghu Sing are still to be observed with many other interesting things.

Pratap Sing died in A. D. 1776; and his brother and successor Madhu Sing was the first Chief who came into contact with the English. Shah Alam, the Emperor of Delhi, addressed Madhu Sing as "Raja" in a firman, dated 1194 Hijri or 1776 A. D., from which it is apparent that this title existed in the family before that date. The British Government settled with Raja Madhu Sing, the Zamindari of Sirkar Tirhut, at an annual rental of Rs. 1,78,506. In 1808 Raja Madhu Sing died, and was succeeded by Chattar Sing, who received the title of "Maharaja" from the Emperor Shah Alam, together with the Zamindari of Parganna Dharampur in Purnea.

Maharaja Chattar Sing was succeeded by his son Rudra Sing, to whom the then Governor General of India addressed as "Maharaja Bahadur" in a Parwanna, dated 12th October, 1840. The title of "Maharaja Bahadur," with the tacit recognition of Government, was also borne even by Rudra Sing's son the late Mahesvar Sing, father of the present Maharaja. In the absence of any specific grant of the title, it may fairly be assumed that it has become hereditary by prescription.

Maharaja Mahesvar Sing died in October, 1860, leaving his infant son, Lachmesvar Sing. Maharaja Lachmesvar Sing was born on the 25th May, 1858, and is the 17th Chief in descent from Mahes Thakur, the progenitor of this ancient and most respectable Raj family of the Province of Behar. The Maharaja himself and his extensive estates were at once placed under the charge of the Court of Wards, who, during nearly 19 years, directed the education of the young chief, and most satisfactorily managed his extensive estates. Maharaja Lachmesvar Sing was first sent to the Ward's Institute at Benares, and placed under the tuition of Mr. Chester Macnaghten, but he was eventually brought back to Darbhanga where he was under the tutorship of Mr. Alexander. The valuable results of the system of education followed with regard to the young Maharaja Lachmesvar Sing, are strongly testified to by the Lieutenant Governor, Sir Steuart Bayley, who, as the former local representative of the Court of Wards in Behar, had ample opportunities of forming an opinion, which, in the course of

his address at the Maharaja's installation Darbar, at Bankipur, he expressed as follows :—

The occasion of my asking you to meet me here to-day is one which has a special interest for me. I have, for many years, had the pleasure of knowing the young Maharaja of Darbhanga, and, at one time there was not a day in which his affairs did not occupy some portion of my time and of my thoughts. I have watched his education from boyhood, and his development into a man, whose abilities, manners, accomplishments, and personal character eminently fit him for the high position he has to fill—and to whose future I may look forward as well calculated to reflect credit on the Court of Wards and on those gentlemen to whom his education has been entrusted.

The Maharaja is an affable young man of genteel and agreeable manners. His intellectual attainments are of a high order, and he is besides well-versed in Zamindari business, to which he was specially trained during the last four years of his minority. He talks and writes English with the fluency and accuracy of an English gentleman. Not only is his hand-writing good; but his language is pure, simple and faultless. What is greatly to the young chief's credit is, that the high education, by which he has fully profited has not only not denationalised him, but has still left him a good orthodox Hindu. The predominating trait in his character, is known to be thorough independence of spirit.

The estates of the Darbhanga Raj are scattered over the Districts of Tirhut, Darbhanga, Patna, Monghyr, Bhagalpur, and Purnea, and yield a net annual income of nearly Rupees 18,00,000. This vast property is now almost entirely under the *Khas* or direct system, which was introduced by the Court of Wards. "The Estate supports, at its own cost, a first class Dispensary and an Anglo-Vernacular School at Darbhanga, besides twenty-three Vernacular Schools in the Districts of Darbhanga and Tirhut. It also contributes towards the funds of numerous aided schools and other public institutions in different parts of the country. The Tirhut State Railway, which runs entirely, or almost entirely, through the Maharaja's own lands, is generally regarded as a monument of the Maharaja of Darbhanga's liberality and public spirit." The Maharaja has a younger brother, Kumar Ramesvar Sing, also a highly educated nobleman, who is a Member of the Covenanted Civil Service, and is generally well spoken of. An "annuity of a *lakh*

of Rupees has, according to family usage, been settled upon him in land, for which the Raj is to pay the Government Revenue, subject to recovery from the Kumar."

Early in February 1880, the Maharaja of Darbhanga took Calcutta by surprise by a ball and supper, which, after the example of his brother Chief of Hatwa, he gave at the Town Hall in honour of the Ex-Viceroy and Lady Lytton. The exquisite splendour of the decorations and the sumptuousness of the feast, with which the Maharajas' guests were regaled on the occasion, are described as triumphs of fine taste and unstinted liberality; and it is not likely that the impression which the young chief of Darbhanga left on the minds of such as were present at the festivities, or of such, as were forced to content themselves with reading descriptions of those gay doings, will very soon be forgotten.

II.—THE SHAHAR RAJ FAMILY.

UGAR SEIN, the founder of this family, first obtained the title of Raja from the Muhammadan rulers of the country.

During the time of the English, Doast Daman, the 6th Raja, was in the possession of the estates. He received the title of Raja and a *Khilat* from the British Government.

He was followed by Raghu Nandan Sing and Shew Nandan Sing, who successively received the title of Raja and *Khilats*.

Raja Shew Nandan Sing Bahadur rendered good service during the mutiny of 1857-58. He was succeeded by his son, Shewraj Nandan Sing, the present Raja, who received the title of "Raja Bahadur" on the 3rd March 1875. Raja Shewraj Nandan has inherited all the good qualities of his father, and is very kind to his tenantry.

(*Sundry Zamindars.*)

RAI CHOWDHURI RUDRA PRASAD BAHADUR OF NANPUR.

RAI CHOWDHURI RUDRA PRASAD BAHADUR OF NANPUR, Tirhut, holds several Zamindaries in the Districts of Mozufferpur and

Allahabad, and is the son of Chowdhuri Ganga Prasad alias Chowdhuri Suba Lal.

In the year of the mutiny (1857) Rai Chowdhuri Rudra Prasad Bahadur supplied an elephant and *rashad*, i. e., food to the British army without receiving any compensation, and as a liberal Zamindar has contributed largely towards the erection of a hospital building at Mozufferpur as also towards the Patna College. He founded a Vernacular School for a limited number of students in his Zamindari Mouza Koilu, which has now been abolished, and gave a handsome donation to the Scientific Society at Mozufferpur, and to the Committees formed to receive His Excellency Lord Northbrook at Darbhanga in 1874 and His Royal Highness the Prince of Wales at Patna in 1876. A large bridge has been constructed by him over the Lakhandebi River in the District of Mozufferpur at a cost of Rs. 7,000, for the convenience of the public and to be repaired yearly from his private purse.

During the famine of the years 1861, 1866, and 1874, he liberally supported the poor and his helpless *ryats* by distributing alms, advancing grain, constructing roads, channels, &c.,—the expenditure amounting to Rs. 32,549. The yearly subscriptions which he pays to the Sutamadhi Hospital and School; the Scientific Society at Mozufferpur and the Dharma Samaj School, aggregate a sum of Rs. 240. He is now 52 years of age, and has a promising son, named Babu Mahadeo Pershad, about 24 years old.

Chapter III.—Orissa.*

I.—BALASORE.

(*Principal Zamindars.*)

RAJA SYAMA NANDA DE BAHADUR.

RAJA SYAMA NANDA DE BAHADUR, by caste a Subarna Banik, was born on the 16th February, 1817, and is a descendant of Shar De,

* With regard to the history of the Tributary Mahals of Orissa, vide Part I. "The Native States" of this work, page 202 to 205.

who was an inhabitant of Mayapur, District Hughli. From Mayapur the family, who originally were traders at some uncertain date, removed to Barda in Ghantal within the same District. Shar De was successively followed by Isvar De, Narayan De, Ratnakar De, Syam Charan De, Hridaya Ram De, and Jayakrishna Ram De. The latter about 140 years ago migrated to Balasore for the purpose of carrying on a maritime commerce. Jayakrishna Ram De purchased several Zamindaries in Orissa, and his son, Manik Ram De, and grandson, Raghu Nath De, had also comparatively enlarged their paternal estates.

Raghu Nath De had only one son, Raja Syama Nanda De Bahadur, the present Zamindar, who now holds several Zamindaries, Taluks, Mouzas, &c., in the Districts of Balasore, Cuttack, and Midnapur, and pays regularly an annual sum of about Rs. 30,000 to Government as revenue; but his income is derived from many sources besides his Zamindaries, viz., Maritime Commerce, Salt Manufacture, Money lending, &c.

Raja Syama Nanda De Bahadur is famous for his charitable acts. He has excavated eight tanks and a well for public use at a cost of about Rs. 12,000 at different places in the Districts of Balasore and Cuttack. During the famine in Orissa in 1866, he expended a sum exceeding Rs. 6,000 in supplying food and clothes to the poor and paying subscriptions to the Relief Funds in Orissa and the North-West Provinces, and in addition he distributed grain worth Rs. 21,768, and advanced without interest a loan of Rs. 47,890 to his own famine-stricken tenantry for their relief and support. He has contributed a sum of Rs. 600 for the erection of School buildings in the District of Balasore, and has paid Rs. 1,000 towards the maintenance of the Cuttack High School. Raja Syama Nanda De Bahadur has also opened a Charitable Dispensary in the heart of the town of Balasore, and has erected a suitable building for that purpose at a cost of Rs. 1,500, and, with a view to support this institution, has entrusted to Government a landed property (Mouza Bargaon, Parganna Banchas, Zilla Balasore) yielding annually a net profit of Rs. 500. The Raja expends monthly a handsome sum to meet his daily charity to pilgrims and paupers, and is always ready to lend his helping hand to the public in all cases of emer-

gency or need. He has in commemoration of the advent of His Royal Highness the Prince of Wales endowed the Balasore Zilla School with two scholarships of Rs. 8 each per month, tenable for two years at the Cuttack High School by students who successfully pass the Entrance Examination but are not entitled to Government scholarships, and to defray which Government Promissory Notes to the value of Rs. 5,000, have been entrusted by him to the hands of Government. A sum of Rs. 600 has also been paid by him to the Permanent Memorial Fund at Cuttack, and he distributed clothes to the poor worth a large sum on the Proclamation day of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen.

On the 21st May 1875, Raja Syama Nanda De Bahadur received from the Government the title of "Rai Bahadur" in recognition of his liberality during the Orissa Famine of 1866, and several other acts of public and private charity in the District of Balasore. The title of "Raja" was afterwards conferred on him by Government at the Imperial Assemblage held at Delhi, on the 1st January, 1877.

The Raja is at present 63 years of age, and has two promising sons, viz., Kumar Baikantha Nath De, aged 29 years, and Kumar Sattendra Nath De, aged 15 years only.

Kumar Baikantha Nath De is an Honorary Magistrate and Municipal Commissioner and Member of almost all the Local Committees of Balasore. He assists his father in both his public and private business, conducts a Printing Press, and undertakes the publication of useful books and magazines for the diffusion of knowledge.

(Other Zamindars.)

BABU KAILAS CHANDRA GHOSE RAI MOHASAYA.

Babu Kailas Chandra Rai Mohasaya is the son of Babu Sristidhar Rai Mohasaya, who was a very kind-hearted and pious Zamindar. The forefathers of Babu Kailas Chandra Rai Mohasaya, have sprung from the ancient Kayastha family of Juckpur near Midnapur and Lackhannath near Jaleswar, who successively held the

post of Saddar Kanunga during the time of the Muhammadan rule, and also in the early days of the British Government, and received from the former a *Panja* which is still in his family and which having been shewn to Mr. Beames, the late Collector and Magistrate of Balasore, he made the following remarks:

> This Panja contains only quotations from the Koran and religious phrases of the Muhammadan religion. There is no name of any *Padsha* nor any date. It is the usual mark of dignity given to those who held any important offices under the Muhammadan rulers.

The ancestors of Babu Kailas Chandra Rai Mohasaya also enjoyed the honours and privileges of "*Goshtipatti*" in the Kayastha Samaj of Midnapur and Balasore, and his family is a branch of the Lackhannath Mohasaya family, from which it had been separated during the reign of Suja-ud-Dowla in accordance with an agreement made between Pratap Narayan Rai and Lacki Narayan Rai; the former being the founder of the house in Dahurdal, and the latter was the headman of Lackhannath's family. Babu Kailas Chandra Rai Mohasaya of Dahurdal now holds several Zamindaries and petty Taluks in the Districts of Balasore and Midnapur, and has, on several occasions, received thanks from the Government of Bengal for the active liberality and assistance he rendered to the people during periods of famine and distress. He is at present about 40 years of age, and his son, Babu Aubinash Chandra Rai, is only ten years old.

II.—CUTTACK.

(Principal Families.)

I.—THE RAJ FAMILY OF KILLAH DARPAN.

Pandit Mahatapran, a descendant of the ancient Kashmiri family of Saroswat Brahman, came on a pilgrimage to the shrine of Jagannath, settled at Cuttack, and bought some landed property in the Province of Orissa, where he acquired much respect for his great knowledge of Sanskrit and for several acts of public utility and charity. He was

succeeded by his son, Pandit Gopi Nath, who bought at revenue sale the Rajgee Killah Darpan on the 27th March, 1843, and entered into an agreement to pay to the Government the same peshcush or tribute of Rs. 7,310-10-2 on the due date as the former Raja. In this way he came to acquire all the powers enjoyed by the former Rajas as one of the Tributary Chiefs.

The area of Killah Darpan with the other Zamindaries, is 600 square miles. Population 50,000, souls. Annual income Rs. 44,000. In this estate or Killah there are several hills among which the highest is the Baroonabunta which contains two temples one is called *Mohabinayok Swayembhu*, means, *Mohaganapati Khetra* of the Hindus; and the other *Hari Sankar Swayembhu*, i. e., one *Swayembhu* made of two images *Hari* and *Sankar* of beautiful colors. There is a holy spot here, called *Amarabati Nagar*, measuring three feet only, besides several ancient temples, containing the images of *Indra*, *Indrani*, and several other Hindu gods and goddesses.

Pandit Gopi Nath, with a view to better the condition of his *ryats*, had opened the Chutya, Barchuna, and Newulpur Bazars, and excavated tanks and wells for public use. He assisted the British Government during the Mutiny of 1857, to quell the insurrection at Sambalpur with men, elephants, and all sorts of provisions for the soldiers. He died in 1859, and was succeeded by his minor son, Baidya Nath Pandit, the present representative of the family.

Pandit Baidya Nath was educated in the Calcutta Ward's Institution and on his attaining majority he was called upon by Government in 1868 to assist the Police in providing for the crossing of the river Brahmani which was then innundated. In the year 1870, he advanced Rs. 9,000 to Government to encourage irrigation which was first started in Killah Darpan, and in the year 1875 he opened a Charitable Dispensary and Hospital at Dharmasala on the Grand Trunk Road for the public convenience. He has established a Charitable Vernacular School at Chutya, in Killah Darpan; and annually contributes Rs. 500, towards the Cuttack College, besides giving other donations, viz., Rs. 1,000 for the completion of the New Market, Rs. 200 for the establishment of a Branch Dispensary, Rs. 100 towards the foundation

of a Medical School, and Rs. 100 towards the erection of the General Hospital Building—these acts of liberality being intended for the benefit of the Town of Cuttack.

The title of "Raja Sri Vedamurat Pandit Debsarma Bhobendra Bahadur," was conferred on the family by the ancient Hindu sovereigns, and confirmed by the Maharaja of Puri, but the title of "Rai Bahadur" is the only distinction conferred by the British Government on Pandit Baidya Nath on the 1st January, 1877, for his several acts of liberality.

Rai Baidya Nath Pandit Bahadur is now about 30 years. Besides Rs. 6,000 on account of Revenue and cesses for other Zamindaries, he pays Rs. 2,500 for cesses to which Killah Darpan has been assessed by the Government.

II.—THE RAJ FAMILY OF PARIKUD:

At the commencement of the Moghal Dynasty, Jadu Raj, the founder of this Raj family, held possession of Zilla Banpur, in Khordah; Killah Parikud, and Parganuas Badgercote and Sathpara. These estates were occupied by his successors down to the fourteenth generation, but towards the fall of the Mahratta Government the Maharaja of Puri fought against Raja Hari Seback and deprived him of all his estates with the exception of Killah Parikud. It is said, that the Raja of Puri also destroyed the two strong forts of Bankad and Niladriprasad, constructed by the ancestors of Raja Hari Seback, in Zilla Banpur in Khordah.

When the Hon'ble East India Company were taking possession of the Province, the Raja of Parikud did not dare to meet the British forces; but they were assisted by Fatteh Muhammad, Jamadar of Malud, in crossing the *Ghat* at Manikpattan. For this service, Fatteh Muhammad obtained from the Company as *Jaghir* the five Pargannas, viz., Malud, Parikud, Undhari, Badgercote and Manikpattan. It was in this way that Killah Parikud was included among the Jaghir Mahals, and its Raja was ordered to pay his quit rent to the Jaghirdar.

During the great Orissa Famine of 1866, Raja Chandra Sikhor Man Sing very largely relieved his *ryats* in their distress, and was in

consequence created a Companion of the Most Exalted Order of the Star of India.

Raja Chandra Sikhor Man Sing, C. S. I., died on the 4th June, 1872, and was succeeded by Gaur Chandra Man Sing Hari Chandan Mardaraj Bhramorbar Roy, the present Raja. Raja Gaur Chandra Man Sing received the title of "Raja" from the Government on the 23rd December, 1872. He possesses many good qualities.

(Sundry Zamindars.)

BABU KALI PADA BENERJI.

Babu Kali Pada Benerji is a well-known Zamindar of Cuttack. His great grandfather, Ananda Chandra Bachaspati, was formerly an inhabitant of Kachrapara, Zilla Nadiya; and his grandfather, Baidya Nath Benerji, and his father, Isan Chandra Benerji, held respectable posts under Government, and became well known in Cuttack (Orissa).

Babu Kali Pada Benerji is an Honorary Magistrate and a leading Member of all the Public Committees of Cuttack, and was selected as a witness by the late Parliamentary Committee for Indian Finance. He has established a Press for the public good, and at present maintains a H. C. E. School at Cuttack from his private purse, of which he is Secretary. He is a young man of about 31 years of age.

III.—PURI or JAGANNATH.

(Principal Families.)

THE RAJ FAMILY OF KHORDAH BETTER KNOWN AS THE RAJ FAMILY OF PURI OR JAGANNATH.

Prior to the sixteenth century, the ancestors of this Raj family passed as influential Zamindars of Orissa. When about 1580, Man Sing was deputed by Todar Mal to survey the lands in Orissa under the Moghal Bandi system and to settle questions arising out of disputes between landlords and tenants as to the boundaries of their respective

lands, Ram Chandra Deb, the then founder of the Khordah Raj family, evinced great zeal and disinterestedness in assisting Man Sing, in his endeavours to settle claims and in preparing an accurate Rent-Roll. In recognition of his valuable services, Ram Chandra Deb, amongst all other Orissa Zamindars, was created by Man Sing, the first hereditary Raja of Orissa, and was rewarded with the free-hold of a large territory extending from Mahanadi (the northern boundary of Cuttack) to Khemti near Ganjam (Madras Presidency). He was in addition appointed the hereditary guardian of the celebrated temple of Jagannath, and had then the supremacy over upwards of one hundred petty Zamindars of Orissa. He was eventually exalted to the title of "Maharaja," and was entrusted with the reins of Government in that Province.

Khordah was the hereditary mountain stronghold of this Raj —hence its members are known as the Khordah Rajas. The dominion of the Khordah Raj was so much extended that about the year 1798, it had its northern boundary up to Tribeni near Mogra in Bengal.

The names of the descendants of Maharaja Ram Chandra Deb, with dates of their accession to the *Gaddi*, are given below:—

Ram Chandra Deb, the First A. D. 1580.
Purushottam Deb, A. D. 1609.
Narsing Deb, A. D. 1630.
Gangadhar Deb, A. D. 1655.
Balabhadra Deb, A.D. 1656.
Makunda Deb, the First A. D. 1664.
Dribya Sing Deb, the First A. D. 1697.
Krishna Deb, A. D. 1715.
Gopi Nath Deb, A. D. 1770.
Ram Chandra Deb, the Second A.D. 1773.
Dribya Sing Deb, the Second A.D. 1786.
Makunda Deb, the Second A. D. 1798.
Ram Chandra Deb, the Third, A.D. 1818.

Up to 1818, Khordah Raj "was the appanage of the Hindu Chiefs who represented the old reigning family of Orissa, the Gajapatti line. Here, in their mountain stronghold, they survived the storms of the Muhammadan and Mahratta invasions, and here they foolishly tried in 1818 their feeble strength against the English conquerors of the Mahrattas. The result of the rebellion was the loss of Khordah,* and the retirement of the Raja† to Puri. As the representative of the ruling

* Khordah is at present a Government Khas Mahal.

† Ram Chandra Deb, the Third.

branch of the ancient royal family—the elder branch survives in the Zamindars of Dul—the Raja of Khordah was hereditary guardian of the temple of Jagannath."*

Ram Chandra Deb, the third, was succeeded by his son, Birkishori Deb, who occupied the *Gaddi* for a few years. He was followed by Raja Dribya Sing Deb, who was transported for life in 1878, on conviction of the offence of causing the death of a Byragi.

Raja Dribya Sing Deb "is a young man of 24 or 25, and was adopted by the late Raja. His natural father is Raja of Khemti, a small Zamindari in the Ganjam District. He claims, both as Thakur Raja and Raja of Khordah, precedence over the twenty-six chiefs of the Orissa Gurjats. The first great blow to this ascendancy was given when the Chiefs were allowed to sit in the Commissioner's presence, as well as the Raja. The next was the grant of sannads to the Hill Chiefs in 1874, when Sir Richard Temple presided at the Cuttack Darbar. The sannad was withheld from the Puri Chief, because he could not reconcile himself to the new precedence then created. At the last Darbar, in which the Raja was present, his chair was numbered 27. He was placed at the head of the Zamindars, but below the Chiefs holding a semi-independent position. This caused immense dissatisfaction. The Rajas were almost as much hurt as their *quondam* superior, and, in deference to their wishes, chair No. 27 was brought to the head of the row, but placed a little in rear. This arrangement the Raja deliberately disregarded, and his chair was then placed at such a distance as to make it the top of the second row. He then rose and demanded permission to leave the darbar, and, on this being refused, waited sullenly until the ceremony was over and then went off to Puri without taking leave. The Commissioner, who has been his consistent friend all through, received a telegram in answer to an application he had made, announcing the intention of the Government to confer the title of Maharaja on the Puri Raja, but, as the Chief had left so discourteously, the matter dropped. As to the estimation in which the Puri Raja is held by the Ooryia people, it is sufficient to say that his appearance anywhere in

* The *Englishman* of the 26th March, 1878.

the province would be the signal for the populace to prostrate themselves and to pay him the reverence usually accorded to their divinities."* It is said, that Raja Dribya Sing Deb has an infant son.

SECTION II.—THE NORTH-WESTERN PROVINCES AND OUDH.

Chapter I.—The North-Western Provinces.

I.—BENARES.

(*Principal Families, Nobles, and Eminent Men.*)

I.—PANDIT BAPU DEVA SASTRI, C. I. E.

THE ancestors of Pandit Bapu Deva Sastri, C. I. E., settled in Tonka on the Godaveri, a village situated in the District of Ahmednagar. They acquired wealth by carrying on some money transactions, and were respected by many for their good position and learning in the *Vedas.*

Sita Ram Deva, the father of Pandit Bapu Deva Sastri, was also particularly noted for his knowledge of the *Vedas.* He knew Medicine, and was skilled in mechanics and the fine arts. Mr. L. Wilkinson, who was at his time the Political Agent at Sehore, entertained a very high opinion of him, and in the course of an interview with him, remarked, "if you had been in England, you would have been Sir Sita Ram."

Pandit Bapu Deva Sastri was born in Puna on the 1st November, 1821. While yet a child, he entered a school to study the *Vedas.* At thirteen years of age he began learning Sanskrit, and before completing his fifteenth year he was admitted into a Marathi School as a mathematical student, and made a considerable progress in this branch of study. In the year 1837, he removed with his father to Nagpur, where he studied with great diligence the Sanskrit grammar *Kaumudi* and some Sanskrit

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* The *Englishman* of the 26th March, 1878.

mathematical works, such as, *Lilavati, Bijaganita, &c.* On one occasion Mr. L. Wilkinson had visited Nagpur, and on Bapu Deva Sastri's paying him a visit was so much pleased with his attainments, that he took him to Sehore after having taken permission from his learned father. Here in the morning he read the *Sidhanta-Siromani* (Sanskrit Astronomy by Bhaskaracharya) in the Sanskrit College, and in the afternoon taught Arithmetic and Algebra to the students of the Hindi School. Thus having passed nearly two years of his life he was appointed Professor of Mathematics in the Sanskrit College, Benares, at the strong recommendation of Mr. Wilkinson to Government. Here in February 1842, he commenced his services by teaching Mathematics and Astronomy. In 1853, he was rewarded with a Khilat, worth Rs.2,000, by Mr. Thomason, the then Lieutenant-Governor, for having composed a treatise on Algebra in Hindi, on Western principles. He wrote some other valuable works, viz., Arithmetic and Trignometry in Sanskrit, an English translation of "the Surya-Sidhanta" and a supplement to a version of the *Goladhyaya* of the *Sidhanta-Siromani* by Mr. L. Wilkinson, together with new and fresh notes printed in the Bibliothica-Indica, in Calcutta, and the second part of the Bijaganita in Hindi. For his last work he was rewarded at Allahabad in a full Darbar with a purse of Rs. 1,000, together with a pair of shawls by Sir William Muir, Lieutenant-Governor of the North-Western Provinces. At the suggestion of Mr. Kempson, the late Director of Public Instruction, North-Western Provinces, he wrote also a Hindi Arithmetic (complete in two parts) which was much approved by him, and the Government. He is also an author of several other *brochures* in Sanskrit. In 1864, the Royal Asiatic Society of Great Britain and Ireland made him an Honorary Member of that Institution, and in 1868, the Asiatic Society of Bengal conferred on him the same honour. In 1869, he was made a Fellow of the Calcutta University, but this was not all as some more honours were awaiting him. He was invested with the Insignia of a Companion of the Order of the Indian Empire, as a mark of personal distinction in recognition of his valuable services to the country.

Pandit Bapu Deva Sastri, C. I. E., has acquired a knowledge of almost everything that could improve or adorn the mind. He is highly

accomplished and endowed with great talents, enlarged, cultivated, and refined by education.

II.—THE MITTER FAMILY.

THIS is an off-shoot of the ancient and respectable family of Govinda Ram Mitter of Kumartoli, Calcutta.

Govinda Ram held a respectable employment under the Hon'ble East India Company in the days when Mr. Zephuniah Holwell was Governor of Calcutta, and had acquired such local influence that he was styled the "Black Deputy" or "Mayor of Calcutta." He died in 1766 A.D., leaving his only surviving son, Raghu Nath Mitter. Raghu Nath had four sons, of whom the youngest Anandamaya Mitter, on account of some family dispute, left Calcutta and settled at Chowkhamba, Benares.

Anandamaya held the employment of Dewan to the Collector of Rajshahye, and acquired immense wealth. At Benares he performed the *Durga* and *Kali Pujas* with the same great *eclat* with which they are still hold by his descendants. He died in A. D., 1819, leaving an only surviving son, Rajendra Mitter, who lived in a princely style at Benares, and on account of his numerous charitable acts was known in that holy city as "Raja Rajendra Mitter."

Rajendra Mitter gave away without compensation to Government 8½ *Bigahs* of land for a part of the Grand Trunk Road from Rajghat to Benares running through his estate Mukdumpur, and contributed a handsome sum towards the construction of an Entrance Gateway to the new Benares College. For these, and several other acts of liberality and public spirit, he received from Government "a Khilat of seven Parchas, i. e., of seven articles, consisting of a string of pearls, a diamond ring, a golden belt, an embroidered turban, *Jama*, *Pajama*, and a *Palki*" as a mark of honour. He died on the 26th January, 1856, and his two sons, Babus Guru Das Mitter and Baroda Das Mitter received a letter of sympathy from the Hon'ble Mr. J. R. Colvin, the then Lieutenant-Governor of the North-Western Provinces.

Babu Guru Das Mitter as a worthy son of his worthy father rendered good services during the mutiny of 1857, and received a *Khilat*,

worth Rs. 2,000, from Government. In concert with his younger brother, Babu Baroda Das Mitter, he contributed Rs. 6,000 towards the construction of a well of pure water for the use of the inmates of the Blind and Leper Asylum at Benares, and made a princely gift of five Municipal 6 per cent Loan Debentures, aggregating Rs. 5,000, for the permanent support of the Chowk Dispensary in the same city. Both have since bestowed Rs. 1,000, on the Allahabad College; Rs. 6,000, towards the Memorial in honour of His Royal Highness the Prince of Wales' visit to India; Rs. 500, in aid of the Charitable Famine Relief Fund formed at Rajshahye in 1874; and Rs. 1,000 towards the charitable relief of the poor and destitute in 1878.

Babu Guru Das Mitter offered Rs. 3,600 towards the expense of erecting an hospital for Europeans on a portion of the ground attached to the Asylum founded by Raja Kali Sankar; and contributed handsomely towards the bridal offerings sent from the Holy city to their Royal Highnesses the Prince and Princess of Wales, for which he received thanks from the Prince through the Secretary of State for India. He has also recently received another Khilat from Government for his enlightened liberality and public spirit.

Babus Guru Das Mitter and Baroda Das Mitter have actually followed the foot-steps of their noble father; and their liberality and munificence, have from time to time, been acknowledged by Government with thanks They have gained the highest approbation, love, and esteem of both the Europeans and Natives of Benares, and elsewhere for their courteous and gentle habits. Their names are also to be found in the Governor General's Darbar List of the "Hereditary Nobility" of Benares, and we trust that they will soon have some marks of distinction for their long continued liberality and public utility. Babu Guru Das Mitter has an intelligent son, Babu Prasanna Badan Mitter, B. A. Babu Baroda Das Mitter has also one son of the name of Babu Promoda Das Mitter, who is an accomplished Sanskrit scholar, and the author of several Sanskrit works.

This family possesses Zamindaries both in Rajshahye and Benares.

III.—THE RAI FAMILY.

THIS is one of the most ancient and respectable families at Benares. Rai Patnimal Das, the celebrated Banker, who received the title of Raja from Government left two sons, Rai Sri Kishen Das and Rai Ram Kishen Das. The former died leaving two sons, Rai Narayan Das and Rai Narsingh Das; and the latter left four sons, viz., Rai Kishavram Das, Rai Sitaram Das, Rai Purusottam Das, and Rai Bishen Chand Das. The present representatives of this family have from time to time offered liberal contributions through the British authorities for different charitable purposes.

IV.—RAJA SIVA PRASAD, C. S. I., AND HIS FAMILY.

TOWARDS the end of the 11th century there was a man, named Dhandhal of the Panvar (Pramara Kshatriya) tribe in Ranthambhaur (Jaipur territory). Having obtained a son through the blessings of a Jain Pontiff (Sripujya) he embraced that religion and was included in the Osval caste. Ranthambhaur being taken and plundered by Alauddin Khilji, the family migrated to Ahmadabad and Champaner successively and settled ultimately at Khambhat.

Amardatt, 26th in descent from Dhandhal, presenting a diamond to Shah Jahan pleased him so much that the Emperor conferred on him the title of Rai, brought him to Delhi and appointed him his Mukim or Jeweller.

Rai Amardatt died leaving one son, named Rai Uday Chand who married Dhan Bai, the sister of Seth Manik Chand of Murshidabad. Rai Uday Chand had three sons, viz., Rai Subhag Chand, Rai Mittrasen, and Rai Fatah Chand.

Rai Fatah Chand obtained the title of Jagat Seth at the time of Muhammad Shah for keeping down the price of grains in Delhi when famine was raging in that Province. Jagat Seth Fatah Chand being afterwards adopted by his maternal uncle, Seth Manik Chand of Murshidabad succeeded to his property and settled there.

After the Delhi Massacre by Nadir Shah in which Rai Subhag Chand and Rai Mittrasen, the elder brothers of Jagat Seth Fatah

Chand, were killed the remaining members of the family went down to reside in Murshidabad. Rai Subhag Chand left one son, Rai Amar Chand, whose son was Raja Dal Chand. Jagat Seth Fatah Chand had two sons, Seth Daya Chand and Seth Anand Chand. The former had one son, Maharaj Sarup Chand, and the latter had also one issue named Jagat Seth Mahtab Rai. The three cousins, Maharaj Sarup Chand, Jagat Seth Mahtab Rai and Raja Dal Chand were arrested by Nawab Kasim Ali Khan on account of their taking up the cause of the British and joining Lord Clive. Raja Dal Chand alone escaped and reached Benares where he ended his days under the protection of the Nawab Vazier of Oudh. How Kasim Ali took the two cousins Sarup Chand and Mahtab Rai with him in his flight to Monghyr and killed them both is well known.

Raja Dal Chand died leaving his son Raja Uttam Chand, who also had only one son, named Babu Gopi Chand.

Raja Siva Prasad is the son of Babu Gopi Chand and great grandson of Raja Dal Chand. He lost his father when only eleven or twelve years of age, and was brought up by his excellent mother and most excellent grandmother, who is said to be an ornament of her sex. He owes his education, though very scanty, to the Benares College, then only an English Seminary, but he is a self-made and self-improved man. So early as in the 17th year of his age, he accepted the post of Vakil of His Highness the late Maharaja of Bharatpur to attend the Court of Colonel Sutherland, the then Governor General's Agent at Ajmere, in which capacity he attended Lord Ellenborough's Darbar at Delhi. Of course nature had not formed him to suit the intrigues of the native Darbars, which, if his word is to be taken, he found "rotten to the bottom." He quarrelled with the Maharaja and returned home.

When the Sikh War broke out, Raja Siva Prasad went up to Firozpur, joining Mr. William Edwards, the then Under-Secretary in the Foreign Department of the Government of India from Saharanpur and accompanying the convoy under Brigadier Eckford. He was appointed Naib Mir Munshi (Foreign Department) and afterwards Mir Munshi of the Simla Agency when Mr. Edwards became Superintendent of the protected Hill States. When Mr. Edwards in 1851 or 1852

went home on furlough, Raja Siva Prasad resigned and on account of the old age of his mother intended to live a private life in Benares, but Mr. Henry. C. Tucker, the then Governor General's Agent at Benares, prevailed on him to accept the Mir Munshiship of the Benares Agency, and afterwards obtained for him from the Government the post of Joint Inspector in the Department of Public Instruction. Sir William Muir made him full Inspector in the Third Grade and after serving the Government for thirty years, he has now retired on the full pension of Rs. 5,000 per annum (maximum allowed to the Uncovenanted Officers), and is living at Benares. He has two sons and three grandsons. He has some landed property in Benares and also in the Gorackpur District.

The title of Raja, the Companionship of the Most Exalted Order of the Star of India, the medal for the battle of Sabraon, the rewards in land, in *khilats*, watches, &c., speak highly of the valuable services he has rendered to the Government and his country in the Political Department as well as in the Department of Public Instruction—in the time of war and mutinies, as well as of peace.

II.—CAWNPUR.

(Principal Families.)

MAHARAJ REOTI RAM TEWARI'S FAMILY.

MAHARAJ* REOTI RAM TEWARI was a Government contractor, during the Kabul and Lahore Wars. He honestly performed his duties in supplying the requirements of the Commissariat Department, and his character was spotless. He passed his life in the exercise of acts of charity and of prayer. Sixteen years before his death he abstained from eating grains, but only lived on milk, fruits, and sugar. He died peacefully at the age of 58, leaving an only son, Maharaj Prag Narayan Tewari, and his two grandsons, viz., Ganga Narayan Tewari, and Jamna Narayan Tewari.

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* The Brahmans of the N. W. Provinces are generally called "Maharaj."

During the mutiny of 1857, Maharaj Prag Narayan Tewari gave refuge to several Europeans and civil officers; and saved their lives by concealing them in his house. He protected the Government Treasury at Cawnpur, and supplied the requirements of the Government at Alambagh in Lucknow. He also assisted many Europeans in Cawnpur, and provided their wants for which the mutineers plundered his own property. When the mutiny was over the Government conferred on him some *Jaghirs* in recognition of his past services. He is now a Member of the Cawnpur Municipality and a Manager of the temple of Rangachari at Brindaban and of the estate attached to the said temple. He has dedicated temples to Lukshmi Narayan at Cawnpur. The worth of this temple including its estate together with shops and houses attached to it is about Rs. 5,00,000. This estate is under the management of a Committee of which the said Maharaj is the President, but he has nothing to do with it as it is *Debatra*. The *Sribaishnavas* are entertained in this temple and are provided with food, clothing, &c., according to certain rules prescribed for them. Like his father Maharaj Prag Narayan is also a charitable, good-natured, religious man. He has *Taluks* in the District of Cawnpur, of which the principal one is Ghatumpur in Parganna Jajpur. He and his two sons, Ganga Narayan Tewari and Jamna Narayan Tewari, are respectable Talukdars, Bankers, &c., and their gross annual income is Rs. 1,00,000.

III.—ETAWAH.

(*Sundry Zamindars.*)

BABU GIRIDHAR DAS.

Babu Giridhar Das, of Etawah, is the son of the late Babu Tek Chand, who died at the age of 60 years. During the sovereignty of the Emperor of Delhi and the Kings of Oudh, the ancestors of Babu Giridhar Das were most respectable Jaghirdars of the Parganna of Dicha, and Chuklaidars of Korba Jehanabad in which place they built

a Dharmasala, excavated wells, &c., for public good, and by their own influence made Nirpat Sing Raja of Pertapnaggar (a place situated in the Pargunna of Etawah). One of the descendants of Raja Nirpat Sing, named Raja Lukindar Sing, is now living and owning the same estate.

The ancestors of Babu Giridhar Das also purchased several Zamindaries in Etawah, and erected there some buildings with gardens, tanks, &c., partly for their own use, and partly for the advantage of the public. They established at a large expense two *Kunjas* or Rest-houses at the two celebrated religious places of the Hindus, viz., Mathura and Brindaban, where poor pilgrims are received and fed.

Babu Giridhar Das has inherited all the ancestral estates, and improved several of the benevolent institutions founded by his forefathers. He is an intelligent Zamindar and an Honorary Magistrate of Etawah, and is now about forty-four years of age.

IV.—JANSI.

(*Principal Families.*)

RAJA KASHO RAO DANKAR BAHADUR, OF GURSARAI.

Raja Kasho Rao Dankar Bahadur of Gursarai, Jansi, North-Western Provinces, is the son of Dankar Rao Anna. The Raja holds the hereditary *Jaghir* of Gursarai, and some villages which have been bestowed upon his sons by the British Government in the Districts of Jansi and Jaloun for their loyal services during the Mutiny of 1857, and on which account he was also honored with a *Khilat* and the title of "Raja Bahadur."

During the famine of 1868, Raja Kasho Rao Dankar Bahadur maintained a Charitable Alms House for the support of the poor people, and has kept upon to this day a "Sadabrata," i. e., a place where alms are daily distributed to poor and helpless men. In 1870, he offered a subscription of Rs. 4,000, for the Central Muir College, Allahabad, and he supports the Anglo-Vernacular School of Gursarai, which has been established by Government at his special request. The Raja is a proficient Sanskrit scholar, and has opened several *Toles* or schools in

Gursarai for the study of Sanskrit. He is at present above 83 years of age, and his son, Kumar Atmaram Balkishen Baba Saheb is 54 years of age.

V.—JAUNPUR.

(*Sundry Zamindars.*)

MOULVIE SAYED TAFAZZUL HOSSEIN KHAN.

Moulvie Sayed Tafazzul Hossein Khan is the son of Sayed Tassuduk Hossein Khan, and a descendant of Sayed Muhammad Durwaish who came to India with his family from Arabia, and settled at Jaunpur in a place, now called "Mufta Mohulla," after the title "Mufta" which Sayed Mobarruk received from one of the Kings of Delhi. Several of the ancestors of Moulvie Sayed Tafazzul Hossein Khan were authors of Persian and Arabic works, and held good posts under the Muhammadan Emperors, who also bestowed on them the highest honours; but his father Sayed Tassuduk Hossein Khan was employed under the British Government as "Saddar Suddul," and died before the Mutiny of 1857.

Moulvie Sayed Tafazzul Hossein Khan is now 60 years of age, and holds Zamindaries in Jaunpur and other places, yielding an annual income of Rs. 8,000 inclusive of Government revenue. He is a pious man. He devotes much of his time to worshipping God, and doing public good, such as, educating the poor, supplying the sick with food and medicines, and giving alms to travellers, &c.

VI.—MATHURA.

(*Principal Families.*)

THE SETT FAMILY OF MATHURA.

Parakji, the founder of this well-known family, left an adopted son, Manilalji. Manilalji had three sons, Sett Lachmi Chandji Rao Bahadur, Sett Radha Kishenji, and Sett Govinda Dasji, C.S.I. The first Sett

Lachmi Chandji received the title of Rao Bahadur together with a Jaghir from Government in recognition of his services during the Mutiny of 1856-57.* He left one son, Sett Raghu Nath Dasji.

Sett Radha Kishenji, the second son of Manilalji, died leaving one son Lachman Dasji.

Sett Govinda Dasji, C.S.I., the youngest son of Manilalji, was a highly respectable noble and banker in Mathura, and for his eminent services he was invested with the Insignia of a Companion of the Most Exalted Order of the Star of India. He died in 1878.

The Sett family have raised a magnificent temple at Brindaban at an enormous cost. An Alms House is also attached to this Hindu temple, where a good number of poor are daily fed.

Chapter II.—Pratabgarh (Oudh.)

(Sundry Zamindars.)

BABU LAL MAHES BUX OF DAHUAWAN.

Babu Lal Mahes Bux, Assistant Commissioner of Barabanki and Talukdar of Dahuawan in the District of Partabgarh (Oudh) is the son of Lal Bissesvar Bux, a descendant of the family of Hommal.

It is said that Manik Chand, Raja of Manikpur, once came to bathe at the confluence of the three sacred rivers, the Ganges, Jamna, and Saraswati, and there met Hommal, one of his relatives, whom he brought home to his capital and offered his daughter in marriage. Raja Manik Chand died, and was succeeded by his son-in-law Hommal, who, after his death, left the estate to Puranmal. After the death of Puranmal, the principality was divided amongst his three sons. Koran obtained the Taluk of Rampur; Khem Karan that of Dera; and Rai Kassu that of Dhingwas. At the death of Khem Karan the estate of Dera was again partitioned, and Hummat Saha obtained as his share the Taluk of Dahuawan in the District of Partabgarh, Oudh.

Hummat fell in battle, while fighting bravely against the Nawab's Nazim. He was succeeded by Gaj Sing, Ram* Bux, Bhairo Bux, Ajit Bux, Siv Dyal, Bissesvar Bux, and Lal Mahes Bux, the present Talukdar.

Babu Lal Mahes Bux was the first to learn English, and had it taught in his family. Sir George Couper, Chief Commissioner of Oudh, appointed him an Assistant Commissioner. He has gained the confidence of Government as also the public, and is now about 32 years of age.

SECTION III.—THE PANJAB.

Chapter I.—Amritsar.

(*Principal Nobles and Eminent Men.*)

SIRDAR MANGAL SING RAMGHARIA, C. S. I.

THE late Sirdar Mangal Sing Ramgharia, C. S. I., of Amritsar, was a descendant of Sirdar Jassa Sing Ramgharia who co-operated with that rich and powerful chief Sirdar Hari Sing of Sialba in 1778 in routing the Pattiala General with the loss of several hundred men and in taking Diwan Nanun Mul and Mohan Sing as prisoners.

Sirdar Jassa Sing Ramgharia was the most distinguished leader of the confederacy of that name. He first fortified the village of Amritsar, now the Commercial metropolis of the Panjab, and took possession of almost all the Northern portion of the Bari Doab, the country between the Rivers Bias and Ravi. A confederacy of Chiefs was formed against him, the Bhangis, Kanheyas, and Sukarchakias, headed by Jassa Sing Ahluwalia, and he was expelled from the Doab and fled to Sirsa and Harriana, where he supported himself by plunder and by selling his service to whomever would buy them, as on the above occasion to Hari Sing Sialba.

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* Ram Bux is still known to several *Pandits* as the patron of Nagopebhatta, the author of Shaikhar, a valuable work of commentary on the Panini Sanskrit Grammar.

In 1783 Sirdar Jassa Sing returned to Amritsar, and recovered a large part of his possessions. They were, however, confiscated by Maharaja Ranjit Sing, on the death of his son Jodh Sing in 1816.

After the death of Sirdar Jassa Sing, Raja Balbir Sen of Mandi, who was well disposed towards the British, surrounded Sirdar Mangal Sing Ramgharia on the 4th February 1846, then stationed at the town of Mandi, and the Lahore detachment would most certainly have been utterly destroyed, had not the Sirdar begged hard for the lives of himself and his men. This request was granted and they were escorted to the Kangra frontier about seventy-five miles distant. Thence, contrary to the solemn assurances of Mangal Sing and his followers, they returned by a double march, burnt a number of villages round Kamlagarh, and threw themselves into one of the forts, while the Mandi troops were employed elsewhere.*

Sirdar Mangal Sing was in charge of the Golden Temple at Amritsar. He afterwards rendered some good services to the British Government for which he was invested with the Insignia of a Companion of the Most Exalted Order of the Star of India. He died in February 1879, and his surviving son Sirdar Goordet Sing Ramgharia is an Inspector of Police, Jullundar.

Chapter II.—Delhi.†

(Principal Nobles.)

I.—MOSHARRAF-UD-DOLAH NAWAB NABI BAKSH KHAN BAHADUR DELAWAR JANG.

MOSHARRAF-UD-DOLAH NAWAB NABI BAKSH KHAN BAHADUR DELAWAR JANG is the son of the late Nawab Golam Muhammad Khan Bahadur. During the reign of Muhammad Akbar Shah II., he held the rank of an ambassador to the court of Delhi, and had the honour

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* From Lepel Griffin's Panjab Rajas.

† About the Delhi Princes, vide Part I. "The Native States" of this work, page 216.

of receiving from the King the most exalted title of Mosharraf-Ud-Dolah Nawab Nabi Baksh Khan Bahadur Delawar Jang, besides *Khilat* consisting of seven *parchas,* i. e., clothes of honour and three pieces of jewellery.

The four well-known villages, viz., Korali, Narangpur, Bahrola and Mator situated in the Meerut District, were at first in the possession of the Nawab's family, who were subsequently ousted by the King of Delhi. The King, however, used to pay for sometime half the income of the villages to the Nawab's father, and afterwards some monthly and half-yearly allowances which were eventually stopped by Bahadur Shah, the last King of Delhi. The Nawab being highly disappointed at the stoppage of these allowances, represented the matter for redress to the British Agent at Delhi, who wrote several times to the King Bahadur Shah in his favour, but the King replied that he had no business to interfere in such royal matters. Meanwhile, the Sepoy Mutiny broke out, and on its termination the British Government confiscated the four villages mentioned above considering them to be the personal property of Bahadur Shah, the last King of Delhi, and the Nawab laid his appeal before the authorities in England through Mr. Richard Charles Saunders, a Barrister practising before the Privy Council. The Nawab is in the possession of a few landed properties, and is nearly 92 years of age.

During the Mutiny of 1857, the Nawab showed his strong loyalty to the British Government by presenting a petition to Bahadur Shah urging on him in very serious terms the necessity of using his influence with the soldiery and others to protect the lives of the several ladies and children then in confinement in the Palace, and at the sametime induced Mirza Moghal, the favourite son of Bahadur Shah, the Ex-King of Delhi, to enter into terms of peace with the British Government. The Nawab also wrote on the subject to Mr. Greathed, the Commissioner of Meerut at the British Camp, through his own servant Haji Begg, who was unfortunately massacred by the mutineer Bakht Khan on the road. When Delhi was captured the petition above referred to was accidently found in the Palace. The Nawab has received from Government a sum of Rs. 500, as a reward for his having at the risk of his own life

presented a petition to Bahadur Shah, the Ex-King of Delhi, to protect the lives of the ladies and children then imprisoned in the Palace. Major Harriot states in his work entitled "The Delhi King's Trial" that the Nawab did not at the time hold such a position as to entitle him to petition the Ex-King on the subject, but we believe, that he has misrepresented the case, as the Nawab was an old ambassador of the time of Bahadur Shah's father, which was as dignified a post as that of a minister, and that the Nawab was always respected by King Akbar II., and Bahadur Shah of whom the former wrote about him on the 8th April, 1835, to the British Agent at Delhi that he was an hereditary servant and one of the old pillars of the State, and that his representations should be looked upon as indicative of His Majesty's wishes.

The Nawab, we understand, has not yet received any other rewards from Government, such as, *Jaghirs*, &c., besides the sum above alluded to as Mr. Phillip. H. Egerton, Deputy Commissioner of Kangra, and late of Delhi, states in his certificate, dated Kangra 12th December, 1862, given to this Muhammadan Nobleman that "In 1857, when the records of the Ex-King of Delhi were seized and examined, a very strong feeling in favour of the Nawab was excited by a petition from him to the Ex-King, which was then found remonstrating against the murder of English women and children who had been collected in the Palace, which was then in contemplation. Mr. Saunders Officiating Commissioner at Delhi, sent him a reward of Rs. 500, at the time, and I believe he has never received any thing more from our Government. I have always given the old man credit for this act, by which at the risk of his life, and apparently in the interest of humanity alone, he protested against a barbarous and savage massacre."

The Times of India, the Pioneer, and the Delhi Gazette have also favourably represented the Nawab's loyal acts to the Government in their papers of the 5th, 28th, and the 30th November 1876 respectively. The Nawab, on his late pilgrimage to Mecca, Medina, and Egypt, received a letter of introduction from His Excellency the Governor of Bombay to the British Consuls; and met with a kind reception from the Consul at Jedda, who favoured him with introductory letters to

the Sheriff and the Pasha of Mecca. He also obtained from the Sultan's Ambassador letters of introduction to the Mecca authorities, which made his journey a very happy one.

The Nawab is a worthy, intelligent, and meritorious old nobleman, and his compilation of a work, entitled Adal-i-ahal-i-Farang, has been highly spoken of by several distinguished British Officers and the Educational Societies of the Panjab, N. W. Provinces, and other places. Colonel R. A. Napier, A. C. Magistrate Delhi, stated in his letter, dated Delhi, 11th May 1874, that "This book contains the essence of loyalty. The writer with honesty and candour clearly shows how very much happier the natives of India are under the British rule, where justice is meted out to all impartially. The writer brings up facts from Indian History showing that cruelty and oppression was exercised under the Muhammadan and Hindu rule. Nawab Nabi Baksh Khan well deserves the respect of the English in consideration of his humanity in saving the lives of the European prisoners."

It is a matter of deep regret, that the Nawab's only son, Sharf-Ud-Dolah Gulam Ali Khan died in the year 1879, at the age of 51 years.

II.—PANDIT SARUP NARAYAN, C. I. E., POLITICAL AGENT AND DEPUTY BHIL AGENT, MANPUR.

Though a Brahman of Kashmir, by descent, the connection of his family with that happy country broke six generations back on the father's side. Whatever the occupations of the family in Kashmir, his immediate ancestors had to live by service, a lot, to which they were bound irrevocably by the custom of the Tribe in Hindustan. A Kashmir Pandit, out of the Valley, engaging in trade or other profession, is still looked down by his equals in the Tribe here. Following this custom, Pandit Sarup Narayan's grandfather served during the first years of his own life in Lucknow, and latterly with the Nawabs of Ferazpur in the District of Gurgaon. He was Tehsildar at Bichore, in that Parganna, and there the subject of our sketch was born in September, 1828. On the state of Ferazpur being resumed about the year 1835-36,

as a punishment for the murder of Mr. S. Fraser, the family removed to Delhi, where Pandit Sarup Narayan received his education. He was brought up privately at first in Persian and his stay, while so engaged, was partly at Delhi and partly with his father who held appointment in the Mofussil in the Government Inland Customs line. The superior advantages, however, of English education being now generally understood, Pandit Sarup Narayan was placed in the Delhi College when aged about eleven. There being no University system in vogue then in India, he had to content himself with the kind of instruction that was then available. Happily for him the College at Delhi was one of the best conducted educational institutions at the time and the instruction imparted there was of a first rate. Passing the lower classes in about four years, Pandit Sarup Narayan soon reached the Second Division of the First Class, which was practically the real First Class of the College, as the only two students in the First Division above him, retained their places in the College more as professors and teachers than as students. In his Class Pandit Sarup Narayan soon earned one of the highest scholarships then open and retained it for about three years, during which time he went rapidly through the course of prescribed studies, embracing as they did, Literature, Mathematics as far as the calculus, Natural and Moral Philosophy, Political Economy, &c. In his class he always kept the first place, but before his education was thoroughly completed, or, more correctly speaking, before he had time to acquire a knowledge of the Practical Sciences by independent study, (the college curriculum not including these) he had to leave the college only aged eighteen to take service in Malwa. Curiosity and friendship rather than want, had led to his choice thus to leave the college rather prematurely, and he was induced to take up the general offer of a post at Indore to follow there a friend who had gone shortly before to succeed his deceased father in a lucrative post in that Province. But though his stay in the college may have been rather short, and his stock of book knowledge at leaving it, limited, he made up for it by constant application. A strict and conscientious regard for performing his duty enabled him to rise steadily and to obtain a high position in the

Government service, and assisted by common sense and untired assiduity he appears to have succeeded fairly in combatting the multifarious range of duties which persons in high position in that service are called on to perform.

Pandit Sarup Narayan came to Indore to take up the head teachership of the Indore Muddursa which was during the minority of his present Highness Maharaja Holkar under the direct control of the Resident at Indore. After he had held this post for three years, he was appointed by Government as Officiating Mir Munshi to the Resident at Indore on the 4th January, 1850, and one month after he was made a confidential clerk. After his service in this capacity for more than a year, he was permanently appointed as Mir Munshi on the 1st May, 1851. From time to time, he was deputed on special duty to Shojapur (the Head Quarter of Her late Highness the Tara Bai Sahib the Rani Dowagar of Maharaja Jankaji Rao Sindhia), Dhar, Dattia, and other places for the purpose of improving the state of affairs and settling disputes between the chiefs and their feaudatories, &c. On the 11th July 1856, he was appointed Dewan of the Bundelkhand Agency, and was at Indore during the Mutiny of 1857. Holding this appointment he had not failed to exert his best to assist Government in restoring peace and order soon after the departure of the Mutineers from Indore to Agra. While in sick leave from 1st December 1858 to 30th November 1859, he obeyed the orders of Government by joining the camp of the late Sir R. Shakespear on the 31st October, 1859, for the purpose of resettling matters in Bundelkhand which was then in a confused state in consequence of the late Mutiny. He held also the respectable posts of Native Assistant and Second Assistant to the Agent Governor-General for Central India, and was graded as Officiating Political Assistant, 3rd Class. He was appointed Deputy Bhil Agent Manpur on 3rd July 1876, and was in charge of the Indore Residency from 13th December 1876 to 15th January 1877, during the absence of the Agent Governor General for Central India. On the 5th April, 1878, he was appointed Officiating Political Assistant, 2nd Class. Pandit Sarup Narayan, Political Assistant and Deputy Bhil Agent, Manpur, served Government in several other capacities for a period of

about thirty years, during which period he had not a single day's leave on private affairs and was never absent on privilege leave. His sole object was to do his public duties most faithfully, nay to the exclusion of all regard for private duties and interests. He possesses a very good knowledge of the English language and literature, and is proficient in both the Persian and Urdu languages. He bears a noble character and is respected by all classes of men. He has been invested with the Insignia of a Companion of the Order of the Indian Empire, on the 1st January, 1880, in recognition of his distinguished services to Government.

Pandit Sarup Narayan's eldest brother Rai Bahadur Pandit Dharam Narayan, is at present filling the post of Native Assistant to the Agent Governor General for Central India. His second brother, Motumiduldowla Rai Bahadur Pandit Prem Narayan, occupied for twenty years a very eminent position in the State of Urcha in Bundelkhand, and was latterly living with his aged father at Delhi, holding the position of an Honorary Magistrate there, when in May 1879, after a week's illness; he was suddenly removed by the hands of Providence to the great regret of all who knew him. His youngest brother Pandit Syam Narayan is at present the Naib Subah of Oojein in Malwa in the service of the Gwalior State.

Chapter III.—Ludhiana.

(*Principal Nobles.*)

SIRDAR ATTAR SING, MALAZ-UL-ULAMA-O-UL-FAZALA, C.I.E., CHIEF OF BHADOUR.

Sirdar Attar Sing, Malaz-ul-Ulama-o-ul-Fazala, C. I. E., son of Kharak Sing, is the present Chief of the Bhadour House, founded by Duna, son of Rama. Duna was a man of peace, who received the authority of "Chaudhri" from the Muhammadan Government for the purpose of collecting the Imperial Revenue from the people. He had five sons, viz., Begha Sing, Dao Sing, Sangu Sing, Sukhu Sing, and Suma Sing, of whom the eldest Begha Sing succeeded him in the year

1726. The career of Begha Sing presents very little of importance. He had four issues, viz., Gurdas Sing, Chuhr Sing, Mohr Sing, and Dal Sing. He died in the year 1773, and was succeeded by his second son, Chuhr Sing, as the eldest Gurdas Sing had predeceased him.

Chuhr Sing "was the most famous of all the Bhadour stock, and his prowess and energy added much to his ancestral possessions, and the fame of Chuhr Sing ke Bar," his victories over the Burars, and his charity to the poor, are still sung in many ballads, by the village bards. He was the acknowledged arbiter in all disputes, the people preferred their complaints before him, and he punished offenders severely. For all this Chuhr Sing was the most notorious robber on the border; cattle-lifting was not named in the code of offences which he punished, and to this very day, his old enemies, the Burars, if an ox or buffalo strays, will call it in the Jangle, "O! Chuhr leia!" (Oh! carried away by Chuhr).

In the year 1799, Chuhr Sing was appointed Chaudhuri and Collector of revenue in the Pihora and Bhadour districts, by Timur Shah, who, in that year, had invaded India, desiring to recover some of the authority possessed by his father Ahmad Shah.

After the death of Raja Amar Sing of Pattiala and the succession of the weak-minded Sahib Sing, the Bhadour Chief began to extend his possessions at the expense of the Pattiala State. He seized ninety villages in the neighbourhood of Bhadour, many of which he subsequently lost; attacked the Maler Kotla Afghans, whose villages were redeemed by Pattiala, giving certain others in exchange, and even gained for a time possession of the district of Barnala. But in the midst of his successes, treachery put an end to his life. On his road home from Barnala he remained to rest at the village of Ghanne, and was invited by a Burar of the name of Sujjan to sleep in a small burj or tower for the night. Chuhr Sing, who was accompanied by his brother Dal Sing, suspected nothing, but their deceitful host, having drugged their liquor and seeing them in deep sleep, surrounded the tower with armed men, and, piling brushwood against the walls and doors, set it on fire. Awoke by the heat and noise and finding all exit barred; the two brothers mounted to the roof, from which they shot arrows at their

enemies till the roof fell in and both perished in the flames. This happened in 1793.

The news of their father's murder had no sooner reached his two sons, Bir Sing and Dip Sing than they determined to avenge it. They set out in search of Sujjan, and surprised him hawking, riding the horse of the murdered Chief. They killed him and seized Ghaune with the ten neighbouring villages forming the Ilaka of Malukha. Pattiala troops joined in this expedition under the command of Albel Sing and Bakshi Seda.

Bir Sing, the elder son of Chuhr Sing succeeded to the estate, but in 1813, after the Cis-Satlej-States had been taken under British protection, the two brothers divided it equally between them.

On the demarcation of boundaries in 1809, Maharaja Ranjit Sing retained two Bhadour villages, Saidoki and Bhagta. The British Government did not insist on their surrender, but paid to Bhadour Rs. 2,000, per annum, as an equivalent, which sum was paid direct to the descendants of Bir Sing and Dip Sing, from 1813 to 1840, when the Pattiala State, with the design of supporting its unjust claim of supremacy over Bhadour, contrived to obtain payment through its Vakils.

Dip Sing accompanied Raja Bhag Sing of Jhind on his visit to Lahore in 1805, and returned with him the next year, when Ranjit Sing made his expedition against Pattiala; but refused to join against the head of the Phulkian house, and left the camp of Ranjit Sing at Jagraon. This Sirdar died in 1822, and his brother the following year. After the Cis-Satlej-States came under British protection, the history of Bhadour is contained in that of Pattiala, and although its chiefs asserted vigorously their independence, yet they admitted Pattiala to be their head and claimed to follow no policy distinct from Pattiala. There is, therefore, little further of interest to record. Kharak Sing, the son of Dip Sing, succeeded to his father's share of the estate, and, although a man of character and considerable ability, was more devoted to religion than administration, and built and endowed many temples and charitable institutions. At the time of the Satlej Campaign he gave assistance to the British with a contingent, and

furnished supplies to the army. He was succeeded by his son Sirdar Attar Sing, in the year 1858, when the supremacy of Pattiala over Bhadour was granted by the British Government as an act of grace and as a reward for loyal service.

Sirdar Attar Sing, was born in the year 1833. He was educated at Benares, and there acquired a taste for learning which is very rare among the Sikhs. He has a good library at Bhadour, stocked with valuable MSS., Sanskrit, Gurmukhi and Persian, and has founded a school, in which these languages are taught free of all charge, the very poor being fed as well as taught. Besides encouraging learning, Attar is himself a good scholar and composes in a graceful style. In 1870, he was appointed one of the Senate of the Panjab University College. While a Jaghirdar of the British Government he did good service, in 1857, at Ludhiana and at Ferozepur, with fifty horsemen, and received the acknowledgments of Government, and exemption from payment of six months' commutation.*

Sirdar Attar Sing was elected a Member of the Asiatic Society, Bengal, when he first visited Calcutta. At the commencement of the year 1873, he opened a Dispensary in commemoration of the recovery of His Royal Highness the Prince of Wales from his serious illness, and which is still in existence under the charge of a Hospital Assistant where the sick remain under treatment, and provided with board and lodging till they are restored to health. Attached to this Dispensary a native physician is also employed for those people who do not like to take English medicine. In 1875, he visited Calcutta for the second time when His Royal Highness The Prince of Wales was at Calcutta, and was invited to attend the Chapter of the Star of India, held on the 1st January, 1876, in honour to the Prince. The travels of Guru Tegh Bahadur and Guru Govinda Sing, have been translated by him into English from Gurmukhi, the language of the Sikhs, which he dedicated to His Royal Highness the Prince of Wales when His Royal Highness visited the Panjab, and for which he received a suitable acknowledgment through Sir Bartle Frere. He attended levees and

* From Lepel Griffin's Panjab Rajas.

Darbars held at Lahore, Calcutta, and Simla, on different occasions by His Excellency the Viceroy and His Honor the Lieutenant-Governor of the Panjab. He was present at the Imperial Assemblage held at Delhi, on the 1st January, 1877, on account of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen, and received the title of "Malaz-ul-Ulama-o-ul-Fazala" from Government as a mark of personal distinction.

In 1873, he wrote a work entitled Sakhu book, i. e., on the doctrine of the Sikh religion, and had translated at the request of the Government of India several parts of the Grunth of Duswan Padshah (tenth Guru) into Urdu, for which services he received thanks from Government as also from His Grace the Secretary of State for India. He gave a warm reception to Sir Henry Davies, the late Lieutenant-Governor of the Panjab while His Honor visited Bhadour on tour. Sir Robert Egerton, the present Lieutenant-Governor of the Panjab, attended the evening party held by him on the 18th January, 1879, at his Bhadour House, a building which is at present considered to be an ornament to the city of Ludhiana.

Sirdar Attar Sing Malaz-ul-Ulama-o-ul-Fazala has moreover been invested with the Insignia of a Companion of the Order of the Indian Empire, on the 1st January, 1880.

SECTION IV.—RAJPUTANA.

Bikanir.

(Principal Nobles.)

ABHIR CHAND DAGA, RAI BAHADUR, BETTER KNOWN AS BANSI LAL ABHIR CHAND.

THE late Abhir Chand Daga, Rai Bahadur, commonly known to Europeans as Bansi Lal, "was a man of whom Smiles would delight to form one of his clever biographies, a man of perception of character and

stead-fastness of purpose beyond most of his countrymen, and his life has an interest for us from the fact that his adhesion to the British cause during the perilous times of the Indian mutiny was the turning point of his fortune.

He was the son of one Bansi Lal Daga, a Marwari of Bikanir, who carried on a lucrative business in the drug trade at Nagpur. He was born in 1818, and at the early age of eight was initiated into the business; his education in reading and writing being at the same time carefully carried out. The precocious child developed into an intelligent, energetic youth, who attracted the notice and confidence of his father's constituents in various parts of the country which he afterwards visited in the extension of the business of the firm into which he had been admitted a partner, and his foresight, even then, was such as to vastly extend the sphere of his operations, and with his father's co-operation greatly to augment their mercantile transactions, which came to embrace other branches of commerce in addition to the drug trade. He became a general dealer and Banker, and in the latter capacity established branches of his house in Calcutta, Bombay, and Madras, and at Sekandarabad, Lahor, Raipur, Jabalpur, Tezpur, Bangalor, and Kanhpur—and connected himself with a London Agent. His zeal and probity attracted the attention of those in authority, and various Government departments and the native court of Nagpur availed themselves of his services, but it was the great crisis of the Indian Mutiny that fully developed the character of Abhir Chand, at that time the head of his firm. It was a time when men in his position were faint-hearted and doubting, and faith in the Government had sunk so low that promissory paper was selling at enormous sacrifices, even at 75 per cent. discount in some cases. The Marwaris were utterly demoralized, and, not knowing which way to turn, they secreted their wealth and shrank from contact with either side. Abhir Chand, however, never wavered, nor doubted for an instant the ultimate success of the British. The depreciated paper which his countrymen so eagerly got rid of, he unhesitatingly bought in, any, he indentified himself so thoroughly with the cause of the Government as to undertake large contracts for the supply of food for the troops in the field, and freely advanced money on supply

bills drawn on other parts of the country, disorganized as it was. The fertile plateaux in the vicinity of Kampthi were swept of their wealth of golden grain, which poured down into the depôts established at various points by the energetic contractor. The result was a great increase to his capital, and he now took rank amongst the first class of the Native Bankers. But further distinction was in store for him. Lord Canning conferred on him the title of Rai Bahadur, then not quite so common as it is now, with a rich *Khillat*, and a golden armlet on which his services were inscribed, and he was presented to his Lordship at the Viceroyal darbar at Jabalpur in 1861. During the peaceful years that ensued, the energetic merchant and Banker went on steadily augmenting his business. Wealth had not hardened his heart, for the calls on his purse by the poor were never unheeded. Much of his benevolence is unknown to the general public, but there are monuments of his charity in hospitals, tanks, and schools at Nagpur and Kampthi. The Local Government invested him with the powers of an Honorary Magistrate of the first class, and availed themselves of his assistance and knowledge in the introduction of the Inland Customs, Octroi, and income tax, of which he for a time had the management. In the Bengal Famine of 1873, he was selected by Government as one of the Commissioners for the supply of food grains for the afflicted districts, and in 1876 he was invited to the Viceroyal darbar at Delhi, and was a recipient of one of the medals struck in honour of the proclamation of the Queen as Empress of India.

During the year 1879, he tendered for the important Post of *Khazanchi* to the Bank of Bengal, and was accepted. He was a man of great energy, and personally looked into every detail of his extensive business, corresponding daily with his agents in all parts.

He had a keen sense of humour and loved a joke. On one occasion, when the Raja of Bikanir honoured him with his presence at his son's marriage, Abhir Chand had, in accordance with feudal custom, to present him with a *nazar*, which he did by offering the Raja the chair on which he sat, a cumbersome looking piece of furniture. The Raja could not move it, and no wonder, for it was composed of bags of rupees 50,000 in value. In appearance he was portly, but vigorous looking, with an

intelligent face and keen eyes with a shrewd twinkle in them. He carried his sixty years so well that he seemed to have yet many years of life before him, but, as is not uncommon with vigorous minds, he was struck down by paralysis suddenly whilst on his way to Bikanir, and died at a place, called Allia in Zilla Joudpur, on the 25th August, 1879. It is said a Fakir had warned him against Nagpur some years ago, and said he would die there.* Babu Gopi Kishen, a very smart, and affable man now represents Bansi Lal Abhir Chand as Khazanchi of the Bank of Bengal, Calcutta.

Bansi Lal Abhir Chand has left an adopted son Kastur Chand Daga who is generally known as a promising, intelligent, and hard-working young man. He bears an excellent character and carries on his father's business with credit.

Bansi Lal Abhir Chand's brother, Ram Ratan Rai Bahadur, resident of Mean Mir, is also a distinguished person. He rendered eminent services during the recent Kabul War, and is now about 50 years of age.

SECTION V.—CENTRAL INDIA.

Indore.

(*Principal Families.*)

THE KIBE FAMILY.

VITTAL MAHADEV, known to students of History as Tantia† Jogh, and the founder of the present opulent Kibe family, was a man of rare genius. He was a Karada Mahratta Brahman of Khandeish, born about the year 1778. He came out while young to Mahesur, then capital of Holkar, and joined his brother Balaji Naick, then Gomasta of Hari Punt Jogh, a rich Sowcar. The Sowcar's affairs not being

* Vide The *Englishman*, dated 13th September, 1879.

† "Tantia" is the anglicised word for "Tatia."

prosperous after the virtuous and benevolent queen, Ahalia Bai's death Tatia Jogh attached himself to a European Commandant of the Campoos and became his confidential man of business, having been placed in the management of the countries assigned for the support of this body of troops and having the sole charge of providing funds for their payment. He severed his connection with the troops on the murder of the European officers and retired to Oojein. He rejoined the force, when it came to Malwa, and continued his business as Sowcar, and prospered with the support of Holkar's Minister, Balaram Sett. He severed himself again from the army during the brief but violent domination of Dharma Koover, but on the latter's death was appointed to the general charge of the battalions, and from this position he rose to the highest influence and power. He lived at a time of great trouble and had to fight his way up amidst tremendous difficulties and more tremendous intrigues. Various were the viscissitudes of his life and on more than one occasion his life was in the most imminent danger. But he had secured the friendship of Zalim Sing of Kota and he afforded him material protection. In about 1811, Tatia began to take a considerable lead in the affairs of the State; but he had powerful enemies. Amir Khan, the famous Pindari chief, and his Agent Guffoor Khan had vowed to deprive Tulsa Bai, the Regent of Holkar, of power while Tatia pledged himself to the cause of Tulsa Bai and the infant Prince Mulhar Rao. The State was thus distracted by factions when the approach of the British army effected a re-union of their conflicting interests. Zalim Sing who had unsuccessfully attempted a reconciliation, selected Tatia at this crisis as the man best able to combine and direct the discordant adherents of Holkar and as a proof of his own friendship, he sent a detachment of three hundred infantry with two standards for the avowed purpose of protecting Tatia's person.

But Tulsa Bai had been induced by her Dewan to hate Tatia, who, on his return from a brief visit to Zalim Sing, was seized by the soldiery and made a prisoner. Meanwhile intrigues were busy on behalf of the Peishwa and the British army had marched to Malwa. A council was held, presided over by Tatia, still a prisoner. Tatia advised the deputation of a competent person to treat with General

Sir John Malcolm, the British Officer at Augor. But he was suspected of intriguing with the British, and not only was his confinement prolonged but the severity of his treatment was aggravated. In the meantime Tulsa Bai was seized and murdered. The court declared itself for war with the British. The battle of Mahidpur was fought and resulted in the complete defeat of Holkar's troops. Tatia effected his escape in the confusion and joined the Maharaja Mulhar Rao Holkar. Kesheri Bai, the young Prince's mother, invested him with an honorary dress as minister and entrusted the Prince and the interests of the State to his care. Tatia conducted the negociations for peace with Sir John Malcolm and concluded the treaty of Mundissore. Sir John Malcolm thus relates what Tatia said of himself in connection with the negotiations. —"He trusted, he said, that the manner in which he negotiated the treaty would be considered in his master's favour. He had not omitted, he said, to defend and maintain the interests committed to him to the best of his ability; but he had not, at the same time, taken a proper view of the actual condition of his master and had submitted on all points where he saw me determined and where resistance was unavailing," and adds Sir John, "I deem it a justice to Tantia Jogh to state that his conduct has been as he has represented it; nor did he bring forward one word relative to his personal interests till all those which related to his master were finally settled." Lord Hastings, the then Governor-General, speaks of Tatia thus:—"The good sense and experience of Tantia Jogh, into whose hands the entire administration fell, have seconded my views and I have every reason to be satisfied with the conduct of the court of Holkar since the signature of the treaty." As a peaceful administrator of a distracted country, Tatia's genius was of a high order. The revenue rose in two years from 5 to 17 lacs, the expenses of collection fell from 40 to 15 per cent, and the greater number of the deserted villages was re-populated. In recognition of his services the Maharaja conferred on him a *Jahaghire* in perpetuity worth Rs.20,000 a year, and offered to settle Rs. 1,50,000, a year on him for expenses, but Tatia declined to accept it on the ground of the then exhausted condition of the State. The State of Jallawad conferred on him a Jahaghire in perpetuity worth Rs. 5,000 a year.

But it was by trade Tatia amassed his enormous wealth. His transactions extended up to China and he had shops in many of the principal towns of India.

In 1826, Tatia died, leaving Gunput Rao, *alias* Dajee Sahab Kibe to succeed him. Dajee Sahab, who was Tatias daughter's son and was adopted by him, was invested as titular Dewan of the State. During his minority the affairs of the family were managed by Tatia's widow, the famous Rukmabai, whose charities are widely known. The temple and a magnificent flight of *Ghats* at Oojein and a number of useful wells in parts of Kattywad where water was most needed still stand as monuments of Rukmabai's piety and charity. On her death, Dajee Sahab assumed the management of affairs and in spite of the heavy losses sustained during the famous Bombay share-mania, the family prospered under his management. During his tour in the Bombay Presidency, Sir George Clarke, the Governor, held a Darbar for his reception and treated him with marked respect and consideration. The Commander-in-Chief, Sir W. Mansfield, attended a party at Dajee Sahab's house. A *Khilat* of honour from Her Majesty was presented to him. Dajee Sahab also went on a tour to Rajputana and was every where received with the highest honours. During the mutiny in 1857, Kibe's agents were stationed with the British Officers in Central India, and assisted the Government with advances of money from time to time and in various other ways. Dajee Sahab died in 1865, leaving three sons, Rao Sahabs, Vinayek Rao, Gopal Rao, and Mukund Rao. The second is an intelligent undergraduate of the Bombay University.

Rao Sahab Vinayek Rao Kibe is a gentleman of enlightened views, and is a generous patron of the poor and the distressed and of men of learning. He continues his family business as Banker, and is treated by the Indore Darbar with all the honours due to the Dewan of the State. Rao Sahib Vinayek Rao is held in very high esteem by the Maharaja Holkar and the British Officers, and is much liked by the people for his kindly disposition and affable manners.

SECTION VI.—THE CENTRAL PROVINCES.

Bijayraghogarh.

(Principal Families, Nobles, and Eminent Men.)

THAKUR JAGA MOHAN SINHA AND HIS FAMILY.

THE history of the family of the present Thakur Jaga Mohan Sinha of Bijayraghogarh, Jubbulpore, C, Provinces, begins from the great chief, Beni Sinha Hajuri, who was prime minister at the court of Maharaja Hindupati of Pannah, and whose numerous victories over the Marhattas and Mosulmans of Banda are still sung by the poets and bards in the whole Province of Bundelkhand. The chief Beni Sinha Hajuri was followed by the poet Gang and Thakur Durjan Sinha, who had two sons, viz., Thakur Vishnu Sinha and Thakur Prayag Das. After the death of Thakur Durjan Sinha a dispute arose between his two sons, and the matter being referred to the British Government, the elder, Thakur Vishnu Sinha obtained possession of Myhere with the fort (which was held by his father in the shape of a Protected State) and the younger, Thakur Prayag Das received the estate of Kailwara.

Thakur Vishnu Sinha left one son, Thakur Mohan Sinha, who died of Paralysis at the age of forty. He was succeeded by his son, Thakur Raghuvir Sinha, the present Raja of Myhere.

Thakur Prayag Das after obtaining possession of Kailwara built a fort and named it after the place where it was raised "Bijayraghogarh." The fort still exists but in a ruinous state. Thakur Prayag Das died in A.D., 1845 leaving his son Thakur Suraja Prasada, in whose time such an outbreak occurred in Bijayraghogarh that the estates were not only confiscated by Government, but he was taken prisoner. He died in 1866 and left a minor son, the present Thakur Jaga Mohan Sinha, who was brought up at the Ward's Institution at Benares. The Thakur devoted much of his time to the study of English and Sanskrit and at an early age, became a poet as also a good prose writer. His chief works are—the Pramitakshur Dipika, Megha Duta, Life of Pandit Ram Lochan Prasad, a Hindu poet, &c. The Thakur's poetical gifts seem to be hereditary; as his forefathers were the authors of several Hindi

and Sanskrit poems whose names are still heard in Jubbulpore and Central India. Thakur Jaga Mohan Sinha is at present twenty-three years of age, and receives a political pension from Government.

SECTION VII.—ASSAM.

Sylhet.

(Principal Families.)

THE DASTIDAR FAMILY OF SYLHET.

BABU KALIBALLABH RAI, the progenitor of this family, was highly distinguished for his learning at the time of the Emperor Muhammad Shah, who conferred on him the title of "Rai." He also won great respect at the court of Murshidabad, and was appointed *Dastidar* and *Kananguha* of Sylhet. He was succeeded by his son, Babu Shubid Rai, who obtained the title and dignity of his father, and built a large dwelling-house on a hilly tract of land still known as "Shubid-Rai-Girda", where the family still reside.

Babu Shubid Rai was succeeded by Babus Syampat Rai and Jadav Rai. The latter had one brother, named Babu Hari Krishna Rai, who was, in fact, the glory of the family. While Babu Hari Krishna was an infant, his mother on account of a vow offered him to a *Fakir*, who carried him to Murshidabad, and gave him a liberal education in Sanskrit and Persian languages. Babu Hari Krishna assisted Raja Rajballabh, the then Deputy to Nawaish Muhammad, the Nawab of Dacca, in preparing an account of the revenue of Eastern Bengal. For this service Babu Hari Krishna was introduced by Raja Rajballabh to the Nawab of Murshidabad who gave Babu Hari Krishna a reward of Rs. 10,000. With this amount Babu Hari Krishna bought his freedom from the *Fakir*, and went to serve at the court of Murshidabad, but in the course of a short time became the Nawab* of Sylhet. Babu Hari

* In the report of the Local Collector, dated Kartick 1195 B.S., it has been mentioned that Babu Hari Krishna was the 11th Nawab of Sylhet.

Krishna excavated a large tank, called "Sagor Dighi" in Sylhet, and among several temples that he erected the one for the worship of Chhina-Masta is worthy of notice. He possessed a generous heart, but was unfortunately murdered by his own body-guards who were instigated by Sukhorulla Khan, the late Nawab of Sylhet. Nawab Sukhorulla Khan was however dethroned by the English Government, and the office of Nawab of Sylhet was bestowed upon three persons Babu Hara Govinda Rai, the nephew of Babu Hari Krishna Rai; Babu Manik Chand, the Dewan of Babu Hari Krishna Rai; and Sadatulla Khan.* Shortly after the Hon'ble East India Company took the management of the country in their own hands, but in the year 1788 the firman of "Kananguha" with the honour and title of "Dastidar"† was granted to Babu Jivan Krishna Rai, the son and successor of Babu Hara Govinda Rai. Babu Jivan Krishna Rai was succeeded by Babu Gopal Krishna Rai, who again was succeeded by his son Babu Nava Krishna Rai Dastidar, the present representative of this old and respectable family. Babu Nava Krishna Rai is an educated and liberal zamindar, aged 25 years. He has an infant son.

SECTION VIII.—THE BOMBAY, *(Presidency).*

Chapter I.—Bombay.

(Principal Nobles and Eminent Men.)

I.—SIR ALBERT DAVID SASSOON, KT., C.S.I.

THE FAMILY OF SIR ALBERT DAVID SASSOON, which has always been wealthy and respectable, raised itself to prominence by its conspicuous acts of charity, which is the marked trait in their character.

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* The seal marked Sadatulla Khan and Hara Manikya, is still to be seen in the Local Collector's Office.

† From "Dost" the word Dastidar has been derived. The Dost (means hand) of the Dastidar family of Sylhet, is still to be found in the Local Collector's Office, and is yet the standard measure rod for the survey of land in the District of Sylhet.

David Sassoon, Esq., was the founder of the institution, called after his name, "David Sassoon's Industrial and Reformatory Institution." He also established a hospital at Puna, called after his name, "Sassoon Hospital Puna," and contributed a princely donation of Rs. 1,88,000 out of the total cost, which amounted to Rs. 3,10,060. The name of this wealthy and honourable personage will remain for ever immortal for these and several other acts of charity which he did in his lifetime for public good.

Sir Albert David Sassoon, Kt., C. S. I., is the son of David Sassoon, Esq. This nobleman's career has been marked by acts of charity and public spirit almost inherited from his distinguished father. To perpetuate the memory of that revered father, he invested Rs. 5,000 in the Government funds—the interest Rs. 250 per annum being applied to the endowment of a scholarship tenable for two years in any institution selected by the Bombay University for Degrees in Arts. He made a princely gift of Rs. 10,000 to the District Charitable Society, Calcutta, when he visited the metropolis on the first time, but we regret to say, that his other acts of charity and enlightened liberality are not known to us.

Sir Albert David Sassoon has been made an English Knight by Her Most Gracious Majesty the Queen-Empress. He has also been invested with the Insignia of a Companion of the Most Exalted Order of the Star of India in recognition of his valuable services and works of public utility.

The Sassoons carry on their business in Bombay, Calcutta, China, and other places with great credit, and speculate largely in opium, indigo, silk, &c.

II.—BHUGWAN DASS PURSHOTAM DASS, Esq.

Bhugwan Dass Purshotam Dass, Esq., a Hindu Benia, by caste VisaLad, was born at Kambay in the year 1839. His father Mr. Purshotam Dass Huree Chund was also born there. Mr. Purshotam Dass, with his father Mr. Huree Chund Lucmichund, came to Bombay about fifty years ago, and traded to Siam. Mr. Purshotam Dass Huree

Chund was a great merchant and accumulated immense wealth by his trade. Hindu Girl's Schools were first established in Bombay and the first exhibition thereof took place at the house of Mr. Purshotam Dass Huree Chund, on which occasion he spent Rs. 1,000 in distributing *Sadees* and sweetmeats to the girls attending the said school. Sir Eskine Perry, Chief Justice of the late Supreme Court of Bombay, presided at the Exhibition and spoke in high terms of the handsome charity given by Mr. Purshotam Dass Huree Chund. He died in 1853 at Mathura, leaving an only son, Mr. Bhugwan Dass Purshotam Dass, then a minor. A few years afterwards Mr. Bhugwan Dass Purshotam Dass attained majority when he inherited his father's wealth and resumed his father's trade with Siam.

Mr. Bhugwan Dass Purshotam Dass first endowed in the year 1859 a Mahrathee Girl's School in connection with the Students Literary and Scientific Society of Bombay, and which is still in existence. On that occasion, Lord Elphinstone, the then Governor of Bombay, presided and spoke in very high terms of Mr. Bhugwan Dass Purshotam Dass's charity.

In connection with the school a scholarship was awarded in the name of his mother Soorajbai, for which purpose he offered a sum of Rs. 3,000. He subscribed a sum of Rs. 1,000 towards building a ward in the Poona Hospital, and paid donations to several other charitable institutions of that place, amounting to Rs. 5,000.

Mr. Bhugwan Dass Purshotam Dass presented a sum of Rs. 10,000 to the Bombay University for the purpose of founding a Sanskrit Scholarship, and Rs. 2,000 were presented by him to the Alexandria English Native Girl's School for the purpose of awarding a scholarship in the name of his wife, Javerbai.

In 1862, an exhibition of the Girl's School of the Students Literary and Scientific Society of Bombay, took place at the residence of Mr. Bhugwan Dass Purshotam Dass, on which occasion the Hon'ble W. Frere, late Member of the Council of His Excellency the Governor of Bombay, presided, and another exhibition of the said schools took place in 1865, which was presided over by Sir Bartle Frere, the then Governor of Bombay. He has lately offered to the Bombay Geographical

Society Rs. 3,000 for the purpose of preparing an Index to the first seventeen volumes of the Society's transactions.

III.—THE HON'BLE BYRAMJEE JEEJEEBHOY, C. S. I.

The Hon'ble Byramjee Jeejeebhoy, C.S.I., is the son of the late Jeejeebhoy Dadhabhoy, Esq. He was an active Member of the Legislative Council, and has been invested with the Insignia of a Companion of the Most Exalted Order of the Star of India by Her Most Gracious Majesty the Queen. He is as liberal as his father who set apart in his will a sum of Rs. 2,00,000, the interest of which is from time to time to be contributed to such benevolent objects as the trustees deem necessary and proper. He is also a nobleman of public spirit. He offered Rs. 2,000 to Government for giving prizes to the meritorious students of the Bombay University, named after "Bai Maneckbai Byramjee Jeejeebhoy."

IV.—CURSETJEE NOSSERWANJEE CAMA, Esq.

Cursetjee Nosserwanjee Cama, Esq., is the present heir and representative of the old and highly respectable Cama family of Bombay. About this family, Mr. Dosabhoy Framjee remarked in his well-known history of the Parsees that, "The wealthy individuals who compose the Cama family are all ever ready to meet the calls of humanity. On the death of the late Nusserwanjee Muncherjee Cama, his sons voluntarily set aside a fund of 1,25,000 rupees for different charitable institutions. This spirit of liberality is highly commendable, as it displays on the part of the sons of the deceased a generous self-denial in applying a handsome sum of money to noble purposes, which otherwise would have been their own."

Cursetjee Nosserwanjee Cama, Esq., is respected by all classes of men, and possesses a liberal heart.

V.—Messrs. DENSHAJEE AND NUSSERWANJEE.

These two respectable Parsees are the sons of the late Manockjee Nusserwanjee, Esq., who was highly loved and honoured by his people. He "on the death of his wife set apart 30,000 Rupees for different charitable institutions; and his contributions to charitable purposes are invariably characterised by great liberality."

Both Messrs. Denshajee and Nusserwanjee are also like their lamented father very enterprising and kind-hearted noblemen, and are still known to many as wealthy Parsees of high character, respectability and position.

VI.—THE HON'BLE DOSABHOY FRAMJEE KARAKA, C. S. I.

The Hon'ble Dosabhoy Framjee Karaka, C. S. I., son of Mr. Framjee Dadabhoy Karaka, was born at Surat on the 8th May, 1829. Receiving his education at the Bombay Elphinstone Institution and College, he commenced his public career as Editor of the Jamé Jamshed Guzarati Newspaper. In 1855, he was appointed Manager and Sub-Editor of the Bombay Times, which was then edited by the talented Dr. Buist. On the passing of the Press Gagging Act during the Indian Mutiny in 1857, Mr. Dosabhoy was appointed by Lord Elphinstone, censor of the Native Press in Bombay. In the same year he wrote and published pamphlets in the Vernacular languages, showing the blessings enjoyed by the people under the British Government and warning his countrymen from joining the Sepoy revolt. For this voluntary service to Government he received the thanks of Lord Elphinstone. In the year 1858, Mr. Dosabhoy Framjee went to England and there published in English a history of his own countrymen, the Parsis. On his return to Bombay he wrote and published a large quarto volume, illustrated with steel-engravings of his travels in Great Britain. In 1859, he was appointed Assessor to the Municipality of Bombay. In 1860, he took service under Government, and was appointed Income Tax Assessor. In 1864, he was appointed a Magistrate of Police at

Bombay, a post which until then had not been conferred upon a native of the country. In 1867, he was appointed License Tax Collector, Bombay, and held successively the appointment of Certificate Tax Collector and Income Tax Collector till the abolition of the latter tax by the Government of Lord Northbrook in 1870. The fearful catastrophe which occurred on the Bhore Ghaut Railway in 1867 led to the appointment by Government of a commission to enquire into the causes of the accident and Mr. Dosabhoy was the native member on the commission which was presided over by the Hon'ble Mr. Bayley, now a Judge of H. M. High Court. His services as Income Tax Collector received the warm approbation both of the local and supreme Governments. He again reverted to the Magistracy and was appointed Second Magistrate in 1874. In the same year he acted for sometime as Chief Magistrate of Police and Revenue Judge of Bombay. For his distinguished services under Government he was appointed Sheriff of Bombay for the year 1872. Mr. Dosabhoy Framjee has been a Member of the Municipal Corporation and the Town Council since their constitution, and was appointed Chairman of the former body in the year 1875. In this capacity he had the high honour of reading and presenting the address of Welcome to His Royal Highness the Prince of Wales on his first landing in India. He also had the honour of reading on Board the "Serapis" the Farewell address on His Royal Highness' embarkation for Europe. On this occasion His Royal Highness presented him with the medal struck in commemoration of his visit to India. Mr. Dosabhoy was also the proposer of the address of congratulation from the Municipal Corporation of the city of Bombay on the assumption by Her Majesty of the title of Empress of India. Mr. Dosabhoy Framjee has always taken an active part in every movement connected with the good of his countrymen and for this as well as his distinguished services under Government the distinction of a Companion of the Most Exalted Order of the Star of India was conferred upon him on the first of January, 1877 when Her Majesty assumed the title of Empress of India. In 1878 he was appointed a Member of the Legislative Council of His Excellency the Governor of Bombay. At present he is employed on special duty in connection with the

License Tax, and conducts his duties to the satisfaction of Government and the public.

Mr. Dosabhoy Framjee Karaka, Member of the Town Council and Municipal Corporation, Fellow of the University and one of the Presidency Magistrates for the city of Bombay and a C.S.I.; is an influential and most courteous nobleman. He has a very good command over the English and Guzrati languages, and is known to Government as a loyal British subject. His son Mr. Jehangir Dosabhoy Framjee is an educated youth of about twenty-four years of age. He holds a Gazetted appointment as Assistant Collector of Customs, Bombay.

VII.—FRAMJEE COWASJEE, Esq.

"The late Framjee Cowasjee, Esq., who, for half a century, was one of the most enlightened, liberal-minded, energetic, upright, and honourable merchants, was the greatest native improver in the Bombay Presidency, for which manifestation of public spirit he was justly styled the Earl of Leicester of India. On his estate at Powai, about eighteen miles from Bombay, he introduced the cultivation of cotton and tea, and planted a great quantity of sugar canes, indigo, and mulberries for silkworms, and a large number of other valuable growths of the soil. Though he did not succeed to the extent of his desires, he converted the place from a forest into a fertile estate, yielding a net revenue of 20,000 Rupees, or 2,000*l.* per annum.

"Framjee Cowasjee was the first Parsee, we may safely say, the first and only native of India who, in the year 1838, sent a present of that sweet and delicious fruit the Bombay mangoes, to Her Most Gracious Majesty the Queen."* He left three sons, of whom one is alive. His grandson Sorabjee Pestonjee Framjee is a merchant, and his nephew is the celebrated Mr. Manackjee Rustomjee, Persian Cousul in Calcutta.

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* From Mr. Dosabhoy Framjee's work, entitled "The Parsees: Their History, Manners, Customs, and Religion," page 142-143.

VIII.—JAMSETJEE DORABJEE, Esq.

"How eager a Parsee is to betake himself to any profession, will be best judged of from the fact that no sooner was railway enterprise introduced into India than several of the race found employment for themselves as contractors for the construction of railroads. In a field of labour entirely new to them, they have made a name and attained distinction. Jamsetjee Dorabjee is now considered the foremost native railway contractor in India. This Parsee began his railway career by tendering unsuccessfully for the first two contracts on the line from Bombay to Tannah. His offer for the third contract was accepted at a very considerable reduction of the estimate by the Chief Engineer, and the manner in which it was executed gave every satisfaction.

"Jamsetjee next undertook to construct three large viaducts, each of them nearly 200 yards long, and over fifty feet in height. At this time it was predicted that the work was beyond his strength, or more than he could perform, but it was finished within the appointed time, and in the words of the Chief Engineer, Mr. Berkeley, 'in a style worthy of any contractor, of any country, and of the approbation of any engineer.' He again took another contract of twenty miles from Callian to Narel; and again a further length of seventeen miles from Narel to Campoolee, at the foot of the Bhore Ghaut, all of which he executed to the satisfaction of the railway authorities.

"In the year 1857, Jamsetjee Dorabjee obtained, by public competition, from the directors of the Great Indian Peninsula Railway, in London, a contract for the construction of a further twenty-six miles of their line, extending from Wasind to Kustsarah, at the foot of the Thul Ghaut incline. These works are very formidable, and partake very much of the same character as the great works which are being executed on the two Ghaut inclines. They lie in a difficult and unfavourable district, nearly covered with jungle, full of trap hills and mountain torrents; unhealthy in places, difficult of access, devoid of water during the hot season, and thinly populated.

"The contract is a large one, amounting probably to nearly 200,000*l.*, and the Parsee contractor undertook to complete the works by the

month of December, 1859, in a period of little more than two years. It comprises about 1,000,000 cubic yards of embankment and many heavy rock cuttings. Also four large viaducts, of which one consists of six 50 feet arches 100 feet high, another of seven 30 feet arches 50 feet high, a third of seven 50 feet arches 100 feet high, and the fourth of three 50 feet arches 70 feet high. It also contains a large mass of masonry, in numerous smaller bridges and culverts, in addition to which, the contractor has undertaken to construct all the stations.

"His arrangements for this great work were workman-like and comprehensive. He largely availed himself of native agency, and entrusted the practical superintendence to several Europeans of acknowledged abilities and experience, who received liberal appointments from him. He employed, notwithstanding the great demand for labour, 17,000 hands, and by judicious provisions for their health and necessities, succeeded in keeping the greater portion of them upon the works during the unfavourable part of the year. He exhibited considerable judgment and foresight in the preparations which he made, and which enabled him to cope successfully with the unusual difficulty of his contract.

"The progress of his works was rapid, and he gave entire satisfaction to the Company, by his exertions and his care and liberality in the execution of the works which he had undertaken. When this contract was completed, Jamsetjee Dorabjee had constructed ninety miles of railway, or the whole of the line upon the Concan, except the four miles between Tannah and Perseek, which were made by Messrs. Wythes and Jackson."*

Mr. Jamsetjee Dorabjee's sons do ordinary business, but his grandson Mr. Cowasjee Dadabhoy is a distinguished graduate of the Bombay University.

IX.—SIR JAMSETJEE JEEJEEBHOY, Bart.

The Hon'ble Mr. Dosabhoy Framjee, c. s. i., in his valuable work, entitled "The Parsees: Their History, Manners, Customs, and Religion," wrote about the late first Parsee Baronet, Sir Jamsetjee

* From Mr. Dosabhoy Framjee's work, entitled "The Parsees: Their History, Manners, Customs, and Religion," page 148-151.

Jeejeebhoy of revered memory while he was alive, in the following eulogistic terms :—

"Who has not heard of that very prince of munificence, the venerable Parsee Baronet, Sir Jamsetjee Jeejeebhoy, whose unbounded charity is not only unsurpassed, but without a parallel in ancient or modern times. Since 1822, when his charitable acts began to be publicly noticed, scarcely a year has passed in which he has not displayed that spirit of liberality which has made his name so famous throughout the world, and brought upon him the blessings and regard of his people and unprecedented honours from his gracious Sovereign.

"The capital of Western India, and Surat, Nowsari, and other places in Guzerat, and Khandalla and Poona in the Deccan, bear testimony to his liberality, philanthropy, and public spirit. He has at various times released the prisoners confined in jail for debt under the authority of the Small Cause Court; built causeways for the benefit of the public and the promotion of traffic between Bombay and Salsett; founded schools and colleges for the education of his countrymen; erected hospitals for the relief of the suffering poor; established benevolent institutions for relieving the indigent and poor at Bombay, Surat, Nowsari, and other places; built spacious and comfortable dharumsallas for the convenience of travellers; and erected works for the supply of water, and relieved people from the scarcity of the most precious of all commodities.

"Sir Jamsetjee's subscriptions to various charitable objects have always been handsome and extensive, while we cannot guess the extent of his private charity. To the poor, the needy, and the distressed, he has always held out a helping hand. Nor are his charities confined to people of his own caste or race; he gives indiscriminately without reference to caste, colour, or creed. So widely had the fame of his munificence spread, that in 1842 he received the honour of Knighthood from the hands of our gracious and most beloved Sovereign, Queen Victoria. The patent of Knighthood* was, amidst great ostentation and

* The following account of the armorial bearings of Sir Jamsetjee Jeejeebhoy is taken from a newspaper of the day :—

'Sir Jamsetjee Jeejeebhoy's 'coat of arms' consists of a handsome shield in

public demonstration, presented to Sir Jamsetjee, at the Government House at Parel, by Sir George Anderson, then Governor of Bombay. On the 15th of December, 1843, Sir Jamsetjee received a further mark of Her Majesty's approbation of his generosity and public spirit in the shape of a gold medal* set in diamonds.

"His grateful countrymen were not, however, behind hand in recognising and publicly testifying their respect for the good qualities which distinguish this great man. In the month of June, 1856, a public meeting, organised by the native population of Bombay, and cordially supported by the Europeans of the city, was held in the Town Hall of Bombay, under the presidency of the Right Hon'ble the Governor, Lord Elphinstone. The object of the demonstration was to vote a statue to the venerable Sir Jamsetjee Jeejeebhoy, to be set up in the Town Hall, where the effigy of the first native of India will be placed, by the side of those of Elphinstone, Malcolm, and Forbes.

"Excellent speeches were delivered at the meeting, two of which we are tempted to reprint, as they not only fully describe the excellent qualities of Sir Jamsetjee, but as they are the spontaneous expressions of two men high in authority in India, they will carry greater conviction with them than the opinions which emanate from one who belongs to Sir Jamsetjee's own country and race.

"The eloquent and impressive speech of Lord Elphinstone runs thus :—'When I was asked to preside over this meeting, I felt no ordinary satisfaction in accepting the invitation. The occasion was unusual, I believe I may say, in India, unprecedented. Every one

the form of the shields used by the Knights of St. John at the defence of Malta, beautifully emblazoned by scrolas of gold. At the lower part of the shield is a landscape scene in India, intended to represent a part of the island of Bombay, with the islands of Salsette and Elephanta in the distance. The sun is seen rising from behind Salsette to denote industry, and in diffusing its light and heat displaying liberality. The upper part of the shield has a white ground to denote integrity and purity, on which are placed two bees representing industry and perseverance. The shield is surmounted by a crest consisting of a beautiful peacock, denoting wealth, grandeur, and magnificence; and in its mouth is placed an ear of paddy, denoting beneficence. Below the shield is a white pennant folded, on which is inscribed the words, 'Industry and Liberality,' which is Sir Jamsetjee's motto.'

* The medal bears, on its face, the image of the Queen, encircled with diamonds. The reverse bears this inscription : 'Sir Jamsetjee Jeejeebhoy, Bart, from the British Government, in honour of his munificence and his patriotism.'

must approve of the object so far, that every one must wish to do honour to Sir Jamsetjee Jeejeebhoy. Those who take an interest in the improvement and progress of the natives of this country must, I think, view our proceedings to-day with peculiar pleasure. It is a good sign when a community comes forward of its own accord to do homage to real worth; in honouring Sir Jamsetjee Jeejeebhoy, the community honours itself. The mere fact of this meeting renders it superfluous that I should expatiate upon Sir Jamsetjee Jeejeebhoy's claims to our respect and love. But I would point out that these do not rest solely upon the vast sums which he has contributed to objects of public charity and convenience. The extent, indeed, of those contributions is almost incredible; to enumerate the various benefits which he has conferred not only upon this town, but upon the presidency at large, would be to trespass unduly upon your time. I may, however, be permitted to observe that his public benefactions alone amount to a quarter of a million sterling—or exactly the sum which it will take to construct the great works which will supply this Island with water. In what age, and in what country, can we find another example of such princely munificence? Three of the largest cities in Great Britain, Glasgow, Liverpool, and Manchester—whose united population, however, is not double that of Bombay—have lately incurred, or are at this moment incurring an expense of upwards of two millions sterling upon water-works. I will suppose that the united wealth of these three cities exceeds that of Bombay in the proportion that the cost of their water-works bears to ours. I must admit that this is no criterion at all, and that it is very probable that I have much under rated their superiority of wealth—but which of these cities, I ask, can boast of a citizen who has devoted 250,000*l.* to purposes of public charity and benevolence?

'But I have just said it is not the amount only of Sir Jamsetjee Jeejeebhoy's charities that commands my admiration. True liberality is shown in the manner of distribution no less than in the amount. I will not go back to the dark ages, and cite the times when Christian monasteries and Bhuddhist wicharas were endowed by men, who sought to gain the favour of Heaven by renouncing their possessions and

performing what they considered an act of charity, and which was certainly one of abnegation. I may, however, refer to those who founded our great collegiate institutions, and to the monarchs who built the Hotel des Invalides at Paris, and Greenwich and Chelsia Hospitals near London. The former afforded education only to those who participated in the founder's faith. The latter were for the worn out soldiers and sailors of the kings who established them. Far be it from me to undervalue these noble foundations—but I cannot help remarking that Sir Jamsetjee's benefactions, with the sole exception, I believe of the Parsee benevolent institution, are made to the entire community, not for Parsees only, but for Hindoos, Jews, Christians, and Mahomedans.

'It is this Catholic character of Sir Jamsetjee's benevolence—his sympathy for the poor and suffering of all castes and creeds—that has won for him the universal respect and esteem of all classes of the community, and it is to this feeling that we owe the gathering which the Sheriff's requisition has collected to-day in this hall. The manner in which Sir Jamsetjee Jeejeebhoy acquired his great wealth was hardly less honourable to himself and beneficial to the community than the mode in which he dispenses it. By strict integrity, by industry and punctuality in all his commercial transactions, he has contributed to raise the character of the Bombay merchant in the most distant markets. His whole life is a practical illustration of the truth of the homely proverb—that 'honesty is the best policy,' and in this respect and in others he will leave behind him an example which I trust will long continue to be held up for imitation among us. But I have said enough, though certainly very far less than I might have said, upon Sir Jamsetjee Jeejeebhoy's claims upon our admiration and gratitude.

'I must not sit down without offering a few remarks upon the mode in which it is proposed that we should testify these sentiments. I hear that some object to a statue: it would be more consistent, they say, with the character of the man whom we seek to honour to make our tribute assume the shape of a work of charity than a work of art. I am unable to concur in this view. In the first place, I would remark that Sir Jamsetjee has anticipated us in every work of charity with which we might seek to connect his name. We have already hospitals,

dhurumsallas, educational institutions, tanks, causeways, and I know not how many other things, intended for the relief and instruction and convenience of the people, called after him. Besides I think we may well wish to perpetuate among the worthies who have a place in this hall, or our public streets, the likeness of a man who has conferred such great benefits upon the community, and who will leave behind him so bright an example of all the qualities which dignify the acquisition of wealth, and render its possession a blessing.

'Most civilized nations, both in ancient and modern times, have adopted this mode of honouring distinguished public virtues and services. At Athens, we read that the porticos were crowded with statues, and at Rome the number in the forum became so great that the censor, P. Cornelius Scipio and M. Papilius, removed all those which had not been erected with the sanction of the senate and the people. It is not likely that such an accumulation will take place anywhere in modern times—least of all is it likely in India; but if it were possible, I would venture to predict that no future censor would be found to direct the removal of the statue of Sir Jamsetjee Jeejeebhoy from the spot where it is to be placed, and that it will remain to distant generations a monument of the civic virtues of the man, and of the gratitude of the community.'

"In an equally eloquent speech, H. L. Anderson, Esq., Secretary to Government, thus testified to the good qualities of Sir Jamsetjee:—'I feel that some apology is due from me for presenting myself to the meeting at so early a period of our proceedings. I may be permitted thus briefly to explain that, in undertaking to move this resolution, I have yielded to the opinion expressed to me, by several native gentlemen, that my near relationship to one of his oldest friends would render my performance of this duty acceptable to Sir Jamsetjee Jeejeebhoy. It has been also indirectly intimated to me that a similar feeling was entertained by Sir Jamsetjee's sons. Under these circumstances, and having very much at heart the object for which this meeting was convened, I have felt that I ought not to shrink from the work which has been thus assigned to me. In this hall we have frequently met to render our tribute of admiration to the heroes and statesmen who have illustrated the policy and the arms of our common country. This day

we acquit ourselves of a duty dear to us all, of expressing our gratitude to one who, having acquired vast wealth by a long career of honourable industry, has distributed that wealth with unparalleled benevolence. The days are past when good deeds done in India remain unknown; this country is daily occupying a larger space in the minds of thoughtful men, and there is not a region on the civilized globe, from China to the far Republic of the West, which has not heard of the benevolent Knight of India. This island owes much to the public spirit of our native fellow citizens, it has enabled Bombay to maintain no unequal contest in the honourable emulation which progress must ever call forth between the three presidencies. I believe that gentlemen who have devoted their best energies to the interests of Calcutta and Madras have said, 'What could we not do if our natives were like the natives of Bombay.'

'Pre-eminent among those who have thus contributed to the prosperity of this presidency, is Sir Jamsetjee Jeejeebhoy. I fear that I should exhaust the patience of the meeting if I were to recount all the great public works which have been constructed by his munificence. I shall therefore only rapidly glance at some of the most prominent; but it ought not to be forgotten that, in addition to the great works which will endear his name to remote generations, his private—his almost secret—charities have divided the weekly bread to thousands of his fellow-creatures. The characteristic of his munificence has been enlightened usefulness.

'His wealth has been achieved by sagacity, industry, and the purest good faith; it has not been lavished with mere ostentatious and ill-considered profusion. In the long list of his public benefactions, there is not one which does not exhibit a wise discrimination, and amply deserve the title of a good work. Some have naturally been devoted to the relief and the improvement of the members of that ancient faith in which he was himself born and nurtured, but the greater portion have solely contemplated the common good of all. If a stranger landing on these shores were to inquire what were the works by which the Parsee Knight, of whom he had heard so much, had acquired his renown, we should but have to tell him 'to look around.' He would

see hospitals which, besides the tender offices they have extended to the afflicted, have, in conjunction with the Grant College, conferred on India the inestimable benefit of a skilled body of native medical practitioners. He would see tanks, by which, to adopt the expression of Edmund Burke, the industry of man carefully husbands the precious gift of God. He would see, and not only here, but also at Nowsari in the north, and Khandallah in the south, dhurumsallas—the homes of charity, in which the houseless and the wandering find refuge and relief. He would see the noble causeway which unites the Islands of Bombay and Salsette. He would see the water-works at Poona, the bridges at Earla Parla and Bartha. He would see roads, wells, acqueducts, and reservoirs.'

'But these works, great as they are, are very far from representing all the good deeds of Sir Jamsetjee Jeejeebhoy. He has founded and endowed an institution for the education and maintenance of the children of poor Parsees, at an expense of nearly 50,000*l.* Many of those whom I now address must have been present, as I was, when he gave in one gift to the sacred cause of education the sum of 30,000*l.*; and they will not easily forget the sensation created by that announcement made with so much calmness and simplicity. But besides founding the schools which bear his name, and besides contributing most liberally to various other educational institutions, he has proposed to give a new impetus to the native mind, to develope, if possible, another vein of talent by the formation of a school of design. To this great purpose he has devoted a sum of 10,000*l.* But it would be to gild refined gold to dwell on the abundant evidences of the public spirit of this excellent citizen.

'It will be sufficient for me to repeat what has been said by the noble lord in the chair, that he has expended, for the solid and enduring benefit of Bombay, no less a sum than a quarter of a million sterling. But in addressing a meeting at which many of my own countrymen are present, I must not fail to allude to the facts that, when the bones of thousands of heroic men—Europeans and Sepoys—were whitening in the snows of Cabool, when famine decimated the Highlands of Scotland, when a mysterious dispensation of Providence deprived our poor

Irishmen of their daily food, when the widows and the orphans of the brave men who died for the right at Alma and Inkermann, stretched forth their hands for aid, none evinced a more generous sympathy, none showed more alacrity in giving bread to the hungry, and binding up the wounds of the broken-hearted, than he whom this day we honour ourselves in honouring. If, gentlemen, such deeds as these go without recognition in his own generation, the shame will be ours. The bloodless triumphs of commerce have been illustrated by the ennobled names of Ashburton and Overstone. In the glorious temple which adorns the capital of the British Empire, in which lie the bones of the iron victor of a hundred fields, and the mutilated form of him,—

'The saviour of the silver coasted isle,
The shaker of the Baltic and the Nile;'

—in that temple near the marble which gives to posterity the form of Samuel Johnson, stands the statue of the illustrious philanthropist, John Howard. Nor could learning and valour demand a worthier associate. Let us then, in the same spirit, give a great example to all India; let us show how a good man can be appreciated; and in this island, in which due reverence has been rendered to the genius of Wellesley and Elphinstone, to the virtues of Cornwallis and the gallant spirit of Malcolm, let us enable the humblest of his countrymen, in distant times, to gaze on the lineaments of their great benefactor. Such tributes are usually reserved for the illustrious deed. But in so mixed a population as that of Bombay, it is very meet that our venerable friend should know that all creeds and races, Parsees, Hindus, Mussulmans, Jews, and Christians, have accorded to him their gratitude. That he should be assured by the concurrent voices of all, he has not laboured in vain, that he should see his good deeds, in the language of our great poet—

'Formed in the applause
Where they are intended, and which like an arch reverberates
The voice again, or like a gate of steel,
Fronting the sun, receives and renders back
His figure and his heat.'

'He is now full of years. The evening of his days is brilliant with the lustre which anticipates the praises of posterity. Long may he

husband out life's taper at the close, happy in his most estimable family —happy in the applause and affection of his fellow-citizens—happiest in the memory of his honourable and useful life.'

"Her Majesty has lately, we are glad to say, further honoured Sir Jamsetjee by conferring a baronetcy upon him.

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"We cannot conclude our short notice of this great man without appending a list of his benefactions so far as we have been able to ascertain them :"—

	Rupees.
Sum paid for the relief of poor debtors in 1822, 1826, and 1842 ..	3,940
Endowment for the performance in Bombay and Guzerat, of various Parsee rites and ceremonies	1,80,000
Cost of a building and adjoining ground for the celebration of Public Festivals among the Parsees	70,000
Contribution in money, grain, and clothes for the benefit of the sufferers by the great fire at Surat and Syed Poora	30,800
Sums remitted for the relief of poor Parsees at and near Surat, from 1840 to 1847	39,000
Subscriptions to the Panjrapol in Bombay	71,600
" " at Patton	3,000
Endowment for the relief of poor Hindoos in Guzerat, in memory of a Hindoo friend	80,000
Parsee cemeteries in various places	29,600
Sums given in aid of distressed members of native families ...	44,000
Building and repairs of various Parsee places of worship	16,700
Cost of sundry wells and reservoirs in Bombay and other places in the Presidency	15,000
Fund for the benefit of the poor blind at Nowsaree	5,000
Subscriptions to the Parsee punchayet for charitable works... ...	15,000
Parsee Church at Poona	45,000
Dharamsalla at Khandalla	20,000
" at Nowsaree	20,000
Fund for the funeral expenses of poor Parsees at Gundevee near Nowsaree	5,000
Redemption of the body-tax levied by the Gaikwad Government on the Parsees at Nowsaree	17,000
Carried over Rs. ...	6,59,740

Brought forward Rs. ...	6,59,740
Endowment for poor Parsees at Nowsaree	62,500
" " " at Surat	1,25,000
Buildings at Nowsaree for Parsee religious observances	8,400
Buildings connected with the cemetry at the same place	8,600
Contribution towards the construction of the J. J. hospital ...	1,60,500
The Obstetric Institution in connection with the J. J. hospital ...	30,000
Mahim Causeway	1,55,000
Mahim Road	22,000
Bridge at Arla Parla	4,000
Tank at Bandora	6,500
Dharamshlla, Bellasis Road, Bombay	1,50,000
Water-works at Poona	1,80,270
Bridge at Bartha near Surat	7,300
Tank on the Byculla Road	23,000
Endowment to the Parsee Benevolent Institution for the education and maintenance of the children of poor Parsees at Bombay ...	4,40,000
School of design in Bombay	1,00,000
A Zend Avasta School for Parsees	3,000
Book and prize fund Grant Medical College	15,000
Subscription to the Parsee punchayet for charitable works	15,000
Contribution to the fund for the benefit of European pensioners and their widows	5,000
Subscription to the Elphinstone Professorships	11,500
" Byculla Schools	1,000
" District Benevolent Society, Bombay	5,000
" Sailors Home, Bombay	2,000
" Shivry School of Industry (founded by Dr. Buist) ...	1,500
" Free School, Calcutta	2,000
" Fund for the relief of the Scotch and Irish	10,000
" Naval School at Devonport	1,000
" Wellington Testimonial	7,000
" Patriotic Fund	5,000
" Relief Fund	2,000
" Havelock Testimonial	1,000
TOTAL RUPEES...	2,219,810
TOTAL STERLING...	£ 221,981

Mr. Dosabhoy Framjee, also remarked, in the concluding part of Chapter V. of his work mentioned above, that "It is solely owing to the benevolence of the wealthy Parsees that not a single Parsee beggar is to be seen, a fact highly creditable to the race. The committee of the Bombay District Benevolent Society* thus publicly acknowledged the fact in one of their reports,"—'The public at large owe a debt of gratitude to the Parsees of Bombay, for not one beggar of that caste has ever applied to this society for relief, nor is a Parsee pauper ever to be seen in our streets.'

Sir Jamsetjee Jeejeebhoy, the first Baronet, had three sons. The first son, Mr. Cursetjee Jamsetjee succeeded to the Baronetcy in 1859. He died in 1877, and was succeeded by his son, Mr. Manackjee, who is now the third Sir Jamsetjee Jeejeebhoy. Mr. Sorabjee Jamsetjee, one of the sons of the first Baronet, is still alive.

X.—THE HON'BLE MANGHAL DASS NATHUBHOY, C. S. I.

The Hon'ble Manghal Dass Nathubhoy, C. S. I., is one of the respectable Justices of the Peace, Bombay. He is also a Member of the Bombay Legislative Council. He offered a handsome sum of Rs. 20,000 to Government towards the endowment of a Travelling Fellowship for Hindu graduates of the Bombay University. He is a leading representative of the Native community of Bombay, and has been invested with the Insignia of a Companion of the Most Exalted Order of the Star of India in recognition of his valuable services and works of public utility and enlightened liberality.

XI.—THE HON'BLE MORARJEE GOCULDASS, C. I. E.

This noble is one of the principal millionaires of Western India. He is a Bhattia by caste, and his native place is Porebunder in Guzerat. He was born in November 1834, and lost his father while still young.

* This institution is supported by Government, its Officers, and the European and Native gentlemen.

He spent his youth in pilgrimage, and began to trade when only thirteen years old, doing business particularly in wholesale-piece goods. Coming at this time largely in contact with English merchants, he felt a liking for English, which he learnt in the few intervals of leisure he could get. When twenty-seven years old he became a guaranteed Broker (called in Calcutta, *Banian*) to a European Firm in Bombay. In 1868, he was appointed Justice of the Peace for the Town and Island of Bombay. At this time public attention in Western India was being directed to the establishment of mill-industry. Mr. Morarjee was one of those who saw that the industry could be made profitable both to the country and to him who would engage himself in it as an enterprise. He founded a mill in Bombay, which is now called, "The Morarjee Goculdass Spinning and Weaving Co.," employing from 1,100 to 1,200 labourers every day. He also founded another mill in Sholapur, called "The Sholapur Spinning and Weaving Company, Limited." It was at the former mill that the system of imparting instruction for a few hours every day to young labourers was first introduced. In 1868, Mr. Morarjee began his travels, and, in 1870, he visited the whole of Northern India, going as far as Cashmere and Shrinugur to the north and as far as Calcutta to the east. He also visited all the well-known parts of Southern India. In 1873, he was appointed by Government one of the commissioners to enquire into and report upon the necessity of introducing factory laws into India. During the famine which visited Bombay in 1876-77, Mr. Morarjee was Secretary of the Deccan Famine Fund Committee. His services in this connection were recognized by Government who conferred on him the title of C. I. E. in January, 1878. He has been appointed a *non-official Member of the Legislative Council of Bombay* since the 30th August 1878, and in January 1879, he was elected a Fellow of the University of Bombay. He has also been a Member of the Municipal Corporation, elected once by the Government and for a second time by the Justices of the Peace. Mr. Morarjee supports a girl's school in Bombay, called formerly the Miss Mary Carpenter's Girl's School and a Dharamshala in Poona, built in 1869, which accommodates daily from 400 to 500 travellers. In November, 1872, at Mr. Morarjee's request His Highness Mohbut Khanjee, K.C.S.I., the Nawab of Junagarh, abolished

the Meerbari poll tax of 6 and 8 pies per head, levied upon travellers while entering Verawal and Somnath respectively. This tax was a source of vexation to many.

XII.—THE HON'BLE SORABJI SHAPURJEE BENGALI.

THE Hon'ble Sorabji Shapurjee Bengali is a respectable Member of the Bombay Legislative Council. As a great patron of education, he offered Rs. 3,000 to Government for the purpose of endowing an annual prize, named "The Karsandas Mulji Prize" worth Rs. 100 to be presented to any graduate or undergraduate of the Bombay University who should write the best essay in English on a subject selected by the Syndicate. He also takes part almost in all public movements.

XIII.—THE HON'BLE SHET FRAMJEE NUSSERWANJEE PATEL.

THE HON'BLE Shet Framjee Nusserwanjee Patel is one of the respectable Parsee Shets, who have attained their high position by commercial enterprise and remarkable industry. He was born on the 26th June, 1804, in the island of Bombay. He is descended from a good family, and his ancestors were men of position who took part in the discussions of the local Panchayets. He began his life as a merchant, and after many years of hardwork amassed a considerable fortune. He was a partner in two different firms at different times. He retired from business in 1858, and gave in charge of his sons the business of the firm (Framji Sands & Co.,) which still bears his name. Throughout his business-life his character was marked in a very large degree by all the qualities that can make a successful merchant. His advice was very often sought by many in times of difficulty and commercial crisis. During his business career he was not able to devote sufficient time to public questions, but after his retirement he took a warm interest in every movement that was set on foot for the public good. With other leaders of the Parsee community he introduced many social and

moral reforms in the country. The cause of female education found a strong supporter in him. He was one of the founders of the Parsee Girl's Schools, and his services done to the cause of female education were highly spoken of in a report to the Government by Sir Alexander Grant. The Hon'ble Dosabhoy Framjee, C.S.I., said in his work, entitled "The Parsees: Their History, Manners, Customs, and Religion," that "Framjee Nusserwanjee, Esq., is well known both to the Native and European community of Bombay for his great liberality; there is scarcely any charitable object which does not receive some assistance from his purse. He was one of the four Parsee gentlemen, who mainly contributed towards the establishment of the Parsee Girl's Schools, and he is at this day one of its warmest supporters. He has of late evinced such an interest in the education and general enlightenment of his countrymen that any measure tending to further this object receives his best sympathies, and his purse is ever ready to minister to the wants of institutions which have for their object the promotion of the welfare and advancement of the people."

For the benefit of the Parsee lads he also opened a school in the town known as "Framjee Nusserwanjee Anglo-Vernacular School." This all was done at a time when there was a great need for such useful institutions. He is always ready to assist all charitable and useful undertakings. His subscriptions to various objects of charity have been handsome and extensive. He built Dharmasalas, constructed roads, and excavated tanks and wells for the good of the public. He advanced the cause of Guzrati literature by liberal assistance, in recognition of which, many valuable books have been dedicated to him by several learned *Pandits.* Actuated by religious zeal he contributed very large sums to relieve the sufferings of the poor Zorastrians in Persia. Committees were formed under his management to make suitable arrangements for the boarding and lodging of these famine-stricken co-religionists. In procuring suitable and requisite laws for the Zorastrian community he took a very prominent part. He had also the honour of a seat in the commission along with two judges of the High Court appointed by the Government to consider the advisibility of making some special laws for the Parsees. After a long time, through his

untiring zeal and influence, the Parsees got a code of special laws for themselves. He was the President of the Parsee Law Association Committee, with Messrs. Sorabji Sapoorjee Bengali and Namrojee Turdoorjee, as Honorary Secretaries.

He was appointed by Government a Member of several Committees, and had the honour of receiving letters of thanks for his disinterested and praiseworthy labours. In recognition of his valuable services, he was appointed to a seat in the Legislative Council of Bombay, which honourable post he discharged with credit under the Government of Sir Bartle Frere. The usefulness of his active life was for a time interrupted by serious and protracted illness, but by the grace of God he was spared to continue his career as a useful citizen. He is now full of years and has ceased to take that active part which he once used to do. He never bestowed his charities in public, and whatever he did he did in an unassuming manner. His gifts to his own countrymen are many and the most important of them is a Fire Temple built for their use at a great cost. The sums given by him at different times for charitable purposes amount to some lakhs of rupees. His character in the private relations of life is simply blameless. He is up to this day respected by his community for the valuable services rendered to them by him.

He held the Honorary posts as Fellow of the Bombay Branch of the Royal Asiatic Society, Justice of the Peace for the Town and Island of Bombay, Chairman of the Association for ameliorating the condition and alleviating the distress of the Zorastrian inhabitants in Persia, Vice-President Bombay Association, Vice-President Bombay Branch of the East India Association, Member of the Sir Jamsetjee Jeejeebhoy's School of Art and Industry Committee, Fellow of the Bombay University, Patron of the Fort Reading Room and Library, Member of the Managing Committee of the Sir Jamsetjee Jeejeebhoy's Parsee Benevolent Institution, Trustee of the Panchayat, and Member and Chairman of several other charitable, social, and public institutions.

Chapter II.—Surat.

I.—ARDASIR DHUNJEESHAW BAHADUR.

"The late Ardasir Dhunjeeshaw Bahadur of Surat, and his ancestors, have done immense service to the Government. Mr. H. G. Briggs, a name not unfamiliar in literary circles in Bombay, in his work entitled 'Cities of Gujarashtra' gives a brief but accurate summary of Ardasir's distinguished services. So well has Mr. Briggs treated the subject, that we shall be excused for quoting his remarks. He says:"—

'Among the natives of Western India he (Ardasir) stands alone for his abilities, his energy, and his unwearied zeal for the Government he served, the country which gave him birth and his countrymen refuge in exile. To form any idea of the state of Surat at this time, and to appreciate the exertions of Ardasir, it must be borne in mind that both the city and the river were plagued with robbers and pirates equally daring and adroit. The indolent avariciousness of the citizen was exposed to the rapacity of his needy neighbour, at whose means the villanous Koli of Gujarat could be introduced into his dwelling; and the nature of such felonies was frequently rendered more atrocious by the commission of murder: but the stealthiness and security with which such feats were performed wholly defeated the aim and the ends of justice.

'Nor was the system of piracy any half-handed measure: the *Gifts of the Ocean* (the happy sobriquet) were shared from Cambay north, as far southward as Daman—by a leagued fraternity, whose emissaries were too frequently the servants or friends of the enterprising merchant. It was nothing unusual to learn of singular storms and stranger shipwrecks; yet Swali Nest or Thari Hole had received many hundred bales of cotton or richer spoil both unsoiled by the sea and unknown to any voyage but that of the river. The gains were equally distributed; which permitted the existence of the band such a series of years. But, even this nefarious, audacious, and extensive plot, perished under proper vigilance and due discrimination.

'Mr. Anderson, lately Governor of Bombay, a man of severe thought and determined principles of action—when Session Judge of Surat, had bestowed some attention on this subject, but was at fault as to the means of extirpating these evils, and he bent his eye upon a young and adventurous instrument for accomplishing the required purpose: his penetration of character found in Ardasir the willing engine. From this period is to be dated the extraordinary exertions of Ardasir for Surat; instantly diverting his notice to the amount and nature of the existing sore, he probed their extent, and then resorted to remedial steps.

'The employment of his energies for the state did not terminate in the suppression of the grievances noticed: they were followed, by remodelling the police of the city—the introduction of an establishment of dondias, or watchmen—an improved gaol discipline, quite as well as the foundation of a paper manufactory to engage the time of the prisoners in salutary pursuits, and the improvement of the roads. Amid these trying labours he devoted a large portion of his time in rendering considerable assistance to Mr. Borrodaile, of the Civil Service, in a valuable work prepared for the Government, which that gentleman had the candour to admit without Ardasir's services the undertaking must have failed.

'The intricate, the substantial, the important services of Ardasir induced the Government in November, 1825, to bestow upon him a Khilat, or honorary garb, in that manner most gratifying to the pride of the recipient. The ceremony was performed in open durbar by the agent for the honourable the Governor, and the opportunity availed of to present Ardasir with 5,000 rupees. On this occasion a petition, signed by 800 of the principal native residents of Surat, was delivered to the agent, expressive of the pleasure experienced in this prominent notice of the efforts of their fellow-citizen for the general security and weal of the community.

'Upon the 22nd of December, 1829, and during his stay at Surat, Sir John Malcolm, the then Governor of Bombay, by way of particularly marking the meritorious labours of Ardasir, at a special durbar held, to which were summoned all the principal personages in and about

Surat, invested him with a Khilat, and conferred the title of Bahadur—in themselves no ordinary honours, but which in this instance were accompanied by the presentation of a horse with rich trappings, and a jaghir of the annual rental of 3,000 Rupees, promising Ardasir, at the same time, to send him a gold medal. Upwards of 20,000 natives had assembled to witness the ceremony, and to signify their thanks to the Governor for the honours paid Ardasir. General Hessman was ordered to afford a strong military force to give importance to the occasion, and a company of infantry escorted Ardasir, with a military band, to his residence.

'In 1830, the Judicial Commissioner, Mr. James Sutherland, having received special instructions from the Government of Bombay, held a durbar on the 14th of December to carry into effect the intentions of the honourable the Governor in presenting Ardasir with the promised medal. In the presence of a large concourse, composed of European and Native gentlemen, after a long, eloquent, and appropriate speech in Hindoostani, detailing the several valuable and useful services rendered by Ardasir to the state and the community of Surat, and ably expatiating upon the high sense entertained by Government of this public servant, Mr. Sutherland delivered to Ardasir the gift of the Bombay Cabinet. It is a plain round slab of gold, bearing the following inscription on one side, "This medal is presented to Ardasir Dunjeeshah Bahadur, Kotwal of Surat, in token of the high sense entertained by the Bombay Government of the diligence and fidelity with which he has performed his public duties both as an officer of police and in other capacities, 1st January, 1830." The obverse bears a translation in Gujarati.

'Years have since fled, and Ardasir's unremitting ability, his unwearied zeal—remain unaltered; his assistance in the general affairs of the country, have continued to prove the theme of all his superiors. His counsel has been frequently sought, his opinion never disregarded and his merits were found of no ordinary calibre in the diplomatic arrangements required in the affairs of native states, particularly those of the Nawabs of Surat and Suchin and the Rana of Dharampur. In the last matter where the pecuniary embarrass-

ments of the prince had been so promptly and satisfactorily arranged while Ardasir was native agent to the Governor, the Hindoo chieftain, in grateful recollection of the Zoroastrian's intervention, summarily thrust upon him a village affording a yearly revenue of two thousand rupees, which Ardasir, with his usual spirit, declined to accept; a reference was subsequently submitted by the Rana to the Bombay Government on the subject, and the expected negative reply ensued'* Ardasir Dhunjeeshaw Bahadur has left a son.

II.—SYAD HOSSAN-AL-EDRUS, C.S.I.

THE Syads are the descendants of the children of the daughter of the Prophet Mahommad, the apostle of God. The title of Syadat or Syadship was first conferred upon the Prophet Mahommad by God through his angel Gabriel, and the Mosulmans who are not descended from the Prophet's daughters, cannot enjoy the rank and title of Syad, meaning a chief of a community.

Syad Abubaker Sakran, first kept the name of his son Syad Abdulla, as Syad Abdulla Saheb Edrus, the great grandfather of Syad Hossan-Al-Edrus, C.S.I., the subject of our sketch. The descendants of Syad Abdulla Saheb Edrus have since continued to use the title "Edrus," an Arabic word meaning a leader of all the people, &c. They are highly honoured by the Arabs who fall prostrate before them, kiss their hands and feet, and obey their flag or standard if raised during the time of a war either going on between themselves or against their enemies.

The ancestors of Syad Hossan-Al-Edrus, C.S.I., migrated from Mecca in Arabia, and settled at Gujerat in the Hijri year 958, when it was governed by *Hubshis*, who exercised great oppression upon the ryots, but they were soon driven out of the place by the Emperor of Delhi. The Syad's ancestors, however, were highly respected by the Emperor

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* From Mr. Dosabhoy Framjee's work, entitled "The Parsees; their History, Manners, Customs, and Religion," page 156-162.

Alumghir and his successors, who at all times complied with their requests and heard their petitions with great attention.

Syad Mahommad Saheb Edrus, son of Syad Abdulla Saheb Edrus, and grandfather of Syad Hossan-Al-Edrus, C.S.I., first settled at Surat, which was at that time not in a flourishing condition nor was it a populous place. There were only a few fishermen's huts situated on the banks of the River Taptee, but this place gradually became prosperous and thickly populated by different classes of men.

When Surat began to prosper, the Portuguese commenced to plunder and take away the property and goods belonging to the people, and the cruelties practised by them became so great and intolerable that Syad Mahommad Saheb Edrus was compelled to apply to the Emperor of Delhi for redress. The Emperor though at this time received no revenue whatever from Surat, yet in consideration of the position and greatness of the applicant he erected a wall, stationed a few Sepoys, and established his own rule over the place. Several *jaghirs* were bestowed upon Syad Mahommad Edrus by the Emperor Alumghir in recognition of his good and valuable services, and was called by the people *Saheb*, i. e., ruler of the place.

When the English established a factory at Surat in A. D. 1716, the Syads represented to the Emperor, that as the Nawab of Surat was exercising much tyranny upon the *ryats*, so it would be better if the Fort of Surat were transferred from his control to that of Mr. Spencer, a very respectable servant of the Hon'ble East India Company. Their application was heard by the Emperor and the Fort of Surat was transferred to the Hon'ble East India Company by the Imperial Government.

Syad Mahommad Saheb Edrus rendered most important and essential services to the Governor Mr. Duncan, when he came to assume the Government of Surat by quelling the disturbances that were created by the deposed Nawab and his creatures. He also assisted the English at the time of the *Jamma Bandi* Settlement by collecting all the people and inducing them to accept the rates proposed by the Company. It proved so very beneficial to the interests of the Government that there was an increase of revenue to the extent of Rs. 2,000 per year collected from the Pargannas of Chikli, Surban, Walore, Ajatpore, and Bidharee.

During the reign of Kanojirav Gaikwar of Baroda, the Syad Mahommad Saheb Edrus used his best endeavours to induce the Gaikwar to pay an annual *salami* or tribute to the English and to allow them to establish their factory in Baroda. He also took an active part in putting a stop to all other sorts of disturbances and confusion that took place at different times among the *ryats* of Surat, and for these eminent services the Governor always regarded him as a great and powerful ally having the fullest confidence in his integrity and loyalty towards the British Crown. He was always honoured like the independent chiefs and the Governor used to pay him visits now and then and in cases of his paying return visits he was not only received warmly but in a most pleasant manner. The Governor voluntarily granted a sannad for Rs. 500 a year for the provision of his son, Syad Sheriff Shaik Edrus while he was an infant, and allowed a guard of honour consisting of six Sepoys to be in attendance at his house, their cost being originally paid by the Government.

Syad Mahommad Saheb Edrus died at Surat where his house, his tomb, and superstructure are still in existence. He left his estates to his son, Syad Sheriff Shaik Edrus, who like his father was also very respectable and powerful. He assisted the English in suppressing a serious disturbance that took place in the year 1844, in consequence of the Government having enhanced the tax on Salt and the Collector and Magistrate Sir R. K. Arbuthnot, Baronet, submitted a report to Government bearing testimony to the valuable services rendered by him on that trying occasion. Syad Sheriff Shaik Edrus was not also slow in putting a stop to a very serious disturbance that took place in the year 1851, in the month of *Moharam*, in consequence of a Parsee having printed and published at Bombay a comic portrait of the Prophet Mahommad, which was indeed quite against the religion of the Mosulmans. For this valuable service Mr. John Marshal Davies, the then Collector and Magistrate of Surat, favourably reported of him and a letter of thanks was sent to him by the Government.

He was succeeded by his son, Syad Hossan-Ali Edrus, C.S.I., who, as a worthy son of his worthy father, is always ready to render his assistance to Government in all matters regarding public calamity and distress.

He voluntarily assisted the British Government during the mutiny of 1857, even at the risk of his own life and property and was ready to join the English troops at a moment's notice to fight against Tapia Topi when a rumour got abroad that he was coming with a large force to capture Surat. In the recent license tax riot, in Surat, he also assisted the Acting Collector Mr. Ollivant, towards its suppression, and received a letter of thanks from Government. The Collector and Magistrate of Surat, the Commissioner of Police, and the Hon'ble Mr. Ellis having submitted reports to Government bearing testimony to his distinguished services, Her Most Gracious Majesty the Queen-Empress of India, was pleased to appoint him a Companion of the Most Exalted Order of the Star of India; the investiture taking place in an open *Darbar*, held at Poona by His Excellency Sir Bartle Frere, Bart, K. C. B., Governor of Bombay. Syad Hossan-Al-Edrus, C. S. I., is respected by all classes of men. He is a pious, intelligent, and kind-hearted nobleman. He is about 55 years of age, and has a promising son named Syad Zain Edrus.

SECTION IX.—HAIDERABAD.

(Principal Nobles.)

HIS EXCELLENCY NAWAB SIR SALAR JANG BAHADUR, MUKTIAR-UL-MULK SUJA-UD-DAULA, G.C.S.I.

WITH one exception, no statesman of Indian birth has so strongly and with such beneficent results set his mark on the times he lives in, as His Excellency Nawab Sir Salar Jang Bahadur, Muktiar-ul-Mulk Suja-ud-Daula, G.C.S.I., the Prime Minister of the Nizam of Haiderabad. The exception, we refer to, is, it is needless to say, His Excellency Raja Sir Tanjore Madhava Rao, K.C.S.I., who holds a corresponding position to the subject of the present sketch under the Gaikwar of Baroda.

Although His Excellency Nawab Sir Salar Jang through a becoming feeling of modesty has not favoured us with any details whatever

of his early life, we are sorry that we are not in a position to give any information, by which it will be possible to trace the development and formation of a character, which has for more than a generation exercised a commanding influence over the destinies of the greatest and most important Muhammadan State in India. But the life and character of His Excellency Nawab Sir Salar Jang form an inseparable part of the history which he has actually enacted since the days he arrived at manhood. From his career it may be fairly inferred that he is a man of a large and enlightened mind, impressed with strong convictions and actuated by great strength of will.

About May 1853, on the death of his uncle, Suruj-ul-Mulk, His Excellency Nawab Sir Salar Jang was appointed by the Nizam to succeed him as Prime Minister of the Haiderabad State.

Nearly two years after his accession to his present high office, he showed that decision and energy of character, by which at a later time, he was so conspicuously distinguished. In August 1855, some local disaffection having manifested itself among some turbulent Arabs in the suburbs of Haiderabad, His Excellency Nawab Sir Salar Jang took prompt and vigorous measures for the arrest of the men, who were subsequently by order of the Nizam banished beyond seas.

As a proof of the large practical views he brought to the Nizam's administration, which had never been noted for its progressive character, it may be mentioned that, in November 1856, His Excellency held at Chunder Ghat an Exhibition of the raw materials and manufactures of the Nizam's State with a view to stimulate those indigenous industries the productions of which had been so highly appreciated at the great Exhibitions of London and Paris.

The Sepoy Mutiny, which for a time shook the British Empire in India to its foundations, brought him forward to the most prominent position in the foremost ranks of all the Statesmen, whether European or Indian who contributed by their unflinching loyalty and their devoted exertions to crush down rebellion and restore order. Within the city of Haiderabad two attempts to excite a rising against the British Government were promptly and vigorously put down by His Excellency Nawab Sir Salar Jang, who was strongly supported by

His Highness the Nizam himself. When the Military cantonment of Balarum, the Head-quarters of the Contingent Force kept up by the British Government for the protection of the Nizam's capital was suspected to be menaced with danger, it was His Excellency Nawab Sir Salar Jang who heartily co-operated by the precautionary measures he had taken, in enabling the force at the British Residency to repel an attack on it made by a band of Rohilla and other insurgents.

It was to have been expected that, during the early stages of the mutiny when events were apparently going on all sides against the British Government, the city of Haiderabad with a large admixture of turbulent and desperate characters in its regular population should have been palpitating with sympathy for the rebellious sepoys who were pursuing unchecked their course of cowardly murder and brigandage. But as soon as a part of the Haiderabad contingent, which had been sent to aid in the British operations in Central India, the reports which they sent to their families and friends in Haiderabad, turned the tide of feeling to the British cause, which was throughout so warmly espoused by the Nizam and his great Minister or, at least, allayed further symptoms of disaffection.

For his great services during the mutiny, His Excellency Nawab Sir Salar Jang received from the British Government a *Khillat* of the value of Rs. 30,000; and the Governor-General in Council informed His Excellency that the ability, courage and firmness with which he had discharged his duty to the Nizam and to the British Government and opposed and frustrated those counsels, which might have brought disgrace and ruin on His Highness, were highly appreciated and entitled him to the most cordial thanks of the Government of India.

An intrigue, however, had been set on foot for the removal of His Excellency Nawab Sir Salar Jang from the head of the Haiderabad administration; and the Nizam, who had been worked up to the step by false representations, actually communicated his intention to remove the Minister, when Colonel Davidson the Resident, declined to carry on business with any other than His Excellency Nawab Sir Salar Jang, pending a reference to the Government of India. The Governor General expressed his surprise and regret at His Highness's intention,

to which he would give no countenance. While acknowledging the Nizam's claims to consideration, Lord Canning reminded him of the heavy burden and responsibility which had fallen on the Minister and of the admirable manner in which he had borne it—adding that no ruler, whatever his power or capacity could afford to dispense with a faithful and able Minister, who would do his duty honestly and speak the truth without fear. His Excellency Nawab Sir Salar Jang still continues at the head of affairs in Haiderabad, which he governs with an vigour, ability, and success, which are to be observed in only a very few of the Feudatory States of India. His administration is most popular with the commercial classes and is confided in by the higher classes of the local nobility.

In recognition of his loyal services to the British Government and of his markedly able administration of the Haiderabad State, His Excellency Nawab Sir Salar Jang was invested with the Insignia of a Knight Grand Commander by Her Most Gracious Majesty the Queen—Empress of India.

In 1875, His Excellency Nawab Sir Salar Jang as a representative of His Highness the young Nizam, was present at Bombay, as well as in Calcutta; to meet His Royal Highness the Prince of Wales. His Excellency attended the grand reception of Native Princes and Chiefs held in both these places, and was also present at the Grand Chapter of the Star of India, held at Calcutta on the 1st January, 1876. The Prince paid him return visits both at Bombay and Calcutta, and conversed with him in a friendly manner. His Excellency was also present with His Highness the young Nizam at the Imperial Assemblage held at Delhi, on the 1st January, 1877 on account of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen and on this occasion he received a personal salute of 17 guns as a mark of distinction.

In 1877, His Excellency also visited England, where he was during his stay the guest of the Duke of Sutherland. The University of Oxford conferred on him the degree of L.L.D., while the city of London presented him with an address as a mark of the great honour and distinction in which his character and services were held.

The administration of the greatest Muhammadan State in India continues to be maintained in the highest state of efficiency by His Excellency Nawab Sir Salar Jang Bahadur, Muktiar-ul-Mulk Suja-ud-Daula, G.C.S.I., whose firmness of character in times of war and fertility of resources in seasons of peace illustrated by a rare spirit of honour and independence, have combined to make him with but one rival to compete with him for pre-eminence, the greatest statesman of purely Indian birth in the present age.

SECTION X.—MAISUR.*

(*Principal Nobles.*)

B. KRISTNIENGAR, ESQ., C.S.I.

THIS respectable personage belongs to an old Maisur family. His ancestors served in Maisur under the Hindu, Muhammadan, and British Governments, and his father, who is well-known in the country as Pay Master Venkatiah, was a respectable landed proprietor and banker.

Mr. B. Kristniengar commenced his official career in 1841 as a clerk in the Revenue Department, but he discharged his duties in such a manner that he was promoted to the post of Division Sheristadar. Having shewed every zeal and energy in the management of his duties as a Sheristadar he was soon appointed a Principal Saddar Moonseff or Sub-Judge and Assistant Commissioner before he attained his present rank as a District Officer in 1864. He is now a Second Grade Deputy Commissioner drawing a monthly salary of Rs. 1,333-10-8, and is known to be an educated and courteous gentleman. The distinction of a Companion of the Most Exalted Order of the Star of India was conferred upon him on the 1st of January 1877, when Her Majesty assumed the title of "Empress of India." Mr. B. Kristniengar, C.S.I. is an

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* With regard to the history of the Maisur Princes, vide Part I., "The Native States" of this work, page 187 to 189 and 216 to 217.

example to his countrymen as to how a person can rise from the humble post of a clerk to an exalted position by remarkable industry, perseverance, and energy. He is now 56 years of age.

SECTION XI.—THE MADRAS, *(Presidency)*.

Chapter I.—Ganjam.

(Principal Families.)

THE SRI RAJA'S FAMILY OF MANDASA.

THE still noble, but, once, almost royal house of Mandasa in the Ganjam District of the Madras Presidency can, in point of antiquity and purity of lineage, be surpassed by very few, indeed, even of the princely races, who figured in the early ages of the authentic history of India. The annals of this ancient house are chequered by the vicissitudes, which India has herself undergone during so many ages of foreign rule; and the partial revival of its ancient splendour seems to be a reflection of the grandeur which India is gradually attaining among the nations of the world.

The family of Mandasa, whose original home was at Peshawar in the Panjab, was founded by Bamana Sing, a Kshatria, who, in hopes of passing a religious life, went in A. D. 1195 to the Mahendra Hill, where for sometime, he peacefully passed his days in the worship of *Goakaraswara*—the famous *Mahadev* on the Mahendra. According to a local tradition, *Mahadev* on a certain night commanded Bamana Sing in a dream to remove a stone, which stood in the southern part of the temple, under an assurance that a river would issue, from the place where the stone stood, and that he should reign over the part of country, which might be irrigated by the river. On the following morning Bamana Sing carried out the instructions he had received in his dream, and, on lifting up the stone a small river gushed forth taking a winding

or circular course through what now constitutes the Zamindari of Mandasa. But in raising the stone, Bamana Sing dropt from his finger a gold ring which was carried off and lost in the stream, which was from that cause and from that time, named *Sunnamuddya* or Gold Ring. Bamana Sing built a fort on the banks of this river and called it *Peeta Manjisha* or *Mandasa*; exercising sovereign rule over the country watered by the stream, whose sources he had unlocked. This Prince caused many tanks to be dug and gardens to be planted in the *Talug*.

This Zamindari continued to be possessed and ruled by his descendants till the year 1860 A. D. One chief of this family so much distinguished himself by his numerous and great deeds of charity that the title of *Rajamani Deo* was conferred on him as a mark of personal distinction by the Zamindars and people of the country round. From that time the title has become hereditary by prescription in this family.

On the 22nd January, 1860, the present Zamindar, Sri Jagannadha Rajamani Raja Deo, the forty-seventh in lineal descent from Bamana Sing, the founder of the family, succeeded to his father's honours and estates. His succession has been most auspicious to the estate and its tenantry in the whole long line of his ancestors. Among his many works of great public utility we may mention that he has caused several tanks and wells to be dug in the *Talug*, besides many canals, which he has had constructed for utilising the waters of the *Sunnamuddya* river in the irrigation of his lands. As some illustration of his munificence, it should be stated that he built many houses in the modern town of Mandasa, and gave them free of rent for occupation and use by merchants, settling in his estates. The town is quite a model town. The Sri Raja has opened Patsalas in different parts of the *Talug*, and has placed at the disposal of Government the sum of Rs. 2,000 for the foundation of a Sanskrit Scholarship in the Berhempore College, in commemoration of the Prince of Wales' visit to India. This scholarship is to be styled "The Prince of Wales' Mandasa Sanskrit Scholarship." Besides this undoubted proof of his loyalty to the British Crown, he liberally gives in token of his interest in the progress of education a yearly donation of 50 rupees to be invested in Prizes or rewards to the most distinguished students in

the same college. The Sri Raja has established and maintains a middle class school in Mandasa, in which the English, Telugu, and Oorya languages are taught—the pupils being entitled to Scholarships and being provided with an ample supply of books for their instruction. With praiseworthy liberality, he opened the beautiful *Chuttram* at Harripore on the road from Benares to Ramaiswaram ; and he has also established *Choultrees* in Mandasa, in which Vaishnavas, Brahman Pilgrims, Muhammadans, East Indians, and Europeans are provided with shelter and fed for a day or two. A large number of *Muttams* or *Mutts* has also been constructed in different parts of the *Talug.* The Sri Raja has also built a bungalow on the top of the Mahendra Hill, where the European gentry of the district pass the summer as the Sri Raja's guests—their wants and comforts being provided for at the Sri Raja's expense.

In recognition of his numerous deeds of charity, liberality, and public spirit, the Sri Raja was presented with the first certificate at the Imperial Darbar, held at Berhempur on the 1st January, 1877; and, subsequently as a mark of Her Imperial Majesty the Queen-Empress of India's distinguished favour, he has been decorated with the distinction of a Companion of the Most Exalted Order of the Indian Empire ; the insignia of which were bestowed on him on the 12th December 1878 by the then Collector, G. D. Leman, Esq., who went to Mandasa for the purpose, and held a grand Darbar in a magnificent *Pendal* erected within the walls of the Sri Rajas Fort. Many Zamindars in Ganjam, Pooree, Cuttack, and Balasore, who sent their representatives to testify to their sympathy in the auspicious occasion. Such a great event had never before occurred in the family of Mandasa and marked a view and bright epoch in its history. The contributor had the fortune of being an eye-witness of the grand occasion.

The Sri Raja is generally known for his eminence as an accomplished Sanskrit scholar and as a true *Vedantist*, besides possessing considerable knowledge of Astronomy and Logic and excellent taste in sculpture, architecture, and other fine arts.

Sri Narayana Bodajenna Santo, the Sri Raja's half-brother, is his head Dewan and, being a nobleman of great intelligence and ability,

manages the affairs of the estate with marked success, and the peace, liberty and happiness, which the people of the *Talug* enjoy under the Sri Raja and his Dewan, are such as to make them the objects of admiration and envy to the tenantry on neighbouring estates.

The Sri Raja's happiness crowned by the possession of threo sons, aged respectively, 21, 19, and 11 years, of great intelligence and future promise. While carefully educating them in many Hindu Arts and Sastrams, the Raja has not omitted to provide them with proper instruction in English, the language of the ruling power of the day. The Sri Raja's eldest son, who is a youth of good constitution and clever parts, is being practically taught the business of managing the estates of Mandasa. His uncommon talents have already so strongly manifested themselves that his political views even now hold out a fair promise that he will certainly equal, if he does not excel, his emiennt father in those great qualities, by which his father is distinguished.

The Zamindari of Mandasa lies in the heart of the Ganjam District. Its soil is fruitful and its climate healthy. The well-known Mahendra Hill, which forms the North-Western boundary of the *Talug*, and is exactly 4,923 feet above the level of the sea, belongs for the most part to the Mandasa family. It was once thought of as a suitable sanatarium for the city of Calcutta.

The permanent assessment or Peishcush which the estate pays to the Government is 14,000 rupees only per annum, besides an annual payment of 4,000 rupees on account of its liability for the Road-cess, &c.

Chapter II.—Madras.

(*Principal Nobles.*)

I.—THE HON'BLE MIR HOMAYEON JAH BAHADUR, C.I.E.

FEW members of the Indian Aristocracy can boast of so grand a lineage, as the Hon'ble Homayeon Jah Bahadur, C. I. E. Not only is he fifty-eighth in descent from the Great Prophet of Islam, but he is also through his mother very nearly related to the great historical house

of the celebrated Hyder Alli, the daring captain and able statesman, who, with such signal success, had long ruled the kingdom of Maisur, which he had violently wrested from its Native Princes. The Hon'ble Homayeon Jah Bahadur is the son of the late Mir Abdul Khudus Saheb, and grandson of Mir Asudvalla Khan Bahadur, Jaghirdar of Chitput and Dewan of Subdur Ally Khan Bahadur and a distant relation of Mir Khumruddin Khan Bahadur. The grandfather of the subject of this sketch is better known in history as Mir Assud, who was preceptor of Subdur Ally, son of the Nabab of Arcot, and afterwards Dewan of Trichinopoly, in succession to Chunda Saheb. When Subdur Ally was assassinated in Vellore (October 1742) "Mir Assud, the Dewan was according to Orme" in the Fort; and the inviolable attachment which this minister was known to bear to his master, suggested to Mortez Ally the intention of destroying so dangerous a witness of the murder which he had committed. Orders were given to put him to death, when some of Mortez Ally's officers represented to him the necessity of preserving the life of a man from whom alone he could obtain that knowledge of the affairs of the Carnatic, which would be necessary for his own conduct, as soon as he should be declared Nabab. These representations were dictated by reverence to the character of Mir Assud, whose virtues preserved him in this instant of imminent danger from the destruction to which he had been doomed."

The Honorable Homayeon Jah's mother was the late Shahzadi Shahrukh Begum, daughter of Prince Sultan Yaseen, the fourth son of the well-known Tippu Sultan.

This nobleman was born at Calcutta about the year 1837, and received his education here. But he was forced to leave the capital of India in search of health, travelled over the north and south of the Peninsula, and finally settled down in Madras early in 1860. In 1866, he also travelled over Arabia and Persia and, after his return, he was appointed an Additional Member of the Legislative Council of the Governor of Fort St. George in 1867, and has held that high honour ever since. He takes an active part on all important bills and in all public questions of the day. In both public and private character the Hon'ble Mir Homayeon Jah Bahadur is known to many as a nobleman of excellent

character and highest respectability. On the 1st January 1880, he was invested with the Insignia of a Companion of the Order of the Indian Empire.

II.—THE HON'BLE TIRUVARUR MUTTUSAMI AIYAR, B.L. AND C.I.E.

THE HON'BLE TIRUVARUR MUTTUSAMI AIYAR, B.L. and C.I.E., son of Venkata Narain Sastriar, was born on the 28th of January 1832 of a respectable family, in the village of Vuchuvadi, in the District of Tanjore. When he was a boy of about eight years of age, his father had the misfortune to lose his eyesight, and he and his brother, who is his senior by four years, had to support the family. His mother, who was the daughter of a well to-do landholder in the District of Tanjore, removed to the town of Tiruvarur in order to secure to her children opportunities of receiving a good education. Under her care and superintendence Muttusami Aiyar received his education in Tamil and learned business in the Tassildar's office at Tiruvarur from a *Náttu-karnam* or Taluq Accountant. When Muttusami Aiyar was about 14 years old, he had the misfortune to lose his mother, under whose affectionate superintendence a desire to learn and secure distinction in life was implanted and fostered in him at an early age. The loss of his mother and the blindness of his old father rendered it necessary for him to neglect his education for a time and serve as an assistant *Náttukarnam*. In 1846, Muttusami Naick, a native friend of Sir Henry Montgomery, Bart, became the Tassildar of Tiruvarur and forming a good opinion of Muttusami Aiyar's intelligence and eagerness to learn, advised him to give up his situation as Assistant *Náttukarnam* and to join the Mission School at Negapatam. The liberality of this worthy gentleman secured Muttusami Aiyar opportunities for first commencing his English education in the Mission School at Negapatam for one year and afterwards completing it in the late Madras High School and in the Presidency College. While at school Sir H. Montgomery took a warm interest and watched his progress in the college. During his career as a student he was also assisted by Mr. Bishop, Collector of Tanjore, Raja

Sir T. Madava Row, K.C.S.I., and Mr. Hurri Row. When in 1854 the High School at Madras was converted into the Presidency College, Muttusami Aiyar obtained a first-class certificate of Proficiency, and secured the prize annually awarded in the name of Lord Elphinstone for the best essay in English. He also passed first in the examination held by the Council of Education in which students from all the Schools in the Presidency were permitted to compete, and obtained the highest reward of Rs. 500 offered to the most successful candidate, and his name was published in the Fort Saint George Gazette as one eligible for any appointment in the Government service. At that time Muttusami Aiyar attracted the favourable notice of Mr. Holloway, who was one of the examiners, and Sir Alexander Arbuthnot, the Secretary to the High School Committee. It was about this time that Mr. Powell, the Principal of the Presidency College, asked Muttusami Aiyar whether he would proceed to England to pass the Civil Service Examination. But Muttusami Aiyar had been already married and the social penalties which threatened Brahmins who undertook a voyage by sea, deterred him from availing himself of that offer. Sir H. Montgomery then introduced him into the public service as Record-keeper in the Collectorate of Tanjore. He afterwards became Deputy Inspector of Schools on a salary of Rs. 150 per mensem, and was favourably mentioned by the Rev. Mr. Richards, the Inspector of Schools, to Sir Alexander Arbuthnot, who was then the Director of Public Instruction. While holding this service Muttusami Aiyar passed the B. L. Examination and became a graduate of the University of Madras. He was then selected as a District Munsiff in which capacity he served for some years. Mr. Beauchamp, who was a Civil and Sessions Judge, was so favourably impressed by the procedure in Muttusami Aiyar's court, that he said that Muttusami Aiyar was one of the few natives he knew in this part of the country who might sit with him on the same bench. When the Inam Commission was started in this Presidency, Muttusami Aiyar was selected by Mr. George Noble Taylor as one of his deputies. After serving in the Commission for more than two years, he became a Deputy Collector and had the charge of two Taluqs in his own District.

An important Session's case in which Mr. John Bruce Norton appeared as Counsel for the accused, was enquired into by Muttusami Aiyar, and the learned gentleman was kind enough to think that the latter did his work so well that he should not be thrown away in the Revenue Department. In 1865, the Government appointed him as Subordinate Judge of South Canara, and his work in that capacity so much attracted their favourable notice that he was made one of the Presidency Magistrates, and subsequently raised to the office of the Judge of the Madras Court of Small Causes. In 1871, when the New Civil Act was published, the late Lord Hobart appointed Muttusami Aiyar as District Judge of Cuddapah, but the appointment was held in abeyance and cancelled without being published on the ground that no such appointment could be made legally under the Act before rules were framed and sanctioned by the Secretary of State. In 1877, Muttusami Aiyar was one of the native gentlemen invited to go to Delhi on the day of the Proclamation of the Imperial title, and he received a commemoration medal from the Viceroy. Her Majesty the Queen was graciously pleased to appoint him as a Companion of the Order of the Indian Empire in 1878. In July of the same year His Grace the Duke of Buckingham and Chandos recommended Muttusami Aiyar's appointment as an Acting Judge of the High Court at Madras, which appointment he holds at present. Muttusami Aiyar was an examiner for the degrees of Bachelor and Master of laws in the University of Madras from 1871 to 1878; between which period he picked up a knowledge of German with a view to add to his knowledge of law.

He owes his success in public life to his ability, industry, perseverance and the high character for integrity that he has throughout maintained, which enabled him to secure the good will and approbation of such eminent men as His Grace the Duke of Buckingham and Chandos, Sir H. Montgomery, Sir A. Arbuthnot, Mr. Holloway, Mr. Carmichael, Sir W. Robinson, Mr. John Bruce Norton, and several other European friends under whom he had the good fortune to serve. He has an intelligent son, named Tiruvarur M. Saminadha Aiyar.

Chapter III.—Nellore.

(Principal Families.)

THE VENKATAGIRI RAJ FAMILY.*

The founder of this ancient Raj family was a small proprietor in the village of Anamanagallu in the North, by name Chavvi Reddi, son of Cheyur Pole Reddi, of the Vellama caste. One lucky day, while Chavvi Reddi, nothing dreaming of the mighty turn which the wheel of his fortune was the next moment to take, was superintending the work of his Paria servant, Raichan, who happened to be ploughing a plot of ground, called Nagabhairavan, the ploughshare disclosed a document whose contents at once pleased and perplexed the master. It recited that an immense treasure of nine lacs of Rupees lay buried in the place where it was found, and that any person might make himself master of it by sacrificing a human being on the spot. Chavvi Reddi's heart leaped with joy at the thought of the treasure, but how was the sacrifice to be compassed? In this difficulty he consulted Raichan. This low-caste man, with a spirit of chivalric self-devotion which deserves applause, offered himself to the sacrifice on certain conditions which were easily granted. His only demands were that his master's *Gotra* name should be replaced by that of Raicherla, that his own name should form part of the name of every male member of the Reddi's family, that the spot where the treasure was found should be created into a village to be called after his own name, and that no marriage should be performed in the house without the previous marriage of some member of the servant's family. The master of course consented, Raichan was sacrificed, and Chavvi Reddi found himself in possession of a treasure by which himself and his descendants had been destined to rise to honour, greatness, and power.

The very first act of Chavvi Reddi after this was to perform the conditions imposed by the deceased Paria, and they were, and are even now, strictly complied with.

* From Biographical Sketches of the Rajas of Venkatagiri compiled from the Palace records by order of the present Raja under the superintendence of T. Rama Row, Printed at the Asiatic Press by Highland & Co., Madras, 1875.

After living sometime in Raicherla (for this was the name of the hamlet newly created), Chavvi Reddi removed to Pillalamarri where he permanently settled down. Here, while visiting his fields one day, he was overtaken by darkness, thunder, and rain. Undaunted by fear he sought the protection of a banian tree, which was however, supposed to be the haunt of a spirit, called the "Bhetala." The spirit was greatly pleased with Chavvi Reddi's boldness, and appeared before him in a visible form. He stept forward with drawn sword, and, unmoved by its terrific appearance, firmly demanded what it was. The spirit mildly told him that his courage had mightily delighted him and offered to grant him any favours he wanted. He requested that himself and his descendants should be blessed with wealth, valour, and domains, and that, in all his battles with his enemies, the spirit should lead the war to victory and renown. The Bhetala readily granted these requests, and told him that his guardian presence during war should be signified by the flight of a Brahminical kite from right to left at the beginning of the March.

The news of Chavvi Reddi's interview with the spirit was soon published throughout the village by two spectators who happened to be viewing it from a distance, and this favoured individual was thenceforward feared and respected by all.

Among others the news reached the ears of Kakateya Ganapati Raja, then King of Vorugullu, and grandfather of the well-known Prataparudra Maharaja. He at once sent for Chavvi Reddi, with whom he was greatly taken, and in token of his regard he made him a grant of land yielding a lac of Rupees, and presented him with elephants, horses, jewels, and other insignia of Royalty. He also bestowed on him the denomination of Pillalamarri Bhetala Naidu (the name explains itself) and the honorific title of Kakateya Rajapoojita, i. e., "He who was respected by Kakateya Raja."

Bhetala Naidu is also known as the head of the whole Vellama Caste, which had formerly consisted of seventy-six, but ranges itself at present under seventy-seven Gotrams or Families. He called together the heads of all the Families, and sent them to the King of Vorugullu, at whose hands they received great respect and honours.

The descendants of Chavvi Reddi, at first attached themselves to the King of Vorugullu, but rising soon to more and more importance, they subsequently came to a position of equality and alliance with the king, and settled down separately as independent chiefs.

The possessions of the family have constantly varied. Each member ruled where his conquests led him or where the territories granted to him by those whom he aided were situated. Hence there cannot be anything like the history of the Samastanam as at present constituted, lies entirely in the District of Nellore, and is one of the most important and thriving states of the kind in the Presidency of Madras.

It is composed of the nine Taluqs of Venkatagiri, Sagattur, Polur, Munubolur, Pellur, Darsi, Kocherlakota, Podile and Marcella, and pays to the British Government a Pei-hcush of Star Pagodas 1,11,058 as settled by the Sunnud-i-Mulkit Istrimrar, issued to Kumara Yachama Naidu, 25th in descent from Chavvi Reddi, by the British Government on the 24th August, 1802 in recognition of the valuable services rendered by him in the war with Hydar Ali. The jewels and other presents that were sent to him by the British Government were one " Kaligi (crest set with valuable stones) one Serpech (a gold band over the turband set with valuable stones) two rich lace cloths, a turband, a belt, two white shawls and two rich silk cloths.

Bungaru Yachama Naidu, the father of Kumara Yachama Naidu, received the title of "Raja Punchahazari Munsubdar" from Mahomed Ajeebudien Alumghir Sahni, Emperor of Delhi, and again in his days Nizam Ali Khan Asufji Sahni, one of the sons of Nizam Asufjah, made him "Shadhazari Munsubdar" in recognition of his abilities, and obtained for him the title of Bahadur from the Emperor Jalal Urdien Sultan Ali Ghor Shah Alum.

Sarvagna Kumara Yachama Naidu, father of Bungaru Yachama Naidu, and grandfather of Kumara Yachama Naidu, received in recognition of his father's services twelve Taluqs, viz., Saravapalli, Nellore, Rapur, Venkatagiri, (in the Saravapalli Sirkar or Zillah), Kalastry, Satyavedu, Chunnurgudur, Tripati, Sagattur, (in the Chandragiri Sirkar,) Vishnu Kanji, Carumguli, and Musarvak (in the Canjeevaram

Sirkar) with the titles of Shadhazari Munsubdar and Shadhazari Savarila Munsub, i. e., the leader of 6,000 foot and 6,000 horse.

The Taluqs named above yielded a schist of 1'0,13,04,625 dams or Rs. 25, 32, 615-10-0 (40 dams being equal to a rupee). Raja Sarvagna Kumara Yachama Naidu was anointed and crowned at Venkatagiri in the year Bhava s. s., 1617 (A. D. 1696), and since this period his successors are residing in this place.

Kumara Yachama Naidu, grandson of Sarvagna Kumara Yachama Naidu, died on the 18th March 1804, leaving behind him his adopted son, Bungaru Yachama Naidu, who was crowned on the second day of Visaka Bahula of the year Rakshasa (26th May 1804).

Bungaru Yachama Naidu took possession of all the nine Taluqs which had been enjoyed by his adoptive father, and entertained Sir Thomas Munro, the well-known Governor of Madras, with great pomp at Nilubulli in the Sagattur Taluq. He died on the 4th day of Margasira Bahula of the year Plavanga (25th December 1847), leaving his son, Kumara Yachama Naidu, the worthy ruler of the Venkatagiri Samastanam, who has recently transferred the Raj to his eldest son. A Khilat was conferred by the British Government on Kumara Yachama Naidu on his coronation ceremony which took place on the 14th day of Magha Suddha of the year Plavanga (18th February 1848). Like his ancestors he has established several choultries, and has constructed numerous Hindu temples within his Taluqs and in other places of devotion. He has not also failed to spend an enormous sum in visiting at different times the sacred places, viz., Juggernath, Ramesvaram, Canjeevaram, Srecrangam, Muttra, Preyag, Gya, Brindavanam, Govirdanam, Gokulam, Benares, &c. It is said that the Raja not only presented large sums of money to the Brahmans, and priests, but also Taluqs as his forefathers did in former days.

On the 1st May 1864, he voluntarily condescended to offer Rs. 1,800 a year for feeding and clothing the patients of the Nellore Dispensary, and gave a handsome contribution of Rs. 20,000 at the time of the Bengal Famine. In the year 1866, he was created a Companion of the Most Exalted Order of the Star of India. In commemoration of the honour thus conferred on him by Her Majesty,

the Raja constructed a building in his own name near the Monegar's Choultry at Madras, and made arrangements for feeding one hundred people daily, and for supplying another hundred with rice. This charity was placed under the superintendence of the Managers of the Monegar's Choultry. For a time the Raja continued to pay the expenses from his own hands but in 1870, on the 28th June, he made over to the managers Government Bonds for Rs. 1,00,000 on condition that the cost of the charity should be met from the interest thereon. With a view to impart education to the public, the Raja had established two Anglo-Vernacular schools, one at Venkatagiri and the other at Naidupetta, and had had them under his own management for ten years till 1872. But on the 1st April of that year, they were made over, with the buildings and the furniture, to the Local Funds Boards established under Madras Act IV of 1871. He on his fourth visit to Benares rendered it "memorable by the establishment of a Poor-house for feeding about 250 blind and other infirm persons daily. The want of a charity of the kind had been greatly felt, and the Raja's name is, therefore, held in peculiar esteem by the people on this account. He visited Madras in the years 1870 and 1875 to pay his due respects to His Royal Highness The Duke of Edinburgh and to His Royal Highness The Prince of Wales respectively, and was present at the Levee, Darbar, &c. The day of The Prince of Wales' landing at Bombay was celebrated at Venkatagiri with great *eclat* and grand displays of fireworks, &c. On the following day, the 9th November 1875, the Raj opened a Poor-house at that place in commemoration of the event. He was only absent from the Imperial Assemblage held at Delhi by the permission of Government to attend to the most disastrous state of affairs in his Zamindaries, in consequence of a very severe famine, and to look after his own subjects and make proper and suitable arrangements to feed the poor, and maintain famine relief works on a larger scale.

A correspondence having passed between the Raja and the Government of Madras regarding the proper form of address to be adopted towards him, it was finally ordered that he should be thenceforward addressed as "Raja Velugoti Kumara Yachama Naidu Bahadur, C. S. I., Panchahazari Munsubdar, Raja of Venkatagiri."

The Raja is an excellent Telugu scholar. He has taken great pains to arrive at the truths preached by the Vedas, the Puranas, and the celebrated and wonderful philosophical work, called the "Bhagavat-Geeta." In the year s. s., 1,793, Pramodoota (1870), the Raja produced two philosophical works in Telugu prose. Both of them discuss such philosophical questions as "the existence of God," "Whether the world was created or accidently came into existence," &c., but by different processes. One is called "*Geetartha Sangraham*" and decides these questions by a consistent citation of authorities from the Vedas, the Geeta, &c. The other is called "Saramsa Panchakam," and solves the same questions by pure reasoning without reference to revelation.

The Raja is blessed with seven sons and one daughter. The second son, Sri Ramakrishna Yachendra, was given in adoption to the Raja of Pittapooram. The third son, Sri Rungamannar Krishna Yachendra was given in adoption to the Rani of Bobbili. The fourth son, Sri Navaneeta Krishna Yachendra was also given in adoption to the Raja of Jutprole and the remaining four sons, viz., Sri Rajagopala Krishna Yachendra, the first, Sri Muddukrishna Yachendra, the fifth, Sri Venkata Krishna Yachendra, the sixth, and Sri Venugopala Krishna Yachendra; the seventh, are residing at Venkatagiri. The Raja's daughter, Sri Lakshmi Venkamma, was married to Raja Chilikani Venkata Gopala Row, 3rd son of Raja Chilikani Juggannatha Row on the second day of Sravana Suddha of the year Yuva (August 1875). On the 20th November 1875, the Raja made over to his son-in-law the Muttah of Tiruvoor, in the Trivellore Taluq of the Chingleput District, bought by him on the 16th April 1872, from Lalpettah Venkatasa Naidu, and the deed of grant provides for the enjoyment of the Muttah by his son-in-law and his male descendants. On the 6th day of Sravana Suddha of the year Yuva (August, 1875) the Raja's eldest son, Sri Rajagopala Krishna Yachendra was married to Sri Lakshmi Venkamma, daughter of Tangella Moodi Raja Simhadri Appa Row. Both these marriages were celebrated at Venkatagiri on a scale of princely magnificence.

Raja Velugoti Kumara Yachama Naidu Garoo Bahadoor Punjcha Hazari Munsubdar, C. S. I., having ruled the country from 18th February

1848 to 25th October 1878, resigned the administration of the Raj on the 3rd March, 1879. The ceremony of installation of the young Raja was held with great pomp and splendour; and on this occasion a *Mahathaly Khillut* (consisting of two pieces of *Kachobi*, one *turban*, one *Kummurband*, and two pieces of *Kinkhab*) was conferred on him by the Government of Madras through the proper channel (according to the ancient custom in this Zamindary). The Young Raja on receipt of the Khillat through the Deputy Collector of the District offered him his personal thanks and delivered an appropriate speech. The Raja also conveyed his best thanks through the Deputy Collector to the Empress of India and to the Honorable the Governor of Madras. A salute of eleven guns was fired and a review was held in honour of the occasion.

Having thus installed his eldest son in his Raj, the Senior Raja is now spending his days in prayer, and thanksgivings, and invoking the blessings of God on his son's reign, prosperity, and happiness. He is now about 52 years old.

Chapter IV.—Tanjore.

(Principal Nobles).

HIS EXCELLENCY RAJA SIR T. MADAVA ROW, K.C.S.I., PRIME MINISTER OF BARODA.

In the early dawn of British rule, while the administration of public affairs was in a transition state, two Native Statesmen of different races and creeds made themselves conspicuous by their equal rivalry for the favour and patronage of the new masters of India. It is needless to say that these two Statesmen were the Nawab Muhammad Reza Khan, and the Maharaja Nanda Kumar Roy whose melancholy fate has so long been the theme of native ministry and Indian History. Great as the memory they have left behind for talent in diplomacy, their fame has been thrown completely in the shade by the

higher character and more eminent services of two other Statesmen of these days, each the representative of the two races and creeds, into which the population of India is divided. It is needless to mention that we mean His Excellency Nawab Sir Salar Jang Muktiar-ul-mulk Suja ud-Daula, G.C.S.I., of whom we have already given some account, and His Excellency Raja Sir T. Madava Row, K. C. S. I., the subject of the present sketch.

His Excellency Raja Sir Tanjore Madava Row, K.C.S.I., was born at Combaconum in the Tanjore District of the Madras Presidency in A.D. 1828. It would seem as if statecraft was a hereditary gift in his family; for his father, the late R. Runga Row, and his uncle, R. Vencat Row entitled Rai Raya Rai by the Government of India both held the high office of Dewan, or Prime Minister at the Court of Travancore. The Raja is a Brahman by caste, and a Mahratta by race. From 1841 he was educated in the High School of the Madras University, where he was considered among the first pupils of Mr. Eyre Burton Powell, C.S.I., and obtained, in 1846, a Diploma from the Madras University as a scholar of the highest class with the ring of a Proficient of the First Class. Not long after he was, as a mark of rare distinction, selected to fill temporarily, the post of Mr. Powell himself, as Professor of Mathematics and Natural Philosophy in the Madras University. From the Accountant General's Office at Madras, where he served from the 15th February, 1847, till the 30th April, 1849, just as he was about to be advanced to a "situation of much higher rank and emolument," by the Accountant General, Sir T. V. Stonhouse, he was preferred to the appointment of Preceptor to the sons of His Highness the Raja of Travancore. Sir T. Madava Row discharged his duties with so much ability, credit, and success, that he was advanced in July, 1853, to the still more important office of Dewan Peishcar, or Assistant Prime Minister of the State. Nearly two years after, i. e., in the month of April 1855, His Highness the Raja of Travancore wrote to His Excellency Raja Sir T. Madava Row in the following appreciative terms:—

The unaffected zeal with which you undertook and satisfactorily succeeded in improving my nephews, by imparting a useful and liberal education; the

ardour, interest, and integrity manifested by you in the capacity of a public servant, and the skill with which you have been conducting the affairs immediately under your guidance, to my full and entire satisfaction, are services too valuable to pass unnoticed or unrewarded.

But the Raja of Travancores' testimony is not the least proof of his services. The Revd. F. Baylis, of the London Missionary Society of Travancore, warmly wrote of "the integrity, energy, and impartiality with which," Sir Madava Row had fulfilled the duties of the office of Dewan Peishcar, and of the "good opinions" regarding him "expressed by people of all classes." Lord Harris, Governor of Madras, communicated to His Excellency Raja Sir T. Madava Row, K. C. S. I., in July, 1856, his entire approval of his proceedings "which all appear calculated to do much good and to act salutarily." It was not in vain that his Lordship expected "great results" from His Excellency Raja Sir T. Madava Row's "connection with the administration of affairs in the Travancore State." Besides improving the condition of two Districts, of which he held independent charge, the Dewan Peishcar signalised his administration by putting a stop to the gross frauds, practised in the transport of salt from Nanjinaud to Trevandrum. The Hon'ble J. B. Norton, a former Member of the Madras Legislative Council, publicly spoke of him as "a splendid example of what education may do for the native." In the beginning of 1858, he became Dewan and at once set about those great reforms which have established his claims as an able and successful administrator—he greatly relieved the general trade of Travancore by reducing the high rates of export and import duties, and by further removing other fiscal restrictions, he completely revised the prevailing system of administering civil and criminal justice. He laid down a better plan of popular education; he increased the provision for the medical wants of the people; he projected a liberal scale of public works with a scheme of communications such as was unknown out of British India.

Though his plans necessarily increased the expenditure of the State, its annual income still showed a clear margin of surplus. On the 30th April, 1866, Dewan Madava Row was invested with the Insignia of a Knight Commander of the Most Exalted Order of the Star of India. After a long service of fourteen years, His Excellency

Raja Sir T. Madava Row, in May 1872, resigned the office of Dewan of Travancore, on a pension of Rs. 500 per mensem, secured to him by His Highness the Raja of that State. In the Parliamentary Blue Book on the Moral and Material Progress of India for 1871-72, the following testimony is borne to His Excellency Raja Sir T. Madava Row's services :—

The State of Travancore, in the extreme south of the Peninsula, with its evenue of half a million, is one of the best governed parts of India. * * * And the whole administration is admirably conducted. Sir T. Madava Row, K. C. S. I., who has now resigned the office of Dewan of Travancore, was an able statesman; and the present prosperity of the State is due, in a great measure, to his judgment and integrity.

Lord Napier of Merchiston and Ettrick, in March, 1872, when temporarily filling the Viceroyalty offered a seat in the Viceroy's Legislative Council to Sir T. Madava, who, notwithstanding the pressing request of the Acting Governor of Madras, Sir A. J. Arbuthnot, was obliged to decline it for private reasons. Shortly after, His Highness Maharaja Holkar of Indore invited His Excellency Raja Sir T. Madava Row to become the Prime Minister of the Indore State. In February, 1873, he entered on this office on the condition that he would stay in Indore for three years only. In no long time after his arrival at Indore, Lord Northbrook proposed to Raja Sir T. Madava Row to proceed to England to give evidence in matters of finance before the Finance Committee of the House of Commons. But Raja Sir T. Madava Row could not be spared from Indore. Before the expiry of the second year of his engagement with the Maharaja of Indore, but with the consent of His Highness Maharaja Holkar, the Government of India, in April, 1875, appointed Raja Sir T. Madava Row to be Prime Minister of the Baroda State. In Baroda, his services promise to be as successful, as they proved years ago at Travancore. In scarcely more than four years Raja Sir T. Madava Row who took charge of an empty treasury was able to deposit to the credit of the Baroda State the enormous sum of eighty lakhs of rupees in the Public Treasury at Bombay.

His Excellency Raja Sir T. Madava Row has always been held in the highest estimation by every high public functionary who has had any

opportunity of watching his career. Sir Charles E. Trevelyan, K. C. B., when Governor of Madras, said, "I hope that, with the co-operation of the Raja and the Resident, Madava Row will work out great benefits to the country (Travancore), and thus confer new honour on the Hindu nation." Mr. F. N. Maltby, Resident in Travancore, wrote as follows :—

The Dewan Madava Row is a very remarkable man. I have never yet met with a native of India who has obtained so thorough a mastery over our language, or so intimate a knowledge and appreciation of the modern views of Englishmen in matters of political economy and Government. He has already done important service to the Raja of Travancore, and I hope that he will long enjoy the confidence and guide the councils of the Raja. My own intercourse with the Dewan Madava Row has been of a very agreeable character.

I may add, that nothing has made me more hopeful of the effect which English influence and English education are producing on the Native mind, than my intercourse with the Dewans Madava Row and Shungoony Menone. I have often heard it stated that the fine old class of native officials, of whom Poorneyah of Mysore was a type, was dying out, and that our rule raised up none to replace them. Some years ago, though reluctant to admit that such was the effect of our example and influence, I should have thought it difficult to refute it by example. My intercourse with Madava Row and Shungoony Menone makes me most hopeful that, after a transitory period, a new class is coming forward whom the influence, in early years, of a liberal education has fitted intellectually and morally to take an important part in the advancement of their country ; and I am glad to say that I can point to several others in those states whom I believe to be following in their steps.

Lord Napier of Merchiston and Ettrick, Governor of Madras, addressed Sir T. Madava Row on the occasion of his investiture with the Order of the Star of India in the following terms :—

SIR MADAVA ROW,

The Government and the people of Madras are happy to welcome you back to a place where you laid the foundation of those distinguished qualities which have become conspicuous and useful on another scene. The mark of Royal favour which you have this day received will prove to you that the attention and generosity of Our Gracious Sovereign are not circumscribed to the circle of her immediate dependents, but that Her Majesty regards the faithful services rendered to the Princes and people of India beyond the boundaries of our direct administration, as rendered indirectly to herself and to her representatives in this Empire. Continue to serve the Maharaja industriously and wisely, reflecting the intelligence and virtues of His Highness faithfully to his people.

The mission in which you are engaged has more than a local and transitory significance. Remember that the spectacle of a good Indian Minister serving a good Indian Sovereign is one which may have a lasting influence on the policy of England, and on the future of Native Governments.

Even, Professor Fawcett, M. P., in the House of Commons, observed that "Sir Madava Row administered Travancore with so much skill as justly to entitle him to be considered the Turgot of India. * * * He found Travancore, when he went there in 1849, in the lowest stage of degradation. He has left it a model State. * * * This is the kind of man for whom we have no proper opening—at a time when our resources are declared to be inelastic, and when, if the opium revenue failed us, we should not know where to turn for the amount required."

Besides his eminent scholastic attainments, which have led to his appointment as a Fellow both of the Madras and Bombay Universities, His Excellency Raja Sir T. Madava Row is a thorough master of the English language in which he writes with great facility and success.

His Excellency Sir T. Madava Row received the title of "Raja" on the 1st January, 1877, on account of the assumption of the title "Empress of India" by Her Most Gracious Majesty the Queen.

His Excellency Raja Sir T. Madava Row, K. C. S. I., and His Excellency Nawab Sir Salar Jang Bahadur, Muktiar-ul-mulk Suja-ud-Daula, G. C. S. I., may be taken as the highest types of the administrative talents of the two great representative Native Races of India. And the staunch, unshaken loyalty of both shows that, under favourable conditions, India can furnish men, who will prove as they have proved, real pillars of strength to the British Empire in the East.

Chapter V.—Vizagapatam.

(Principal Families, Nobles, and Eminent Men.)

I.—THE HON'BLE RAJA GODAY NARAENA GUJPUTEE RAO.

The Honorable Raja Goday Naraena Gujputee Rao of the town and district of Vizagapatam is the scion of the ancient Goday family

of the Northern Circars in the Madras Presidency. His ancestors, Accana, Peda Sooria, Bhupati, and China Sooria successively for four generations attained to celebrity. Bhupati had merited the approbation of the Nizam's Government; and his services were rewarded by grant of lands.

The Honorable Raja's grandfather was distinguished himself in the service of the British Government. It was of this personage, that the Honorable Court of Directors in a communication to the Government of Fort Saint George, dated 17th April, 1779, stated :—

"We concur in the acknowledgment your Government have rendered of the zeal for our interests manifested on various occasions by Goday Jugga Row."

Goday Jugga Row and his descendants have very well perpetuated their names in the district by roads, bridges, tanks, wells, chetrums, schools, and other good works of public utility. It is also known that the Honorable Raja's uncle Goday Sooria Pracasa Row, and father Goday Sooria Naraena Row were also men of learning, fame and repute. Their names were mentioned in honorable terms by the late Sir Frederic Adam and Sir Thomas Munro in their minutes, as will be found in the Russel's reports and Munro's selections.

The Goday family has a large rent roll, and pay the largest contribution as *peshcush* to Government Revenue next to the Vizianagram Samastanam in the Vizagapatam District.

Raja Goday Naraena Gujputee Rao received a liberal education in the Hindu College, Calcutta, perhaps the only instance at that time, a member of such a respectable house being sent to the metropolis for education from a distant Presidency quite different in language and custom, when there was no steamer or railway communication. The Raja followed the footsteps of his revered ancestors in all that concerned the good and welfare of his fellow-citizens. His services on the first introduction of the Municipal Association at Vizagapatam as a voluntary institution were duly appreciated by Government.

In the beginning of 1866, when Sir William Denison, Governor of Madras, paid a visit to the District, has honored the Mahal of the Godays princely mansion with his visit, and partaken of his hospitality.

The Raja was selected to represent the landed classes in the Legislative Council by Lord Napier in 1868. Ever since he continued in the Council. His Lordship has also appointed him a Fellow of the Madras University. The Raja has founded a prize in the University for the encouragement of Sanskrit learning, and helped a great measure in the work of education. It is well known that the popular Charitable Institution Munigar Choultry in Madras has the Raja's constant attention and support. We cannot quote better than from one of the public prints in Madras on the high distinction of "Raja" conferred upon him on the occasion of his visit to the Viceroy in March 1881.

"His name has often been before the public of India as a generous and charitable person. In Madras his name is a household word. As a Member of the Legislative Council he brought his name forward in being a ready supporter of useful projects and measures calculated to benefit the country. He is an extensive landed proprietor and he has always treated the landed classes with marked consideration. He is the great chief among the chiefs of the Hindu community."

The Honorable Raja is not unknown in Bengal, and is highly respected in the metropolis. He has still some of his College-mates in Calcutta, such as, The Honorable Maharaja Jatindra Mohan Tagore Bahadur, C. S. I., Member of the Supreme Legislative Council; Raja Sattya Nanda Ghoshal Bahadur, and several others.

The Raja is an excellent Bengali scholar, besides his unexceptional knowledge of the English and Telegu languages. He is not only famous for his piety and enlightened liberality, but also for his sterling moral worth, natural intelligence, and educational acquirements.

II.—THE VIZIANAGAR OR THE VIZIANAGRAM RAJ FAMILY.

Few people of culture in England and still more in India have not during later years heard of this illustrious House, which, by the rare public spirit and unbounded liberality of its late Chief, has been raised to an almost equally conspicuous position with the most ancient principalities of Madras and the sister Presidencies. His Highness

the late Chief Maharaja Mirza Sri Vizearama Gajapatiraj Munnea Sultan Bahadur, K. C. S. I., rendered to his country and countrymen services which the gratitude of the present generation and, even posterity, should not willingly let die. His marked loyalty to the British Crown and his great acts of philanthropy made him also popular in the far West.

According to traditions of this famous Raj, an own brother of the Maharana of Mewar or Udaipur in Rajputana, named Vejeabhoop first migrated to Oudh and made considerable conquests there. In a similar spirit of adventure Madhavavurmah, a descendant of Vejeabhoop, invaded the Deccan with a large force in 514 Saka era corresponding with 519 A. D., and conquered that tract of country comprised between Ramanad and Cuttack (Orissa), which Madhavavurmah's dynasty held in sovereignty for a very long period of about 921 years.

The next prince of note, Chena Tlfummiraj alias Raghoonadharaj, from whom the present Maharaja is ninth in descent held office as "Subahdar" of the Northern Circar in A. D. 1652 under Abdullah the 5th King of the Kutubshahi Dynasty of Golcondah and obtained the Pargannas of Kumily and Bhogapuram as "Badshahi Jaghirs," which still belong to the Maharaja of Vizianagar. During the reign of the Emperor Aurangzebe, Thummiraj, was confirmed in the title of "Subahdar," and received as a valuable present a "Zulficar" or two-edged sword, which formed the Coat of Arms still in use in this distinguished family. Thummiraj was succeeded by his son, Sitaramachendrulu, who added ten Pargannas or Baronies to the Raj, and assumed the high title of "Kalinga Maharaj" in virtue of his new acquisition "Potnoor," the capital of the Kalinga Raj. This prince, however, was eminently conspicuous for his staunch loyalty and good faith to the British Government. He was succeeded by his son Anandaraj the First, who had two sons, Seetaramaraj and Vizearamaraj the First.

Vizearamaraj the First was a brave and valiant prince. He gained a victory over Jafer Alli Khan, the Nawab of Chicacole, taking away all his emblems "Mahee," "Maratebs" and "Punja" as trophies. He considerably extended his inherited dominions, made several improvements

in it and administered it so ably that the Emperor honoured him with the Insignia of "Munnea Sultan" or Chief of the Hill Districts.

This prince took up his residence in the Town of Vizianagar and the existing Fort at that place erected in the year 1712 owes to him its completion and improvements.

According to Aitchison's Treaties, Ananda Raj was a great friend to the English, and it was he who expelled the French from the Northern Circars, but he died shortly after at Rajamandry from attack of small-pox. As the selection of an heir was entrusted to the family; the Rani selected the second son of her husband's cousin, Viziaramaraj, as the successor to the Raj. This was confirmed by the Nizam who also bestowed the distinction or title "Mirza" or Prince in virtue of a Firman from the Emperor in April, 1760. The Peshcush or tribute of the Chiefship was settled at Rs. 2,90,059-4-0 payable to the Moghal Government; but this sum was withheld for several times and the frequent conquests of Seetaramaraj, eldest son of Anandaraj the First, added much to the prestige and independence of the famil[illegible]

The list of the Zamindaries which were at that time tributary to the Vizianagar Raj is given below :—

ZAMINDARIES.

1.	Jeypore	9.	Palacondah
2.	Srungavarapucota	10.	Andra
3.	Madgole	11.	Regulavalsa
4.	Saloor	12.	Poram
5.	Kotapalem	13.	Teda or Pachipenta
6.	Kurpam	14.	Sungumvalsa
7.	Ankapilly and Suttayavaram	15.	Chemudu
8.	Golconda	16.	Rajam
		17.	Narava

The Maharajas of Vizianagar were occasionally spoken of as "Zamindars" from the time the Government obtained possession of the Northern Circars in 1765. The chief cause of this change was, we believe, their liability to pay peshcush or subsidy to the British Government. In spite of this, however, they were reckoned by the Nizam

and by the English as the most distinguished Chiefs, exercising independent powers and receiving salutes of 19 guns from the paramount power. It is also a fact, that the Maharajas of Vizianagram had under them several (17) tributary Zamindars in the Northern Circars, who always regarded them as their Chief.

When Sir Thomas Rumbold was appointed Governor of Madras in 1778; Raja Vizearama Raj was summoned thither for the purpose of settling the payment of his tribute. The Raja proceeded to Madras under the escort of a Grenadier Company commanded by Colonel John Brathwait of the Madras Army, and received every honour suitable to the High Rank (with a salute of 19 guns), of a chief, whose territory equalled in extent a vast Kingdom and whose power had almost held the Hon'ble East India Company in awe. This illustrious prince was succeeded by his son Narain Babu, who resided in the sacred city of Benares and devoted much of his time to prayer and acts of piety. Narain Babu died at Benares in 1845, deeply regretted by his numerous admirers and friends; and it is said that minute guns were fired on the occasion as a special case. Lord William Bentinck, the then Governor General of India, testified to his very respectable character in the following terms:—

I have known the Raja of Vizianagar for several years, and I have high respect for him. His conduct has always been very correct and I have no hesitation in recommending him to my successor for a continuance of the consideration which I have made it a point to shew him as due to his rank and character.

GOVT. HOUSE,
Calcutta, 19 *March*, 1835.

Sd. W. BENTINCK,
Governor General of India.

Narain Babu was succeeded by his son His Highness the late Maharaja Mirza Sree Vizearam Gajapatiraj Maharaj Munnea Sultan Bahadur, K. C S. I. The Maharaja was born on the 7th August, 1826, and since the age of three years resided in Benares. He received a liberal education under the tuition of capable European Tutors, and with it an accurate knowledge of English habits and customs. He always liked English Company and moved in the circle of several respectable European residents of Benares with a view to learn more about their manners. He left the sacred city of Benares for Vizianagram where he

safely arrived on the 8th of April 1848, and was duly installed on the *Gaddi* or enthroned on the 5th May of that year. The ceremony of installation was performed with great *eclat.* A salute of 19 guns was fired from the cantonment both on his entering the Fort and on his coronation (Puttabhishekum). The number of guns, however, was most unfortunately reduced afterwards to 13 at the time of the general reduction of salutes.

The Maharaja was initiated into the duties of managing his extensive estates by Mr. F. H. Crozier of the Madras Civil Service, who undertook the management of the Raj as Special Agent by order of the Government.

The Maharaja in the course of about three or four years attained a thorough mastery of Zamindari business and the estate was accordingly made over to his direct management in 1852, not only freed from debts which were the accumulations of three generations, but with a large surplus of nearly a *lakh* in the Treasury.

While His Excellency Lord Hardinge was on his way to the Lahore Expedition in 1845, the Maharaja paid his respects to His Excellency on board the Steamer at Benares. His Excellency presented him with a beautiful gold ring and expressed a wish that His Highness would proceed to his country.

In 1863, the Maharaja visited Benares again; and in 1864 he received the title of Maharaja with *Khilluts*, and was appointed by Lord Lawrence to be a Member of the Viceroy's Legislative Council.

At the Grand Darbar held at Agra, in 1866, the Maharaja was invested with the "Knight Commandership of the Star of India," with Khilluts, such as, elephant, &c., and his salute of 13 guns was extended to the Bengal Presidency. He also received the title of "His Highness" and his name was enrolled in the list of the Chiefs of India, entitled to return visits from the Viceroys of India, which honour was granted by His Excellency Lord Northbrook in 1874, and the Darbar salute in 1876. (This family had always the honour of receiving salutes). The Maharaja had the honour of receiving a visit from His Royal Highness The Duke of Edinburgh in January, 1870, and from His Royal Highness The Prince of Wales in January, 1876, both at Benares.

The Duke of Edinburgh presented His Highness with a sword and Royal Family group picture. His Royal Highness The Prince of Wales had previously received His Highness in December 1875 at Madras, and presented him with a Gold Medal, Ring, Sword with belt. Express Rifle, Ivory Whip, an Album containing Portraits of the Royal Family, and a book of Polychromatic Art with inscriptions on them as follow—Presented by His Royal Highness The Prince of Wales to His Highness The Maharaja Mirza Viziarama Gajapati Raj Munnea Sultan Bahadur, K. C. S. I., of Vizianagram. The Maharaja also had the honour of receiving letters from Her Gracious Majesty The Queen-Empress on particular occasions.

After his last visit to Bengal and the North-Western Provinces, the Maharaja arrived at Vizianagar on the 28th April 1876—having on the ground of ill health declined Lord Lytton's nomination to reappoint him for the fourth time to the Legislative Council. For three years subsequently he led a life of more or less retirement.

Exactly on the third year of his last return to his own house, that is, on the 28th April 1879, His Highness died quite suddenly in his Fort at Vizianagar of what is supposed to be disease of the heart, though for the provious 18 days he had been suffering from a low type of fever. His Highness had presided uninterruptedly over the administration of his Raj for 30 years, 11 months, and 23 days.

On receiving the sad news of the Maharaja's demise, His Excellency The Viceroy Lord Lytton, His Royal Highness The Prince of Wales, His Grace the Duke of Buckingham, His Excellency Sir F. P. Haines, His Majesty the King of Siam, His Excellency Nawab Sir Salar Jang Bahadur, G. C. S. I., His Highness The Maharaja Jugutjung Bahadur of Nepaul, His Highness The Maharaja of Jaipur, His Highness The Maharaja of Indore, His Highness The Maharaja of Travancore and several Maharajas, Rajas and friends of His Highness expressed their sympathy and condolence by telegrams and letters to his son Koomar Maharaja.

His Highness is succeeded by his only surviving son, Maharaja Anandagujapatiraj, who is 30 years of age, and the young prince, so far as we may judge from his education, and the training he has received,

shows every disposition to emulate his father's excellent qualities and to attain his father's great reputation.

The late Maharaja's public life since then has been matter of general notoriety. Exceedingly popular among his own countrymen, with whom his high lineage, his many sterling qualities and his irreprovebable character naturally carried great weight, His late Highness was held by the Government and the European gentry in such high estimation and respect as have rarely before been so willingly accorded to any other Native Prince. His refined courteous and gentlemanly manners and his desire to please made him a universal favourite and welcome guest in whatever society he honoured with his familiarity; but his skill as a horseman, his love of sport, billiards and all manly games made him additionally acceptable among his European friends.

But the predominating trait in his character which is likely long to keep his memory green in the hearts of his countrymen is a spontaneous and overflowing spirit of charity and liberality, such as have rarely been met with in modern days even among Native Princes, whose besetting fault generally is certainly not a tendency to parsimoniousness, but rather the reverse. His donations, however, were not made for show, but invariably to promote some good cause or public object not confined to his own estates and to his Native Presidency of Madras but comprising, Bengal, the North-Western Provinces and, beyond India, extending even so far as England.

His Highness' charity and liberality were equalled, if not surpassed by a spirit of staunch loyalty. "Ever Loyal" was the motto engraved on the Diamond Ring presented to him by Lord Harris, the Governor of Madras, as a memento of His Highness' services rendered during the Mutiny of 1857.

His Highness' services in Supreme Legislative Council were valuable as is evidenced by his being a third time elected to that honour when he introduced the Majority Bill, which is now the Law of India, being the first Native Member of Council who ever introduced and carried through a Legislative enactment.

The Maharaja's whole career was marked by princely liberality and generosity, and munificence both public and private. His numerous

public benefactions are well known all over India, and are irrespective of caste or creed. His mind was imbued with philanthropic principles, and he has left his property unencumbered and a surplus of about fifteen *lakhs* of Rupees for his successor. His own Raj benefitted immensely; lakhs of Rupees were spent on Roads, Bridges, &c. He established a superior High School, a Sanskrit Seminary, a School for Caste Girls, a School of Arts, and erected a grand Market in memory of His Royal Highness The Prince of Wales' visit to India (called Prince of Wales' market). Five first class girls' schools in Madras, managed by a Committee of Native gentlemen, owe their existence to His Highness and the handsome Fountain in a most conspicuous place in Madras evidences his regard for that city. Benares will ever remember His Highness The Maharaja of Vizianagar. Turn where you will there is some monument of the regard in which he held the place where he spent his early days. The Racquet Court for Europeans, or The Town Hall erected in memory of His Royal Highness The Duke of Edinburgh's visit to Benares for the general public, The Carmichael Library, The Vizianagar Dispensary and the four Girls Schools. Allahabad is also indebted to His Highness' munificence. The princely gift of one lakh of Rupees was made to the Muir College building and the Clock Tower was his special donation. In addition to other grants, various Civil Engineering Colleges in India have scholarships endowed. Calcutta, Madras, Allighur, Cuttack, Ghazeepur, many other Colleges and Schools attest to the Maharajas liberality. A splendid granite Fountain in Hyde Park, London, testifies that the Maharaja's liberality was most cosmopolitan, and the superb Cup for which the Lords and Commons contend at the annual gathering at Wimbleton will cause His Highness to be ever remembered at home. In fact, there was no call of a public nature or for public purposes to which he did not afford help with a liberal hand.

No native prince, since British rule has been established in India, has ever so much identified himself with the spirit of British administration, and so completely made himself an acceptable friend among the highest circles of European society as the late Maharaja of Vizianagram; and if the present Maharaja only follows in the footsteps of his

illustrious father, the family will have gained the position due to its high antiquity and purity of race.

The present area of the estate is about 8,000 square miles. Population 900,000 souls.

APPENDICES,

CONTAINING

The names of several Native Princes, Chiefs, and Nobles on whom Salutes, Orders of Baronetcy and Knighthood, Titles and Honorary Distinctions have been conferred by the British Government from its early settlement down to the present time, with short notices.

APPENDIX A.

(SALUTES.)

I.—SALUTES ATTACHED TO CHIEFSHIPS.

Salutes of 21 *guns.*

Baroda.—The Gaekwar of
Hyderabad.—The Nizam of
Mysore.—The Maharaja of

Salutes of 19 *guns.*

Bhopal.—The Begum (or Nawab) of
Gwalior.—The Maharaja Scindia of
Indore.—The Maharaja Holkar of
Jammu and Cashmere.—The Maharaja of
Khelat.—The Khan of
Kolhapur.—The Raja of
Meywar (Udaipur).—The Maharana of
Travancore.—The Maharaja of

Salutes of 17 *guns.*

Bhawulpur.—The Nawab of
Bhurtpur.—The Maharaja of
Bikanir—The Maharaja of
Bundi.—The Maharao Raja of
Cochin.—The Raja of
Jaipur.—The Maharaja of
Karauli.—The Maharaja of
Kotah.—The Maharao of
Kutch.—The Rao of
Marwar (Jodhpur.)—The Maharaja of
Pattiala.—The Maharaja of
Rewah.—The Maharaja of

Salutes of 15 *guns.*

Alwar.—The Maharao Raja of
Dewas.—Senior Raja of
Dewas.—Junior Raja of
Dhar.—The Maharaja of
Dholpur.—The Rana of
Dungarpur.—The Maharawul of
Dattia.—The Maharaja of
Edur.—The Maharaja of
Jessalmir.—The Maharawal of
Jellawar.—The Maharaja Rana of
Khairpur.—Mir Ali Murad Khan of
Kishengarh.—The Maharaja of
Partabgarh.—The Raja of
Serohi.—The Rao of
Sikkim.—The Maharaja of
Urcha (Tehri). The Maharaja of

Salutes of 13 *guns.*

Benares.—The Maharaja of
Jaurah.—The Nawab of
Kuch Behar.—The Raja of
Rampur.—The Nawab of
Ratlam.—The Raja of
Tipperah.—The Raja of

Salutes of 11 *guns.*

Ajeygarh.—The Maharaja of
Banswara.—The Maharawul of
Baoni.—The Nawab of
Bhaunagar.—The Thakur of
Bijawar.—The Maharaja of
Cambay.—The Nawab of
Chirkari.—The Maharaja of
Chamba.—Tha Raja of
Chattarpur.—The Raja of
Drangdra.—The Raj Sahib of
Faridkot.—The Raja of
Jhabua.—The Raja of
Jhind.—The Raja of
Junaghar.—The Nawab of
Kahlur (Bilaspur).—The Raja of
Kapurthalla.—The Raja of
Mandi.—The Raja of
Nabha.—The Raja of
Nauanagar—The Jam of
Narsingarh.—The Raja of
Palanpur.—The Dewan of

APPENDIX A.

I.—SALUTES ATTACHED TO CHIEFSHIPS.—(*Continued.*)

Porbandar.—The Rana of
Panna.—The Maharaja of
Radhanpur.—The Nawab of
Rajgarh.—The Nawab of
Rajpipla.—The Raja of
Sitamau.—The Raja of
Sillana.—The Raja of
Sirmur (Nahan).—The Raja of
Suket.—The Raja of
Sampthar.—The Maharaja of
Tonk.—The Nawab of

Salutes of 9 *guns.*

Alirajpur.—The Rana of
Balasinor.—The Babee of
Baria.—The Raja of
Barwani.—The Rana of
Chota Udaipur.—The Raja of
Fudhli.—The Sultan of
Lahej.—The Sultan of
Lunawara.—The Rana of
Maler Kotla.—The Nawab of
Nagode.—The Raja of
Sawant Wari.—The Sir Desai of
Sonth.—The Raja of

II.—PERSONAL SALUTES.

Salutes of 21 *guns.*

Dhuleep Singh.—His Highness Maharaja, G.C.S.I.
Gwalior.—His Highness Jayaji Rao Sindia Bahadur, G.C.S.I., Maharaja of
Indore.—His Highness Tukaji Rao Holkar Bahadur, G.C.S.I., Maharaja of
Jaipur—His Highness Sewae Ram Singh Bahadur, G.C.S.I., the late Maharaja of
Jammu and Cashmere.—His Highness Ranbir Singh Bahadur, G.C.S.I., Maharaja of
Travancore.—His Highness Sri Rama Varma, G.C.S.I., Maharaja of
Udaipur (Meywar).—His Highness Sajjan Singh, Maharana of

Salutes of 19 *guns.*

Bengal.—His Highness Nawab Mansur Ali Khan, Nawab Nazim of
Jodhpur.—His Highness Jaswant Singh Bahadur, G.C.S.I., Maharaja of
Nepal.—The late Maharaja Sir Jang Bahadur, G.C.B., & G.C.S.I., Prime Minister of
Rewah.—His Highness Raghuraj Singh Bahadur, G.C.S.I., Maharaja of

Salutes of 17 *guns.*

Bhopal.—His Highness Nawab Alijah Amir-ul-Mulk, Consort of Her Highness the Begum of
Hyderabad.—Nawab Sir Salar Jang Bahadur, G.C.S.I., Minister of
Hyderabad.—Nawab Amir-i-Kabir, Shams-ul-Umra Bahadur, Minister of
Kishengarh.—His Highness Pirthi Singh Bahadur, Maharaja of
Tonk.—His Highness Mahammad Ibrahim Khan Bahadur, Nawab of
Urcha (Tehri).—His Highness Mohindar Partab Singh Bahadur, Maharaja of

Salutes of 15 *guns.*

Arcot.—His Highness Prince Azim Jah Zahir-ud-daulah, Bahadur of
Bhaunagar.—His Highness Takht Singji, Thakur of
Bhopal.—Her Highness the Qudsia Begum of
Drangdra.—His Highness Man Singji Raj Sahib of
Junagarh.—His Highness Mohabbat Khan, K.C.S.I., Nawab of
Nauanagar.—His Highness Shri Wibhaji, Jam of
Rampur.—His Highness Mahammad Kalb Ali Khan Bahadur, G.C.S.I., Nawab of

Salutes of 13 *guns.*

Bardwan.—His Highness the late Maharaj Dhiraj Mahtab Chand Bahadur of
Jhind.—His Highness Raghbir Singh Bahadur, G.C.S.I., Raja of
Nabha.—His Highness Hira Singh Bahadur, Raja of
Panna.—His Highness Sir Rudra Partap Singh Bahadur, K.C.S.I., Maharaja of
Taujor.—Her Highness Princess Vijaya Mehemi Mukta Boyi Amonani, Raja Sahib of
Vizianagram.—His Highness the late Maharaja Mirza Viziaram Gajapatty Raj Mania Sultan Bahadur, K.C.S.I., of

APPENDIX A.

II.—PERSONAL SALUTES.—*(Continued).*

Salutes of 12 *guns.*

Maculla.—Omar bin Sallah bin Muhammad Nukeeb of
Shahar.—Awadh bin Omar Alkayati, Jemadar of

Salutes of 11 *guns.*

Maler Kotla.—Muhammad Ibrahim Ali Khan Bahadur, Nawab of
Morvi.—Waghji, Thakur Sahib of
Tehri.—His Highness Partab Sha, Raja of

Salutes of 9 *guns.*

Bansda.—Shri Naraindeoji Ramdeoji, Maharawal of
Bironda.—Ragbir Dyal, Raja of
Bulrampur.—Maharaja Sir Dig Bijai Singh of
Dharmpur.—Shri Gulab Singji Amar Singji, Maharawul of
Dhrol.—Jai Singji, Thakur Sahib of
Gondal.—Bhagwat Singji, Thakur Sahib of
Janjira.—Sidi Ibrahim Khan, Nawab of
Kharond.—Udit Pertap Deo, Raja of
Kilchipur.—Amar Sing Bahadur, Rao of
Limri.—Jaswant Singji, Thakur Sahib of
Myhere.—Raghbir Singh, Raja of
Palitana.—Sur Singji, Thakur Sahib of
Rajkot.—Bauoji, Thakur Sahib of
Socotra.—The Sultan of
Suchin.—Sidi Abdul Kadir Mahammad Yacub Khan, Nawab of
Wadwan.—Dajiraj, Thakur Sahib of
Wankanir.—Bane Singji, Raj Sahib of

APPENDIX B.

(SUNDRY TITLES AND HONORARY DISTINCTIONS.)

BARONET—(HEREDITARY.)

No.	Name and Destination.	When Conferred.	Remarks.
1	The Hon'ble Sir Jamsetjee Jeejeebhoy, Bart, Bombay ...	...	Is the third Baronet. With regard to the history of the first and second Baronets, vide page 492-503.

APPENDIX B.

KNIGHT GRAND CROSS OF THE MOST HONORABLE ORDER OF THE BATH—(Personal.)

No.	Name and Destination.	When Conferred.	Remarks.
1	His Excellency the late Maharaja Sir Jang Bahadur, G.C.S.I., Prime Minister of Nepal ...	1857. ...	For good and valuable services during the mutiny. Died in 1877.
2	His Highness Sir Jiaji Rao Sindhia Bahadur, G.C.S.I., &c. &c., of Gwalior....	1877. ...	Investiture took place in the Government House, Calcutta, on the 1st January, 1878.
3	His Highness the late Maharaja Sir Khandi Rao, Gaikwar of Baroda	1857. ...	For good services during the mutiny. Died in 1870.

KNIGHT—(Personal.)

No.	Name and Destination.	When Conferred.	Remarks.
1	Sir Albert David Sassoon, Kt., C. S. I., of Bombay	...	Now in England. Received the honour of Knighthood from Her Most Gracious Majesty the Queen-Empress of India.
2	Sir Cowasjee Jehanghir, Kt., C. S. I., of Bombay	...	Ditto.
3	The late Sir Jamsetjee Jeejeebhoy, the First Baronet of Bombay	1842. ...	Ditto.

The Most Exalted Order of the Star of India.

HONORARY KNIGHTS GRAND COMMANDERS—(Personal.)

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Ismael Pasha, Kedive of Egypt	...	...

APPENDIX B.

HONORARY KNIGHTS GRAND COMMANDERS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
2	His Highness Hajee Meerza Hussain Khan	...	...
3	His Highness Prince Tewfic Pasha	...	...
4	His Excellency Cherif Pasha	...	...
5	His Excellency Safoet Pasha	...	...
6	His Highness The Khan of Khelat	...	...

KNIGHTS GRAND COMMANDERS—(Personal.)

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness the late Nizam Afzul-Ud-Daula, of Haiderabad	1861. ...	For good services during the mutiny. Died on the 26th Feb., 1869.
2	His Highness Azim Jah Zahir-Ud-Daula Bahadur, Prince of Arcot	1st Jan., 1877 ...	At the Delhi Darbar.
3	His Highness the late Maharana Bhagwant Sing of Dholpur	1857. ...	For good services during the mutiny. Died in 1873.
4	His Highness Maharaja Dhuleep Sing Bahadur, reputed son of Ranjit Sing, surnamed the "Lion of Lahore" (now in England)...	...	Resigned the sovereignty of the Panjab on the 29th March, 1849.
5	His Highness Maharaja Ishri Prasad Narayan Sing, of Benares.	1st Jan., 1877 ...	At the Delhi Darbar.
6	His Excellency the late Maharaja Sir Jang Bahadur, G.C.B., &c. Prime Minister of Nepal. ...	1857. ...	For good services during the mutiny. Died in 1877.

APPENDIX B.

KNIGHTS GRAND COMMANDERS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
7	His Highness Maharaja Jaswant Narayan Sing of Bharatpur.	1st Jan., 1877 ...	At the Delhi Darbar.
8	His Highness Maharaja Jeswant Sing II., of Jodhpur. ...	1st Jan., 1876 ...	At Calcutta by His Royal Highness The Prince of Wales in person.
9	His Highness Maharaja Sir Jiaji Rao Sindhia Bahadur, G.C.B., &c., &c., of Gwalior. ...	1857. ...	For good services during the mutiny.
10	His Highness Nawab Kalb Ali Khan of Rampore.... ...	...	For good services rendered to the British Government.
11	His Highness the late Maharaja Kristna Raj Wadiar, of Maisur.	...	Do. Died in 1868.
12	His Highness the late Maharaja Mahendar Sing Bahadur of Pattiala.	1871. ...	Do. Died in 1876.
13	His Highness The Raja of Nabha.	...	Do.
14	His Highness the late Maharaja Narinder Sing Bahadur, of Pattiala.	1st Nov., 1861...	For good services rendered to the British Government. Died on the 14th Nov., 1862.
15	His Highness the late Maharaja Mirza Maharao Pragmalji II., of Kachh.	...	Do. Died in Jan., 1876.
16	His Highness Raja Raghbir Sing Bahadur, of Jhind. ...	1st Jan., 1876 ...	At Calcutta by His Royal Highness the Prince of Wales in person.
17	His Highness Maharaja Raghuraj Sing of Rewa. ...	1864. ...	For good services during the mutiny.
18	His Highness the late Maharaja Ram Sing Bahadur, &c., &c., of Jaipur.	1857. ...	Ditto.

APPENDIX B.

KNIGHTS GRAND COMMANDERS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
19*	His Highness Maharao Raja Ram Sing of Bundi	1st Jan., 1877 ...	At the Delhi Darbar.
20	His Highness Maharaja Rama Varma of Travancore	...	For good services rendered to the British Government.
21	His Highness Maharaja Ranbir Sing Bahadur &c., &c., of Kashmir	1st Nov., 1861 ...	For good services during the mutiny.
22	His Excellency Nawab Sir Salar Jang Bahadur &c., &c., Minister of Haiderabad... ...	...	Ditto.
23	His Highness the late Maharana Sambhu Sing Bahadur of Mewar or Udaipur	...	For mild and benevolent administration of the State. Died in 1874.
24	Her Highness Nawab Shah Jehan, Begam of Bhopal. ...	...	For peaceful administration of the State, &c.
25	His Highness Maharaja Tukaji Rao Holkar Bahadur, &c., &c., of Indore...	...	For good services during the mutiny.
26	His Highness the late Nawab Yusaf Ali Khan Bahadur, of Rampur	...	Do. Died in April 1865.

KNIGHTS COMMANDERS—(Personal.)

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Raja Anand Rao Puar of Dhar	1st Jan., 1877 ...	At the Delhi Darbar.
2	His Highness Maharaja Datu Tummongong Abubakar, of Johore	...	For good services rendered to the British Government.
3	Raja Dinkar Rao, Minister of Rewa	...	Ditto.

APPENDIX B.

KNIGHTS COMMANDERS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
4	Maharaja Dirg Bijye Sing, of Bulrampore in Oudh	...	For good services rendered to the British Government.
5	Mumtaz-ud-Dowlah Nawab Muhammad Faiz Ali Khan, Bahadur	...	Ditto.
6	Rao Raja Ganpat Rao Kirkee Shamshir, Bahadur, Dewan of Gwalior	...	Ditto.
7	Nawab Golam Hussein Alazai Khan Bahadur, 15th Bengal Cavalry	...	Ditto.
8	Maharaja Jeypercash Sing Bahadur, of Deo, in Behar ...	...	For good services during the mutiny.
9	His Highness the late Maharaja Jowan Singhji of Edar ...	...	For good services rendered to the British Government. Died in 1868.
10	Maharaja Joymungal Sing, of Gidhor, in Bengal	...	For good services during the mutiny.
11	Rao Kashee Rao Holkar Dada Saheb, of Indore	...	For good services rendered to the British Government.
12	Nawab Khan Bahadur Khwaja Mahomed Khan Khuttuk of Kohat	...	Ditto.
13	His Highness Maharaja Kirtee Sing of Manipur	...	Ditto.
14	His Excellency Raja T. Madava Row, Minister of Baroda...	30 April, 1866	Ditto.
15	His Highness Man Singhji, Raj Saheb of Drangdra ...	1st Jan., 1877 ...	At the Delhi Darbar.
16	His Highness Mohabat Khan, Nawab of Junagarh	...	For good services rendered to the British Government.
17	His Highness Rama Virma, Raja of Kochin...	...	Ditto.

APPENDIX B.

KNIGHTS COMMANDERS.—(*Continued.*)

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
18	The late Raja Radha Kanta Dev Bahadur, of the Savabazar Raj Family, Calcutta.	1866. ...	For good services rendered to the British Government. Died on the 19th April, 1867.
19	His Highness the late Raja Ranadhir Sing Bahadur, of Kapurthala	1864. ...	Ditto. Died on the 2nd April, 1870.
20	General Ranodip Sing Rana Bahadur, Prime Minister of Nepal	...	Ditto.
21	His Highness Maharaja Rudar Partab Sing Mahundar Bahadur, of Panna	1st Jan., 1876 ...	At Calcutta by His Royal Highness The Prince of Wales in person.
22	Raja Sahib Dyal Misser, of Kishenkote	...	For good services rendered to the British Government.
23	His Highness Raja Shamsher Prakash Bahadur, of Nahan ...	1st Jan., 1876 ...	At Calcutta by His Royal Highness The Prince of Wales in person.
24	His Highness Shivaji Bhonsla Chatrapati, Raja of Kolapore...	1st Jan., 1877 ...	At the Delhi Darbar.
25	His Highness the late Maharaja Sir Viziaram Gajapatty Raj Mania Sultan Bahadur of Vizianagram	...	For good services rendered to the British Government.
26	His Highness Sri Wibhaji, Jam of Nowanagar	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

COMPANIONS—(PERSONAL.)

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	Amaravati Shasia Shastri, Dewan of Travancore	1st Jan., 1877 ...	At the Delhi Darbar.
2	The late Raja Ananda Nath Rai Bahadur, of the Nattor Raj Family, Rajshahye	June, 1866 ...	For good services rendered to the British Government.
3	Muhammad Ali Ashgar Ali Khan, of Rampore, North-Western Provinces	...	Ditto.
4	Nawab Syad Ashgar Ali Khan Bahadur, Chitpore, Calcutta ...	...	Ditto.
5	Syad Ahmed Khan of Aligarh	...	Ditto.
6	Meer Akbar Ali, Khan Bahadur, of Haiderabad	...	Ditto.
7	Nawab Muhammad Akrum Khan, of Umb	...	Ditto.
8	Azam Gouri Sankar Udesankar, Joint Administrator of Bhaonagar	1st Jan., 1877 ...	At the Delhi Darbar.
9	Byramji Jeejeebhoy, Esqr., Bombay	...	For good services rendered to the British Government.
10	Rao Bahadur Becher Das Ambur Das	...	Ditto.
11	Sirdar Bikrama Sing of Kapurthala	...	Ditto.
12	Bukshee Khonan Sing, Commandant of the Forces of His Highness the Maharaja Holkar of Indore	1st Jan., 1877 ...	At the Delhi Darbar.
13	The late Rajh Chandra Nath Roy, of the Nattor Raj Family, Rajshahye	...	For good services rendered to the British Government.

APPENDIX B.

COMPANIONS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
14	The late Raja Chandra Shekar Man Sing Hari Chandan Murdraj Bhramorbor Roy, of Parikood (Orissa)	1866. ...	For good services during the Famine of 1866. Died on the 4th June, 1872.
15	Raja Damara Kumara Venkatappa Nayedu Bahadur Varu, of Kalahasti	...	For good services rendered to the British Government.
16	The late Raja Digambar Mitter, Calcutta	1st Jan., 1876 ...	At Calcutta by His Royal Highness The Prince of Wales in person.
17	Saiad Futteh Ali Khan Bahadur, Nawab of Bunganapilly ...	1st Jan., 1877 ...	At the Delhi Darbar.
18	Dosabhoy Framjee, Esq., Bombay	Ditto.	Ditto.
19	Nawab Golam Ali Khan, the late Nawab of Bunganapilly...	...	For good services rendered to the British Government. Died in October 1868.
20	The late Govind Dass Seth, of Muttra	Ist Jan., 1877 ...	At the Delhi Darbar.
21	Nawab Golam Hussein Khan, of the Panjab	...	For good services rendered to the British Government.
22	Nawab Khaja Abdul Gunny, of Dacca...	1871. ...	Ditto.
23	Mahomed Hyat Khan ...	...	Ditto.
24	Istakant Shungtony Menon, Dewan of Kochin	...	Ditto.
25	Moulvi Mir Imdad Ali Khan, Bahadur, North-Western Provinces	...	Ditto.
26	The Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, of the Tagore Family, Calcutta ...	28th July, 1879.	Ditto.

APPENDIX B.

COMPANIONS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
27	Raja Jeswant Rao, of Etawah	...	For good services rendered to the British Government.
28	Sir Cowasji Jehanghir, Kt., of Bombay	...	Ditto.
29	Raja Jye Kissen Das Bahadur	...	Ditto.
30	The late Jowala Sahai, Dewan of Kashmir	1st Jan., 1877 ...	At the Delhi Darbar.
31	B. Krisnaiengar, Esq., Officiating Deputy Commissioner of Mysore	1st Jan., 1877 ...	At the Delhi Darbar.
32	Mangal Das Nathubhoy, Esq., Bombay	...	For good services rendered to the British Government.
33	The late Sirdar Mangal Sing Ramgharia, of Umritsur ...	...	Ditto.
34	Seth Naomull, of Kurrachee...	...	Ditto.
35	Huzrut Nur Khan, Minister of Jaurah	1st Jan., 1877 ...	At the Delhi Darbar.
36	The late Raja Pratap Chandra Sing of the Paikpara Raj Family, 24 Pargannas	...	For good services rendered to the British Government.
37	The late Hon'ble Prasanna Kumar Tagore, of the Tagore Family, Calcutta	30th April, 1866.	Ditto.
38	His Highness Maharaja Pertab Sing of Jodhpur...	...	Ditto.
39	Raghu Nath Rao Wittal, Chief of Vinchur	...	For good services during the Mutiny of 1857.

APPENDIX B.

COMPANIONS.—*(Continued.)*

No.	Name and Destination.	When Conferred.	Remarks.
40	The late Hon'ble Maharaja Rama Nath Tagore Bahadur, of the Tagore Family, Calcutta....	1875. ...	For good services rendered to the British Government.
41	The late Raja Ram Sing, of Bansi, Basti	...	Ditto.
42	The late Raja Sattya Saran Ghosal Bahadur, of the Bhukailas Raj Family, 24 Pargannas	...	Ditto.
43	Raja Sheoraj Sing, of Kashipur	...	Ditto.
44	Raja Surat Sing	...	Ditto.
45	Syud Hussein El Aidross, of Surat	...	Ditto.
46	Sir Albert David Sassoon. Kt., of Bombay	...	Ditto.
47	Raja Shiva Prasad, of Benares	...	Ditto.
48	Mir Shahamat Ali	...	Ditto.
49	Malik Sahib Khan Tawannath, Khan Bahadur	...	Ditto.
50	Sahibza Obedulla Khan, of Tonk	...	Ditto.
51	Raja Tikam Sing, of Morsan	...	Ditto.
52	Raja Velugoti Kumara Yachamu Nayuda Bahadur, of the Venkatagiri Raj Family ...	1866.	Ditto.
53	The Hon'ble Vembanker Ramiengar, of Madras	...	Ditto.
54	Rao Sahib Vishvanath Narayen Mandlik, Member of Council of the Government of Bombay for making laws and regulations ...	1st Jan., 1877 ...	Ditto.

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APPENDIX B.

The Order of the Indian Empire.

MEMBERS—(Ex-Officio and for Life.)

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Sir Jiaji Rao Sindhia Bahadur, G.C.B., G.C.S.I., Counsellor of the Empress, General in the Army, Hisam-us-Sultanat, &c., Maharaja of Gwalior	1st Jan., 1878 ...	For distinguished services rendered to the British Government.
2	His Highness Sir Muhammad Kalb Ali Khan, G.C.S.I., Counsellor of the Empress, Nawab of Rampur	Ditto. ...	Ditto.
3	His Highness Sir Raghbir Sing Bahadur, G.C.S.I., Counsellor of the Empress, Raja of Jhind	Ditto. ...	Ditto.
4	His Highness The late Maharaja Sir Ram Sing, G.C.S.I., Counsellor of the Empress, of Jaipur	Ditto. ...	Ditto.
5	His Highness Sir Ram Sing, G.C.S.I., Counsellor of the Empress, Maharao Raja of Bundi	Ditto. ...	Ditto.
6	His Highness Sir Rama Varma, G.C.S.I., Counsellor of the Empress, Maharaja of Travancore	Ditto. ...	Ditto.
7	His Highness Sir Ranbir Sing, G.C.S.I., Counsellor of the Empress, General in the Army, Indar Mahindar Bahadur Sipar-i-Saltanat, Maharaja of Jummu and Kashmir	Ditto. ...	Ditto.
8	His Highness Sir Tukoji Rao Holkar, G.C.S.I., Counsellor of the Empress, Maharaja of Indore	Ditto. ...	Ditto.

APPENDIX B.

The Order of the Indian Empire.

COMPANIONS—(Ex-Officio and for Life.)

No.	Name and Destination.	When Conferred.	Remarks.
1	Meer Ali Khan, eldest son and heir of the Jam of Lus Beyla, Khelat	1st Jan., 1878 ...	For good services rendered to the British Government.
2	Sirdar Asad Khan, Chief of the Sarawan Brahuis, Khelat ...	Ditto. ...	Ditto.
3	Sirdar Atar Sing, Malaz-ul-Ulama-o-ul-Fazala, of Bhadaur, Panjab	1st Jan., 1880 ...	Ditto.
4	Bapu Deva Shastri, Professor of Mathematics, Sanskrit College, Benares	1st Jan., 1878 ...	Ditto.
5	Babu Bhudev Mukerjee, Bengal Educational Service ...	Ditto. ...	Ditto.
6	Bukht Sing, Rao Bahadur, Rao of Bedla, in Meywar ...	Ditto. ...	Ditto.
7	Bymanjee Jamesjee	...	Ditto.
8	Cettepaliem Ranga Charloo, Esq., Controller of the Household of His Highness the Maharaja of Mysore	1st Jan., 1878 ...	Ditto.
9	Sirdar Gohur Khan. Chief of the Jelawan Brahuis, Khelat ...	Ditto. ...	Ditto.
10	Honorary Lieutenant Colonel Sheik Hedayat Ali Khan Bahadur, Sirdar Bahadur, 45th N. I.	1st Jan., 1879 ...	Ditto.
11	The Hon'ble Mir Humayun Jah Bahadur, Additional Member of the Council of His Excellency the Governor of Madras for making Laws and Regulations	1st Jan., 1880 ...	Ditto.
12	Pandit Isvar Chandra Bidyasagar, Sukeas Street, Calcutta ...	Ditto. ...	Ditto.

APPENDIX B.

The Order of the Indian Empire.

COMPANIONS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
13	Babu Khem Sing	...	For good services rendered to the British Government.
14	The Honorable Kristo Das Pal, Rai Bahadur, Member of the Bengal Legislative Council and Municipal Commissioner, Calcutta....	1st Jan., 1878 ...	Ditto.
15	Pandit Mahesh Chandra Nyaratna, Officiating Principal, Sanskrit College, Calcutta. ...	24th May, 1881.	Ditto.
16	Mirza Golam Ahmad, Extra Asst. Commr., Peshawar ...	Ditto.	Ditto.
17	Meer Mahmood Khan, eldest son and heir of the Khan of Khelat	1st Jan., 1878...	Ditto.
18	Raja Mangal Sing	...	Ditto.
19	Morarjee Goculdass, Esq., Merchant, and Justice of the Peace, Bombay	1st Jan., 1878 ...	Ditto.
20	Pandit Nain Sing, late of the Great Trigonometrical Survey...	Ditto.	Ditto.
21	Sri Rajamani Raja Deo, Zamindar of Mandassa, Madras ...	Ditto.	Ditto.
22	Rajendra Lala Mittra, Rai Bahadur, L.L. D., of the Surah Raj Family, 24 Pargannas ...	Ditto.	Ditto.
23	Saleh Hindi, Khan Bahadur, of Joonagarh, Bombay Presidency	Ditto.	Ditto.
24	Pandit Sarup Narain, Political Assistant and Deputy Bhil Agent, Manpur, Central India...	1st Jan., 1880.	Ditto.
25	Sirdar Sultan Jan Saddozai, Extra Asst. Commr., Kohat ...	24th May, 1881.	Ditto.

APPENDIX B.

The Order of the Indian Empire.

COMPANIONS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
26	Kazi Shahab-ud-din, head of the Revenue Department of the Baroda State	1st Jan., 1880.	For good services rendered to the British Government.
27	Sorabjee Shapurjee Bengali, Esq., Sheriff for the Town of Bombay	24th May, 1881.	Ditto.
28	Raja Sourindro Mohan Tagore, Musical Doctor, of the Tagore Family, Calcutta	1st Jan., 1880.	For the revival of Hindu Music.
29	Tiruvarur Muthuswami Aiyar, Esq., L.L. B., Judge of the Small Cause Court, Madras	1st Jan., 1878 ...	For good services rendered to the British Government.
30	Syud Vilayut Ali Khan, Banker, Zamindar, and Honorary Magistrate, Patna, Bengal ...	Ditto.	Ditto.
31	Moung Oon	...	Ditto.

THE IMPERIAL ORDER OF THE CROWN OF INDIA.

No.	Name and Destination.	When Conferred.	Remarks.
1	Her Highness Devajee Ammanee Maharani Sitavilas, of Maisur	1878. ...	For good services rendered to the British Government.
2	Her Highness Dilawar-un-Nissa Begam Saheba, of Haiderabad	Ditto.	Ditto.
3	Her Highness The Maharani Dhalip Sing	Ditto.	Ditto.
4	Her Highness Maharani Jamna Bai Saheb Gaikwar, of Baroda	Ditto.	Ditto.

APPENDIX B.

THE IMPERIAL ORDER OF THE CROWN OF INDIA.—(*Continued.*)

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
5	Her Highness Maharani Sarnamoyi, of Cossimbazar ...	1878. ...	For good services rendered to the British Government.
6	Her Highness Nawab Shahjehan Begum G.C.S.I., of Bhopal...	Ditto.	Ditto.
7	Her Highness Nawab Kudsia Begum, of Bhopal	Ditto.	Ditto.
8	Her Highness Vijya Mehemi Mukta Boyi Amonani Raja Saheb, Princess of Tanjore ...	Ditto.	Ditto.

COUNSELLOR OF THE EMPRESS.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	His Highness Sir Jiaji Rao Sindhia Bahadur, G.C.B., G.C.S.I., &c., &c., Maharaja of Gwalior...	1st Jan., 1877 ...	At the Delhi Darbar.
2	His Highness Sir Kalb Ali Khan, G. C. S. I., Nawab of Rampur	Ditto.	Ditto.
3	His Highness Sir Raghbir Sing Bahadur, G.C.S.I., Raja of Jhind	Ditto.	Ditto.
4	His Highness Sir Ram Sing, G.C.S.I., Maharao Raja of Bundi	Ditto.	Ditto.
5	His Highness the late Maharaja Sir Ram Sing, G.C.S.I.&c., &c., of Jaipur...	Ditto.	Ditto.
6	His Highness Sir Rama Varma, G.C.S.I., &c., &c., Maharaja of Travancore	Ditto.	Ditto.

APPENDIX B.

COUNSELLOR OF THE EMPRESS.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
7	His Highness Sir Ranbir Sing, G.C.S.I., &c., &c., Maharaja of Jammu and Kashmir ...	1st Jan., 1877 ...	At the Delhi Darbar.
8	His Highness Sir Tukoji Rao Holkar, G.C.S.I., &c., &c., Maharaja of Indore	Ditto.	Ditto.

GENERAL IN THE ARMY.

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Sir Jiaji Rao Sindhia Bahadur, G.C.B., G.C.S.I., Counsellor of the Empress, &c., &c. Maharaja of Gwalior ...	1st Jan., 1877 ...	At the Delhi Darbar.
2	His Highness Sir Ranbir Sing, Bahadur, G.C.S.I., Counsellor of the Empress, &c., &c., Maharaja of Jammu and Kashmir ...	Ditto.	Ditto.

FARZAND-I-KHAS-I-DAULAT-I-INGLISHIA.

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Maharaja Sevaji Rao Gaikwar, III., &c., &c., of Baroda	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

HISAM-US-SALTANAT.

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Sir Jiaji Rao Sindhia Bahadur, G.C.B., G.C.S.I., Counsellor of the Empress, General in the Army, &c., &c., Maharaja of Gwalior	1st Jan., 1877 ...	At the Delhi Darbar.

INDAR MAHINDAR BAHADUR SIPAR-I-SALTANAT.

No.	Name and Destination.	When Conferred.	Remarks.
	His Highness Sir Ranbir Sing Bahadur, G.C.S.I., Counsellor of the Empress, General in the Army, &c., &c., Maharaja of Jammu and Kashmir	1st Jan., 1877 ...	At the Delhi Darbar.

SAWAI.

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Maharaja Ranjor Sing, of Ajigarh	1st Jan., 1877 ...	At the Delhi Darbar.

SIPAHDAR-UL-MULK.

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Sri Maharaj Dhiraj Jai Sing Deo Bahadur, of Charkari	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

LOKENDAR.

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Rao Maharaja Bhowani Sing of Dattia ...	1st Jan., 1877 ...	At the Delhi Darbar.

RAJA MUSHIR-I-KHAS BAHADUR.

No.	Name and Destination.	When Conferred.	Remarks.
1	Raja Sir Dinkur Rao, K.C.S.I...	1st Jan., 1877 ...	At the Delhi Darbar.

RAJA-I-RAJAGAN.

No.	Name and Destination.	When Conferred.	Remarks.
1	His Highness Sir Ragbir Sing, G.C.S.I., Raja of Jhind	24 May, 1881...	In Honor of Her Majesty's birth-day.

MALAZ-UL-ULAMA-O-UL-FAZALA.

No.	Name and Destination.	When Conferred.	Remarks.
1	Sirdar Atar Sing, C. I. E., of Bhadour	1st Jan., 1877 ...	At the Delhi Darbar.

SHEIKH-UL-MUSHAIKH.

No.	Name and Destination.	When Conferred.	Remarks.
1	Dewan Gyasuddin Ali Khan, Sajjada Nashin, Ajmir... ...	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

MAHARAJA DHIRAJ BAHADUR.*

No.	Name and Destination.	When Conferred.	Remarks.
1	The late His Highness Mahtab Chand Bahadur, of the Bardwan Raj family	9th April, 1840	The title is hereditary.†
2	The late Tej Chandra Bahadur, of the Bardwan Raj Family ...	A. D. 1791...	Ditto.

MAHARAJA BAHADUR.

No.	Name and Destination.	When Conferred.	Remarks.
1	The late Ananda Kishor Sing, of the Bettia Raj Family, Chumparun	1830. ...	By Lord William Bentinck.
2	Bunwarilal Bahadur, the late Maharaja of the Bunwaribad Raj Family, Birbhum	...	For good services rendered to the British Government.
3	Chattardhari Sahi Bahadur, the late Maharaja of the Hatwa Raj Family	1837. ...	Ditto.
4	Sir Joy Mungul Sing Bahadur, K.C.S.I., of the Gidhour Raj Family	1st Jan., 1877 ...	At the Delhi Darbar. The title is hereditary.
5	Sir Joy Prokash Sing, Bahadur, K. C. S. I., of the Deo Raj Family in Gya	21st June, 1859.	For his good services during the mutiny.
6	Joy Prokash Sing, the late Maharaja of Doomraon ...	10th March, 1816.	By Marquis of Hastings.

* Several titles like Maharaja Dhiraj, Maharaja Bahadur, Maharaja, Maharana, Rana, Raja Bahadur, Raja, Nawab, &c., seem to be hereditary among the Native Princes belonging to the Native States (vide Part I.)

† Where it is not mentioned, that the title is "hereditary," it should be understood that it is personal.

APPENDIX B.

MAHARAJA BAHADUR.—*Continued.*

No.	Name and Destination.	When Conferred.	Remarks.
7	Juggut Indro Bunwari Gobind, of the Bunwareebad Raj Family, Birbhum	21st Dec., 1857.	For good services during the Mutiny.
8	Krishna Pratap Sahi Bahadur, of the Hatwa Raj Family (Sarun)	31st Augt., 1874.	For good services rendered to the British Govt.
9	Lachmesvar Sing Bahadur, Maharaja of Darbhanga, Tirhoot.	September, 1879.	For various acts of charity and public utility. The title is hereditary.
10	Mana Vikrama, Zamorin or 1st Raja of Calicut, Madras ...	1st Jan., 1878...	For good services rendered to the British Govt.
11	The late Maharaja Nava Krishna Dev Bahadur, the founder of the Savabazar Raj Family, Calcutta	1766. ...	The title was conferred on him by the Emperor Shah Alum through Lord Clive granting him at the same time the dignity of Masnab-shash-hazari with four thousand sowars.
12	Naul Kishor Sing Bahadur, the late Maharaja of the Bettia Raj Family, Chumparun ...	...	For good services rendered to the British Govt.
13	Rajendra Pratap Sahi Bahadur, the late Maharaja of the Hatwa Raj Family (Sarun) ...	1858. ...	Ditto.
14	Rajendra Kishor Sing Bahadur, of the Bettia Raj Family, Chumparun	11th April, 1856.	Ditto.
15	Ruder Sing Bahadur, the late Maharaja of the Darbhanga Raj Family	...	Addressed by the Govr.-Genl. of his time as "Maharaja Bahadur."
16	The late Maharaja Sris Chandra Rai, of the Nadiya Raj Family	...	For enlightened liberality.
17	The late Maharaja Satis Chandra Rai, of the Nadiya Raj Family	9th Jan., 1858...	Ditto.

APPENDIX B.

MAHARAJA.

No.	Name and Destination.	When Conferred.	Remarks.
1	Ananda Rao Puar, Raja of Dhar	1st Jan., 1877...	At the Delhi Darbar.
2	Bhagirathi Mahindra, the late Maharaja of Dhenkanal, Tributary Mohals, Orissa	1866. ...	For liberality during the famine of 1866. The title of "Raja" has been declared to be hereditary in June, 1874.
3	Chattar Sing, Raja of Sampthar	1st Jan., 1877...	At the Delhi Darbar.
4	Debya Sing Dev, Raja of Puri, Orissa	Ditto.	Ditto.
5	Dhanurjoy Narain Bhanj Deo, Raja of Killa Keonjhar, Orissa...	Ditto.	Ditto.
6	Gopal Chandra Sing, Raja of Sultanabad, Sonthal Pargannas	12th March, 1857.	For services during the Famine of 1873-74. The title of "Raja Bahadur" was conferred on him in 1867.
7	Het Narayan Sing, the late Maharaja of the Tikari Raj Family, (Gya).	10th Novr., 1845.	For good services rendered to the British Govt.
8	Inderjit Sing Deo, Raja of Sirgoojah, Chota Nagpore ...	23rd Decr., 1872.	Ditto.
9	Jagatindro Nath Roy, of the Nattor Raj Family, Rajshahye...	1st Jan., 1877...	At the Delhi Darbar.
10	The Hon'ble Maharaja Jatindro Mohan Tagore Bahadur, C. S. I., of the Tagore Family, Calcutta	Ditto.	Ditto. The title of "Raja Bahadur" was conferred on him in 1871.
11	Sir Joy Mangul Sing, of the Gidhour Raj Family	1865. ...	For good services during the mutiny.

APPENDIX B.

MAHARAJA.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
12	Raja Kamal Krishna Dev, of the Savabazar Raj Family, Calcutta	23rd Feb., 1880.	For good services. The title of "Raja" was conferred on him on the 1st January, 1677 at the Delhi Darbar.
13	Kishen Chandar Bhanj Deo, of Moharbanj, Orissa	1st Jan., 1877...	At the Delhi Darbar.
14	Lall Ummer Sing, the late Maharaja of Sirgoojah, Chota Nagpore	....	The title is hereditary.
15	The late Mitrajit Sing, of the Tikari Raj Family	10th Nov., 1845.	By Lord Hardinge.
16	Maheshar Bax Sing, of the Doomraon Raj Family, Shahabad...	23rd Dec., 1872.	For good services. The title of "Raja" was conferred on him in 18[illegible].
17	Mahipat Sing, of the Patna Raj Family	1st Jan., 1877...	At the Delhi Darbar.
18	The Hon'ble Maharaja Narendra Krishna, of the Savabazar Raj Ramily, Calcutta	Ditto. ...	Ditto. The title of Raja was previously conferred on him.
19	His Highness Nripendra Narain Bhup Bahadur, of the Kuch Behar Raj Family ...	23rd Feb., 1880.	The title seems to be hereditary.
20	Pratap Udai Nath Sahco Deo, a minor, of the Chota Nagpore Raj Family	...	The right of the head of the family to the title of "Maharaja" has been sanctioned by Government on the 31st December, 1872.
21	Raj Krishna Sing, Raja of Susang, Mymensing	1st Jan., 1877 ..	At the Delhi Darbar.

APPENDIX B.

MAHARAJA.—(*Continued.*)

No.	NAME AND DESTINATION.	When Conferred	REMARKS.
22	The late Ram Krishna Sing, of the Tikari Raj Family, (Gya)	8th May, 1873...	For good services rendered to the British Govt.
23	The late Maharaja Ram Nath Sing, of the Ramgarh Raj Family	June, 1863...	Ditto.
24	The late Raja Rama Nath Tagore Bahadur, C.S.I., of the Tagore Family, Calcutta ...	1st Jan., 1877 ...	At the Delhi Darbar. The title of "Raja" was conferred on him in 1873.
25	Sew Prokash Sing, of the Gidhour Raj Family	12th March, 1875.	For good services rendered to the British Govt.
26	His Highness the late Maharaja Mirza Viziarama Gajapati Raj Munea Sultan Bahadur, K.C.S.I., of Vizianagram ...	1864. ...	Ditto.

RAJENDRA BAHADUR.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	The late Raja Krishna Chandra Rai Bahadur, of the Nuddea Raj Family, Krishnaghar. ...	1757-58. ...	Received the title of "Rajendra Bahadur" from Lord Clive with a present of 12 guns used at Plassey.

MAHARANI.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	Hara Sundari Debya, of Searsole, Bardwan	1st Jan., 1877 ...	At the Delhi Darbar. Received the title of Rani on the 12th March, 1875.

APPENDIX B.

MAHARANI.—(*Continued.*)

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
2	Hingan Kumari, of Pindara, Manbhum	1st Jan., 1877 ...	At the Delhi Darbar. Received the title of Rani on the 12th March, 1875.
3	Sham Mohini, of the Dinajpur Raj Family	26th July, 1875	For services during the Famine of 1873-74.
4	Sharnamoyi C. I., of the Cossimbazar Raj Family, Murshidabad	10th Aug., 1871.	For various acts of charity and public utility. In recognition of the Maharani's services, during the famine of 1874, the Govt. publicly announced in the Calcutta Gazette, of the 12th March, 1875, that the title of Maharaja be conferred on any person the Maharani might choose to adopt as her heir and successor.
5	Sharat Sundari Debya, of the Putia Raj Family, Rajshahye...	1st Jan., 1877 ...	At the Delhi Darbar. Received the title of Rani on the 12th March, 1875.

RAJA BAHADUR.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	The late Raja Ananda Nath Rai, C.S.I., of the Nattor Raj Family, Rajshahye	1866. ..	For good services rendered to the British Govt.
2	Raja Ardote Sing, Rais of Kotce, in Baghelkand	1st Jan., 1878 ...	The title is hereditary.

APPENDIX B.

RAJA BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
3	The late Raja Bhoop Sing Bahadur, of the Patna Raj Family	1829. ...	Died on the 17th January, 1874.
4	The late Raja Baidyo Nath Rai Bahadur, of Sukbazar, Pathuriaghata, Calcutta ...	...	Received the title from Lord Amherst.
5	Raja Bisesshar Malia, of Scarsole, Bardwan	1st Jan., 1877 ...	At the Delhi Darbar. Received the title of "Raja" on the 12th March, 1875 for services during the Famine of 1873-74.
6	The late Raja Baroda Kanta Roy, of Chunchur, Jessore ...	15th Sept., 1858.	For good services during the mutiny.
7	Raja Chuckerdhur Sing Deo, of Seraikillah, Chota Nagpore...	18th Feb., 1856.	For good services rendered to the British Govt.
8	The late Raja Doost Damun, of the Shahur Raj Family, Mozufferpore	10th March, 1816.	Ditto.
9	Raja Dyanidhi Deo, of the Bonai Tributary Estate, Chota Nagpore	5th May, 1871.	For good services during the Keonjhur rebellion of 1867-68.
10	The late Raja Gopi Mohan Dev Bahadur, of the Savabazar Raj Family, Calcutta	1833. ...	Received the title from Lord William Bentinck with the privilege of being attended by an armed retinue.
11	The late Raja Hari Nath Roy Bahadur, of the Cossimbazar Raj Family, Murshidabad ...	15th Feb., 1825.	Received the title from Earl Amherst.
12	Raja Harnath Chaudhri, of Dubalhati, Rajshahye	Ist Jan., 1877 ...	At the Delhi Darbar. Received the title of "Raja" on the 12th March, 1875 for good services during the famine of 1873-74.

APPENDIX B.

RAJA BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
13	Raja Harballab Narayan Sing, of Sonebursa, Bhaugulpore ...	1st Jan., 1877...	At the Delhi Darbar.
14	Raja Harendra Krishna Dev, of the Savabazar Raj Family, Calcutta	4th June, 1874.	Received the title of "Raja" on the 12th March, 1875.* For good services rendered to the British Govt.
15	The Hon'ble Maharaja Jatindra Mohan Tagore Bahadur, C.S.I., of the Tagore Family, Calcutta	17th March, 1871.	Received the title of "Maharaja" on the 1st Jan., 1877.
16	The late Raja Kali Sankar Ghosal, of the Bhukailas Raj Family, 24-Pargannas	...	Received the title from Lord Ellenborough.
17	The late Raja Kali Krishna Dev Bahadur, of the Savabazar Raj Family, Calcutta	1833. ...	Received the title from Lord William Bentinck.
18	The late Raja Kissen Nath Roy Bahadur, of the Cossimbazar Raj Family, Murshidabad ...	1841. ...	Do. from Lord Auckland.
19	The late Raja Kali Narayan Rai Chowdhuri, of Bhowal, Dacca	20th Oct., 1875.	For public spirit and liberality.
20	Raja Kumad Narain Bhup, Zamindar of Bijni, in Assam ...	1878. ...	Ditto.
21	Raja Kunwar Maharaj Sing, of Haldaur, N. W. P.	1st Jan., 1878 ...	Ditto.
22	Khallak Sing, Raja of Surila...	1st Jan., 1877 ...	At the Delhi Darbar.
23	Raja Lila Nanda Sing, of the Purnea Raj Family ...	8th Dec., 1851.	The title of Raja Bahadur was also conferred on his grand-father and father in 1811 and 1821 respectively. His grand-father rendered good services during the Nepal War.

APPENDIX B.

RAJA BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
24	The late Raja Loke Nath Roy Bahadur, of the Cossimbazar Raj Family, Murshidabad ...	...	Received the title from W. Hastings.
25	Raja Mangal Sing, of Bhinai, Ajmere	1st Jan., 1877 ...	At the Delhi Darbar.
26	Raja Muni Pal, of Pal Lohara, Orissa	5th May, 1871 ...	For valuable services during the Keonjhar rebellion of 1867-68. The title has been declared to be hereditary in June, 1874.
27	Raja Mahipat Sing, of the Patna Raj Family	31st Aug., 1874.	For good services rendered to the British Govt.
28	The late Raja Narsing Chandra Rai Bahadur, of Sukbazar, Pathuriaghata, Calcutta...	...	Ditto.
29	The late Raja Prasanna Nath Roy, of Dighapati, Rajshahye...	20 April, 1854.	Ditto.
30	The late Raja Prasanna Narain Dev Bahadur, of the Savabazar Raj Family, Calcutta	...	First received the title of Rai Bahadur in 1847.
31	Raja Pramatho Nath Roy, of Dighapati, Rajshahye	20th Sept., 1869.	For good services rendered to the British Govt.
32	The late Raja Pratap Chandra Sing Bahadur, C.S.I., of the Paikpara Raj Family, 24-Pargannas	...	Ditto.
33	Raja Pertab Narain Sing Deo, of Jushpore, Chota Nagpore ...	3rd Dec., 1859.	For good services during the mutiny. The title is hereditary.
34	The late Raja Sir Radha Kanta Dev Bahadur, K.C.S.I., of the Savabazar Raj Family, Calcutta	1837. ...	For loyalty, high position, vast learning, approved public and

APPENDIX B.

RAJA BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
			personal character, and eminent services rendered both to the country and the Government. Died in April 1867.
35	Raja Raghu Nandan Sing, Soorsund, Mozufferpore ...	27th May, 1859.	For valuable services during the mutiny.
36	Raghbir Dyal Sing, Raja of Birond	1st Jan., 1877 ...	At the Delhi Darbar.
37	Raja Rajendra Narain Dev Bahadur, of the Savabazar Raj Family, Calcutta	30th April, 1869.	For loyalty, purity of character, and good services rendered to the country.
38	The late Rajendra Narayan Rai, of the Patiya Raj Family...	...	For good services rendered to the British Govt.
39	The late Raja Raghu Nandan Sing, of the Shahar Raj Family, Mozufferpore	7th Sep., 1820...	Ditto.
40	Raja Radha Nath Rai, of the Dinajpur Raj Family	...	Received the title from W. Hastings.
41	The late Raja Raj Krishna Dev Bahadur, of the Savabazar Raj Family, Calcutta	1797 or 1798 ...	Received the title from The Hon'ble Sir John MacPherson.
42	Raja Rajendra Lal Mullick Bahadur, of Chorebagan, Calcutta	1st Jan., 1878 ...	For various acts of charity and public utility. Received the title of Rai Bahadur on the 3rd January, 1867 for good and valuable services during the famine of 1866-67.
43	Raja Ram Ranjan Chuckarbutty, of Birbhum	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

RAJA BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
44	The late Raja Raj Narain Roy Bahadur, of the Andul Raj Family, near Howra	...	For good services rendered to the British Govt.
45	The late Raja Sattya Charan Ghosal Bahadur, of the Bhukailas Raj Family, 24-Pargannas...	...	Ditto.
46	Raja Sattya Nanda Ghosal Bahadur, of Ditto.	30th Sep., 1869.	Ditto.
47	The late Raja Sattya Saran Ghosal Bahadur, C.S.I., of Ditto	...	Ditto.
48	The late Raja Shew Nandan Sing, of the Chumparun Raj Family	21st May, 1859.	Ditto.
49	The late Raja Siv Chandra Rai Bahadur, of Sukbazar, Pathuriaghata, Calcutta ...	...	Ditto.
50	The late Raja Sita Nath Bose Bahadur, of the Savabazar Raj Family, Calcutta	...	Ditto.
51	The late Raja Sukmoy Rai Bahadur, of Sukbazar, Pathuriaghata, Calcutta	...	Received the title from W. Hastings for several acts of charity and public utility.
52	Kumar Shankar Sing, of Bilram, in the Etah District ...	1880. ...	For good services rendered to the British Govt.
53	Saheb Praladh Sen, of Ramnuggur, Chumparun	12th Oct., 1860.	For good services during the mutiny.
54	The late Shew Nandan Sing, of the Shahar Raj Family, Mozufferpore	...	Ditto.
55	Shewraj Nandan Sing, of the Shahar Raj Family, Mozufferpore	3rd March, 1875.	Ditto.

APPENDIX B.

RAJA BAHADUR.—*(Continued.)*

No.	Name and Destination.	When Conferred.	Remarks.
56	Udit Pratap Deo, Raja of Kharond	1st Jan., 1877 ...	At the Delhi Darbar.

RAJA.

No.	Name and Destination.	When Conferred.	Remarks.
1	Ajita Singh, of Teraul, Partabgarh	1st Jan., 1877 ...	At the Delhi Darbar.
2	Nawab Sayyid Ali Shah, of Sirdhana, Mirath	June, 1876. ...	For good services rendered to the British Govt.
3	Balwant Rao, of Jabalpur ...	1st Jan., 1877 ...	At the Delhi Darbar.
4	Balwant Sing, of Gangwanna	Ditto. ...	Ditto.
5	Banspat Sing, of Barah, Allahabad	Nov., 1858 ...	For good services rendered to the British Govt.
6	Ban Mast Sing, of Katehra, Jhansi	Sep., 1859...	Ditto.
7	Beer Chander Barman, of Augurtollah, Hill Tipperah ...	1869. ...	The title is hereditary.
8	Benoodhur Bajrodhur Narindro Mohapatur, of Runpore, Pooree	21st May, 1874.	Ditto.
9	Brojo Soonder Mansing Hari Chunder Mohapatur, of Nursingpore, Pooree...	Ditto. ...	Ditto.
10	The late Chandra Nath Roy, of the Naitor Raj Family ...	1869. ...	For good services rendered to the British Govt.
11	Rao Chattar Sing, Jagirdar of Kannyadhana	1st Jan., 1877...	At the Delhi Darbar.
12	Chaitan Deo Bhunj, Duspulla, Pooree	21st May, 1874.	The title is hereditary.

APPENDIX B.

RAJA.—(*Continued.*)

No.	Name and Destination.	When Conferred	Remarks.
13	The late Digambar Mitter, C.S.I., Calcutta	1st Jan., 1817...	At the Delhi Darbar.
14	The late Dhakhina Ranjan Mukerji	...	For good services during the mutiny of 1857.
15	Dhurmjit Sing Deo, chief of Udaipur, in the Chota Nagpore Mahal	1st Jan., 1877...	At the Delhi Darbar.
16	Damara Kumara Venkattapa Nayudu, Zamindar of Kalahasti, North Arcot District	Ditto.	At the Delhi Darbar.
17	Deba Sing, of Rajghar ...	Ditto.	Ditto.
18	Dilsukh Rai, of Bilram, Etah	Aug., 1859. ...	For good services rendered to the British Govt.
19	Dusruthee Birbar Mungraj Mahapatar, of Baromba, Pooree	21st May, 1874	The title is hereditary.
20	Nawab Mahomed Faiz Ali Khan, of Pahasee, Bulandshahar	Sep., 1870. ...	For good services rendered to the British Govt.
21	The late Gopal Sing, of the Gidhour Raj Family	...	The British Govt. sanctioned the title of Raja which his ancestors received from the Mahomedan Govt.
22	The Hon'ble Rao Gangadhar Rama Rao, Zamindar of Pittapur, Gadavery District... ...	1st Jan., 1877...	At the Delhi Darbar.
23	Gour Chunder Man Sing, Hari Chundun Murdraj Bhramorbor Roy, of Parikood, Pooree	23rd Dec., 1872.	The title is hereditary.
24	Harish Chunder Chowdry, of Mymensing	1st Jan., 1877...	At the Delhi Darbar.
25	Harish Chundra, of Chittagong Hill Tracts...	24th March, 1874.	Is the head of the Chukma tribe.
26	Harihar Khettrio, Birbar Chumpted Sing Mohapatar, of Tigireah, Pooree	21st May, 1874.	The title is hereditary.

APPENDIX B.

RAJA.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
27	Hardeo Buksh, of Hardui, Oudh ... ... A.	Oct., 1858. ...	For good services rendered to the British Govt.
28	The late Indu Bhusan Deb Rai, of the Naldanga Raj Family ...	...	Ditto.
29	Jai Kishen Das, of Muradabad	Jan., 1860 ...	Ditto.
30	The late Jagan Narayan Rai, of the Patiya Raj Family ...	...	Ditto.
31	Jagat Sing, of Tajpur, Bijnor	Dec., 1873 ...	Ditto.
32	The late Jogendro Saont, of Autmullick, Pooree	21st May, 1874.	The title is hereditary.
33	Jeswant Rao, of Lakhna, Etawah	Sept., 1859 ...	For good services rendered to the British Govt.
34	Kalka Prasada, of Barielly...	Dec., 1867 ...	Ditto.
35	Kesho Rao Dinkar, of Gursaric, Jhansi	Dec., 1859 ...	Ditto.
36	Khetter Mohan Sing, of Dinagepur	1st Jan., 1877 ...	At the Delhi Darbar.
37	Kunwar Har Narayan Sing, of Hattrass, Aligarh District...	Ditto.	Ditto.
38	Kissen Chunder Murdraj, Hurree Chundun, of Nilgiri, Pooree	21st May, 1874.	The title is hereditary.
39	Kristendro Roy, of Bolihar...	23rd Feb., 1880.	For good services rendered to the British Govt.
40	Lachman Sing, Deputy Collector, Bulandshahar	1st Jan., 1877 ...	At the Delhi Darbar.
41	Lachman Sing, of Karauli, Mainpuri	Jan., 1869 ...	For good services rendered to the British Govt.
42	Lall Soorajbhun Sing, of Bhugwanpore, Shahabad ...	15th April, 1859.	For good services during the mutiny.

APPENDIX B.

RAJA.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
43	Loodoo Kishore Sing Mandhata, of Nalagarh, Pooree ...	21st May, 1874.	The title is hereditary.
44	H. E. Sir T. Madhava Row, K.C.S.I., Minister of Baroda ...	1st Jan., 1877 ...	At the Delhi Darbar.
45	Thakur Madho Sing, of Sawar, Ajmere	Ditto.	Ditto.
46	The late Sirdar Nehal Sing, Raja of Kapurthala	...	Died in 1852.
47	Nilmoney Sing Deo, of Pacheti, Manbhoom	22nd Nov., 1861.	For good services rendered to the British Govt.
48	Notobur Murdraj Brohmorbar Roy, of Khandpara, Pooree	21st May, 1874.	The title is hereditary.
49	Nundo Kissore Bhupati, of Sukinda, Orissa	1st Jan., 1877.	At the Delhi Darbar.
50	Paddolab Rao, of Aul, Orissa	Ditto.	Ditto.
51	Partap Sing, of Pisangan, Ajmere	Ditto. ...	Ditto.
52	The late Rai Patnimal Dass, of the Rai Family of Benares...	...	For good services rendered to the British Govt.
53	The late Prasanna Nath Rai, of Dighapati, Rajshahye ...	20th April, 1854.	Ditto.
54	Pitambar Deo, of Boad, Pooree	21st May, 1874.	The title is hereditary.
55	Pran Sing Deo, Koria, Tributary Estate, Chota Nagpore ...	8th July, 1875.	Ditto.
56	Radha Prosad Sing, of Doomraon, Shahabad	12th March, 1875.	For good services rendered to the British Govt.
57	Ram Chandra Birbar Hari Chandan, of Talchere, Pooree...	21st May, 1874.	The title is hereditary.
58	Ram Chunder Deo Dhubal, of Lohardugga, Dhulbhoom ...	...	Ditto.

APPENDIX B.

RAJA.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
59	Raghu Nath Sukhur Deo, of Gangpore Tributary Estate, Chota Nagpore	1871. ...	The title is hereditary.
60	Raj Kissen Sing	1873. ...	For good services rendered to the British Govt.
61	Ram Narayan Sing, of Khaira, Monghyr	1st Jan., 1877 ...	At the Delhi Darbar.
62	Ranbir Sing, Dehra Dhun, ...	Sept., 1875 ...	For good services rendered to the British Govt.
63	Shambhu Narayan Sing, Benares	Jan., 1871 ...	Ditto.
64	Shama Nanda Dey, of Balasore	1st Jan., 1877 ...	At the Delhi Darbar.
65	Shama Shankar Rai, of Teota, Dacca	Ditto.	Ditto.
66	H. H. Siva Shan Mukha Rao, Hindu Rao Ghorpuri, Mamlekat Madar, Senapatti, Chief of Sandur	...	Received the hereditary title of Raja from Government.
67	Siva Prasada, C.S.I., of Benares	March, 1874 ...	For good services rendered to the British Govt.
68	Dr. Sourindra Mohan Tagore, C.I.E., &c., &c., of the Tagore Family, Calcutta	23rd Feb., 1880	Ditto.
69	Rai Surja Kanta Acharji Bahadur, of Muktagacha	Ditto.	Ditto. Received the title of "Rai Bahadur," on the 1st Jan., 1877, at the Delhi Darbar.
70	Sirdar Surat Singh Mijithia, C.S.I., Benares	1st Jan., 1877 ...	At the Delhi Darbar.
71	Tejbal Sing, of Daiya, Allahabad	August, 1859 ...	For good services rendered to the British Govt.
72	Rao Saheb Trimbakji Nana Ahir Rao, of Nagpur	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

RAJA.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
73	Velugoti Kumara Yachama Naidu Bahadur, C.S.I.	...	...

BAHADUR.

No.	Name and Destination.	When Conferred.	Remarks.
1	Mohendro Kishore Sing, of Bettia, Chumparun	27th May, 1859.	For good services during the mutiny.

KUMAR*

No.	Name and Destination.	When Conferred.	Remarks.
1	Juggernath Sing Deo, Seraikillah, Chota Nagpore	20th Jan., 1858	Is the hereditary title of the Chiefs of Seraikillah.

PAL CHOWDHURIE.

No.	Name and Destination.	When Conferred.	Remarks.
1	The late Krishna Chandra Pal Chowdhuri, of Ranaghat...	...	From Marquis of Hastings.

* The sons of the recognized Maharajas and Rajas are generally called Kumars.

APPENDIX B.

RAO BAHADUR.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	Rao Amar Sing, of Khilchipur.	April, 1873....	For good services rendered to the British Govt.
2	Rao Bakht Sing, of Baidla, Meywar	1st Jan., 1877...	At the Delhi Darbar.
3	Babut Sing, Thakur of Pokaran, Rajputana	Ditto. ...	Ditto.
4	Bhagwant Rao Deshpanday, of Ellichpur	Ditto. ...	Ditto.
5	Daji Nilkant Nigarkar, Professor, Engineering College, Bombay	Ditto. ...	Ditto.
6	Gopal Rao Hari, Judge of Small Cause Court, Ahmedabad	Ditto. ...	Ditto.
7	Gokalji Jhala, of Junagarh, Kattywar...	Ditto. ...	Ditto.
8	Jugjivandass Khushaldass, Deputy Collector, Surat	Ditto. ...	Ditto.
9	Rao Saheb Hari Narayan, Police Inspector, Ahmadnagar	Ditto. ...	Ditto.
10	Rao Chattarpati, Jagirdar of Alipura	Ditto. ...	Ditto.
11	Kesri Sing, Thakur of Kuchawan, Rajputana	Ditto. ...	Ditto.
12	Keru Lakshman Chhatri, Professor of Mathematics, Deccan College	Ditto. ...	Ditto.
13	Khanderao Vishvanath, alias Rao Saheb Raste, 2nd class Sirdar of the Deccan	Ditto. ...	Ditto.
14	Keshorao Bhasker, Deputy Assistant Political Agent, Kattywar	Ditto. ...	Ditto.

APPENDIX B.

RAO BAHADUR.—(*Continued.*)

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
15	Khushabai Sarabhai, Dafterdar, Rewa Kanta	1st Jan., 1877 ...	At the Delhi Darbar.
16	Dewan Lal Sing, Mukhtiarkar of Taluka Guni, in Hyderabad Collectorate, Sind	Ditto. ...	Ditto.
17	The late Sett Lachmi Chandji, of the Sett Family of Mathura	...	For good services during the Mutiny.
18	Luxemon Sing, Rao of Jigni	1st Jan., 1877...	At the Delhi Darbar.
19	Madhorao Wassudeo Barve, Karbhari, Kolhapur	Ditto. ...	Ditto.
20	Makaji Dhanji, late Karbhari, Drangdra...	Ditto. ...	Ditto.
21	Rao Sahib Muccoond Ram Chunder, Assistant Engineer, P. W. Department, Bombay ...	1st Jan., 1878...	For good services rendered to the British Govt.
22	Nand Shankar Taljashankar, Assistant Political Agent, Junawara and South in Rewa Kanta	1st Jan., 1877...	At the Delhi Darbar.
23	Narayenrao Anant Mutalik, of Karad, Sattara	Ditto. ...	Ditto.
24	Narayen Bhai Dandekar, Director, Public Instruction, Berar	Ditto. ...	Ditto.
25	Premabhai Hemabhai, of Ahmadabad	Ditto. ...	Ditto.
26	Rao Prithi Sing, Jagirdar of Tori—Fatehpur	Ditto. ...	Ditto.
27	Rajdhar Rudar Sing, Chief of Gurihar	1857. ...	For good services rendered to the British Govt.
28	Sheonath Sing, Thakur of Kherwa, Rajputana	1st Jan., 1877...	At the Delhi Darbar.

APPENDIX B.

RAO BAHADUR.—(*Continued.*)

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
29	Shivram Pandoorang, of Bombay	1st Jan., 1877...	At the Delhi Darbar.
30	Shrivalingaya Gada, of Morthalli, Canara	Ditto. ...	Ditto.
31	Sirdar Sing, the late Chief of Logassi	1857. ...	For good services during the mutiny.
32	Sudasheo Rugunath Joshi, Karbhari, Mudhol	1st Jan., 1877...	At the Delhi Darbar.
33	Trimalrao Venkatesh, late Judge, Small Cause Court, Dharwar	Ditto. ...	Ditto.
34	Vennik Rao Janardan Kirtane, Naib Dewan of Baroda...	Ditto. ...	Ditto.
35	Veheridass Ajubhai, Desai of Neriad, Kaira, Bombay ...	Ditto. ...	Ditto.
36	Waman Rao Pitamber Chitnis, Sherishtadar at Sawuntwari	Ditto. ...	Ditto.
37	Wassodeo Bappuji, Assistant Engineer, Department Public Works, Bombay...	Ditto. ...	Ditto.

RAO SAHIB.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	Thakur Bahadur Sing, of Musuda, Ajmere	1st Jan., 1877 ...	At the Delhi Darbar.
2	Govind Rao Krishna Bhashkat, of Nimar	Ditto. ...	Ditto.

APPENDIX B.

RAO SAHIB.—(*Continued.*)

No.	NAME AND DESTINATION.	When Conferred	REMARKS.
3	Thakur Hari Sing, of Deolia, Ajmere	1st Jan., 1877...	At the Delhi Darbar.
4	Thakur Kalyan Sing, of Junean, Ajmere	Ditto. ...	Ditto.
5	Kukaji, Patel of Sheogaon, in Berar	1st Jan., 1878 ...	For good services rendered to the British Govt.
6	Madho Rao Gangadhar Chitnavis, of Nagpur	1st Jan., 1877 ...	At the Delhi Darbar.
7	Thakur Madho Sing, of Kharwa, Ajmere	Ditto. ...	Ditto.
8	Rajaba Mohite, of Nagpur ...	Ditto. ...	Ditto.
9	Thakur Ranjit Sing, of Bandanwara, Ajmere	Ditto. ...	Ditto.

RAO.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	Anrudh Sing, Jagirdar of Paldeo, Central India	1st Jan., 1877 ...	At the Delhi Darbar.
2	Bahar Mal, Rawat of Barar, Mhairwara, Rajputana	Ditto. ...	Ditto.
3	Jado Rao Panday, of Bhandara	Ditto. ...	Ditto.
4	Uma, Rawat of Kukra, Mhairwara, Rajputana	Ditto. ...	Ditto.

APPENDIX B.

RAI BAHADUR.

No.	Name and Destination.	When Conferred.	Remarks.
1	Annada Prasad Rai, of Murshidabad	1st Jan., 1877...	At the Delhi Darbar.
2	Arcot Narayan Swami Mudelier, of Bangalore	Ditto. ...	Ditto.
3	The late Beni Madhav Shome, of Chinsurah	4th July, 1873...	For good services in the Judicial Department.
4	Bakhshi Narsappa, Aide-de-Camp of His Highness the Maharaja of Mysore	1st Jan., 1877.	At the Delhi Darbar.
5	Boidyonath Pandit, Zamindar of Kila Darpan, Cuttack ...	Ditto. ...	Ditto.
6	Bansi Lal Abir Chand, Jubbulpore	1861. ...	For good services rendered to the British Govt.
7	Banwari Lal Sahu, Darbhanga	6th Feb., 1874...	For acts of charity and public spirit.
8	Chahadi Subia, Assistant Commissioner, Coorg	1st Jan., 1877 ...	At the Delhi Darbar.
9	Chaudhri Rudar Prasad, Zamindar of Nanpur, in Sitamurhi	Ditto. ...	Ditto.
10	Das Mal, Late Tahsildar, Hushiarpur	Ditto. ...	Ditto.
11	Dinabandhu Patnaik, Tahsildar of the Khond Mahals, Cuttack, Orissa	5th Nov., 1875...	For good services.
12	The late Babu Dina Bandhu Mitter, Calcutta	...	For good services in the Postal Department.
13	Dhanpat Sing Deoghar, Baluchar, Murshidabad	13th Dec., 1866.	For acts of liberality and public spirit.
14	Durga Narayan Banerji, Inspector Bengal Postal Establishment	22nd March, 1876.	For good services in the Postal Department.

APPENDIX B.

RAI BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
15	Durga Prasad Ghose, late Judge of the Small Cause Courts of Howra, Hughli, and Sirampur, Bengal	1st Jan., 1878 ...	For good services in the Judicial Department.
16	Durga Prasad Sing, Zamindar of Mudhobans, in Champaran	1st Jan., 1877...	At the Delhi Darbar.
17	Giris Chandra Das, Supdt. Govt. Toshakhana, Calcutta ...	2nd April, 1874	For good services.
18	Giris Chandra Lahuri, Kassimpore, Rajshahye	31st March, 1871.	For acts of liberality.
19	Gobordone Lal Sahu, Darbhanga, Tirhoot...	13th Oct., 1874	Ditto.
20	Golak Chandra Chaudhri, of Chittagong	1st Jan., 1877 ...	At the Delhi Darbar.
21	Gopal Mohan Sirkar, Treasurer, Govt. House, Calcutta ...	Ditto. ...	Ditto.
22	The late Hara Nath Rai, of the Naral Family	...	For works of public utility.
23	Harichand Yaduji, Head Clerk, Presidency Pay Office, Bombay	1st Jan., 1877 ...	At the Delhi Darbar.
24	Hem Chander Rai, of Purnea	12th March, 1875.	For good services during the Famine of 1873-74.
25	Het Narayan Sing, Chundergarh, Gya	27th May, 1859.	For valuable services during the mutiny.
26	Moonshee Ishree Pershad ...	22nd Jan., 1873	For services relative to the Wahabee prosecutions.
27	Jadhav Chandra Ghose, Dy. Supdt. of Vaccination, Metropolitan Circle, Calcutta	11th Sept., 1873.	For good services in the Medical Department.

APPENDIX B.

RAI BAHADUR.—(*Continued*).

No.	Name and Destination.	When Conferred.	Remarks.
28	Jadu Nath Rai, Kishnagar ...	16th April, 1867.	For good services during the Famine of 1866.
29	Kanai Lal Dey, Beadon Street, Calcutta	6th June, 1872.	For good services in the Medical Department.
30	Kanhya Lal, Assistant District Supdt. of Police, Panjab...	1st Jan., 1877...	At the Delhi Darbar.
31	Kali Kinkar Rai, the late Subordinate Judge of Faridpur, Dacca	16th March, 1872.	For meritorious services.
32	Rai Kalian Sing, Hony. Magistrate, Amritsar	1st Jan., 1877...	At the Delhi Darbar.
33	Khem Karan, Agent of the Military Horse Van Dak, Rawal-Pindi	1st Jan., 1878...	For good services.
34	The Hon'ble Babu Kristo Das Pal, Member of the Bengal Legislative Council	1st Jan., 1877 ...	At the Delhi Darbar.
35	Lala Badri Das, Mukim to His Excellency the Viceroy, Calcutta	Ditto. ..	Ditto.
36	Lachman Rao, Aide-de-Camp of His Highness the Maharaja of Mysore	Ditto. ..	Ditto.
37	Lall Thakur Das, Asst. Surgeon, Peshawar	24th May, 1881.	In Honor of Her Majesty's birth-day.
38	Lachmipat Sing Deoghar, of Baluchar, Murshidabad ...	23rd July, 1867.	For Acts of liberality.
39	Thakur Man Sing, of Sukpur, Bhagalpur	12th March, 1875.	For good services during the famine of 1873-74.
40	Thakur Mangal Sing, Member of Regency Council, Alwar.	1st Jan., 1877...	At the Delhi Darbar.
41	The late Mohima Chandra Pal, of Satrujitpur, Jessore ...	...	For enlightened liberality.

APPENDIX B.

RAI BAHADUR.—(Continued.)

No.	Name and Destination.	When Conferred.	Remarks.
42	Megraj Oswal, of Azimgunge, Murshidabad and Goalpara ...	8th Oct., 1867....	For valuable services during the Bhutan Campaign.
43	Mehtab Bijey Sing, Dewan of His Highness the Maharaja of Jodhpur, Rajputana	1st Jan., 1878....	For good services.
44	Mohabir Prasad Shah, of Goldengunge, Sarun	10th Sept., 1875.	For acts of liberality during the famine of 1873-74.
45	Babu Modhu Sudan Ghose, Commissariat Department. ...	24th May, 1881	In Honor of Her Majesty's birth-day.
46	Nandepat Mahta, of Mozafferpur	23rd Decr., 1857.	For good services during the mutiny.
47	Narayan Chandra Chaudhri. Zamindar of Choraman in Dinajpur, Rajshahye	1st Jan., 1877 ...	At the Delhi Darbar.
48	Narendra Narayan Sing, of Burooari, Bhagalpur	12th March, 1875.	For good services during the famine of 1873-74.
49	Nimai Charan Bose, Zamindar of Kothar in Balasore ...	1st Jan., 1877 ...	At the Delhi Darbar.
50	Obhoy Charan Bose, of Dacca	20th June, 1873.	For good services in the Judicial Department.
51	Rao Pandurang Tantia Gorey, Supdt. of the State of Dewas, (Senior Branch), Central India	1st Jan., 1878.	For good services.
52	Peary Mohan Banerji, of Komirkola, Bardwan	10th Aug., 1866.	For good services in the Judicial Department.
53	Pergunnait Jug Deo Sing, of Petoria, Chota Nagpur ...	5th May, 1871...	For good services during the Keonjhur rebellion of 1867-68.
54	Panchanan Banerji, of Hughli District	2nd April, 1874...	For good services in the Judicial Department.
55	Radha Ballabh Sing Deo, Zamindar of Bankura	1st Jan., 1877...	At the Delhi Darbar.

APPENDIX B.

RAI BAHADUR.—(*Continued.*)

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
56	Radha Charan Sett, of Calcutta	25th Feb., 1862.	For good services as Treasurer in the Govt. House, Calcutta.
57	Radha Govinda Rai Saheb, of Dinajpur	12th March, 1875.	For good services during the Famine of 1873-74.
58	Raj Kumar Sing, Tundua, Gya	1859. ...	For good services during the mutiny.
59	Dr. Rajendra Lala Mitra, C.I.E., of Surah, 24 Pargannas ...	1st Jan., 1877 ...	At the Delhi Darbar.
60	Rajib Lochan Rai, Cossimbazar, Dewan to the estates of Maharani Sarnamoyi, C.I. ...	11th Augt., 1871.	For good management of the estates of Maharani Sarnamoyi, C.I.
61	Ram Narayan, late Inspector, Oudh Police Force ...	1st Jan., 1878 ...	For good services.
62	Ram Narayan Das, of Darjipara, Calcutta	7th Jan., 1869...	For valuable services in the Medical Deptt.
63	Ram Prosad Mitter, of Shambazar, Calcutta	18th Feb., 1862.	For good services as Supdt. Govt. Tosakhana, Calcutta.
64	Ram Ratan Seth, Banker, Mian Mir	1st Jan., 1877 ...	At the Delhi Darbar.
65	Ramai Sing, of West Tirhut...	12th March, 1875	For good services during the famine of 1873-74.
66	Ramani Mohan Rai Chaudhuri, Rangpur	Ditto.	Ditto.
67	The Hon'ble Babu Ram Sankar Sen, Member of the Bengal Legislative Council, Calcutta ...	1st Jan., 1877...	At the Delhi Darbar.
68	Ram Sundar Ghose, Dy. Supdt. of Vaccination, Metropolitan Circle, Calcutta ...	16th April, 1875	For good services in the Medical Department.

APPENDIX B.

RAI BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
69	Rudra Narayan Sing, Pachgachia, Bhagalpur	12th March, 1875.	For good services during the famine of 1873-74.
70	Pandit Rup Narayan, Member of Regency Council, Alwar	1st Jan., 1877 ...	At the Delhi Darbar.
71	The late Satya Kinkar Ghosal of the Bhukailas Raj Family...	...	For good services.
72	Rai Saheb Sing, Honorary Magistrate, Delhi	1st Jan., 1877 ...	At the Delhi Darbar.
73	Shetab Chand Nahur, Murshidabad	12th March, 1875.	For good services during the famine of 1873-74.
74	The late Babu Shew Golam Sah Bahadur, of Chupra ...	24th Aug., 1859.	From Lord Canning.
75	Shoshi Chandra Datta, of Masjidbari Street, Calcutta ...	25th April, 1873.	For good services in the Bengal Secretariat Office.
76	Sri Narayan Basak, Calcutta	17th Dec., 1850.	For good services as Supdt. Govt. Tosakhana, Calcutta.
77	Surji Narayan Banerji, Supdt. of Mails, Darjeeling	12th May, 1871.	For good services in the Postal Department.
78	Ugra Narayan Sing, Zamindar of Supul, Bhagalpur ..	1st Jan., 1877 ...	At the Delhi Darbar.
79	Umrao Sing, Honorary Magistrate, Delhi	...	Ditto.
80	Upendra Nath Duardar, of Buxar	2nd July, 1875.	For good services during the Bhutan War, &c.
81	Yella Mullappah Chetty, Bangalore	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

RAI.

No.	Name and Destination.	When Conferred.	Remarks.
1	Bishen Sarup, Inspector of Police, Ajmere	1st Jan., 1877 ...	At the Delhi Darbar.
2	Seth Chand Mal, Honorary Magistrate, Ajmere	Ditto. ...	Ditto.
3	Jadu Nath Mukerji, Government Pleader, Hazaribagh ...	22nd June, 1876.	For liberality and public spirit.
4	Kothari Chakkan Lal, Head of the Revenue Department, and in charge of the State Treasury, Meywar	1st Jan., 1877 ...	At the Delhi Darbar.
5	Mehta Panna Lal, Junior Minister, Meywar State ...	Ditto.	Ditto.
6	Seth Samir Mal, Honorary Magistrate, Ajmere	Ditto.	Ditto.

RAI RAYA RAI.

No.	Name and Destination.	When Conferred.	Remarks.
1	The late R. Vencat Row, Dewan of Travancore	...	For meritorious services to Govt.

SIRDAR BAHADUR.

No.	Name and Destination.	When Conferred	Remarks.
1	Rai Munshi Amin Chand, Judicial Asstt. Commr., Ajmere	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

SIRDAR.

No.	Name and Destination.	When Conferred.	Remarks.
1	Ratan Sing (of Rhotas in the Jhilam District) District Supdt. of Police, Central Provinces	1st Jan., 1877 ...	At the Delhi Darbar.

THAKUR RAWAT.

No.	Name and Destination.	When Conferred.	Remarks.
1	Thakur Hira, of Dewer Parganna in Mhairwara, Rajputana	1st Jan., 1877 ...	At the Delhi Darbar,

THAKUR.

No.	Name and Destination.	When Conferred.	Remarks.
1	Lachmi Narayan Sing, of Kera, Singbhum	1st Jan., 1877 ...	At the Delhi Darbar.
2	Narendra Nath Sahi Deo, of Govindapur, Lohardugga ...	23rd Dec., 1872.	The title is hereditary.
3	Raghu Nath Sing Deo of Khursaon, Singbhum	3rd July, 1865...	Ditto.
4	Ujambar Sing, of Anandapur, Singbhum	15th Feb., 1873	Ditto.

DIWAN BAHADUR.

No.	Name and Destination.	When Conferred.	Remarks.
1	Diwan Gujraj Sing, the Diwan of Jassu, Central India ..	1st Jan., 1877...	At the Delhi Darbar.

APPENDIX B.

DIWAN.

No.	Name and Destination.	When Conferred.	Remarks.
1	Pandit Manphul, C.S.I., Hony. Asstt. Commissioner	1st Jan., 1877 ...	At the Delhi Darbar.

JAWAD-UL-NISSA SATUDAH-I-KHANDAN.

No.	Name and Destination.	When Conferred.	Remarks.
1	Musamat Mandar Bibi, of Chupra, Saran	15th Oct., 1869	Widow of the late Rai Shah Banawari Lal Bahadur. Received the title for acts of liberality and public spirit.
2	Musamat Mithu Bibi, of Chupra, Saran	Ditto.	Ditto.

NAWAB BAHADUR.

No.	Name and Destination.	When Conferred.	Remarks.
1	Mumtozomul Mulk, Mohsunad Dowla, Farradunjah, Syad Munsurali Khan Bahadur, Nasrat Jana, Nawab Nazim of Murshidabad (now in England)	...	The title is hereditary.
2	Syad Ashgar Ali, C.S.I., of Calcutta	4th July, 1862 ..	In consideration of his father's charitable acts, &c.

APPENDIX B.

NAWAB.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	Syad Abdul Hosen, Monghyr	1st Jan., 1877 ...	At the Delhi Darbar.
2	H. H. Ala-ud-din Ahmed Khan, Chief of Laharu ...	...	The title is hereditary.
3	Maulvi Abdul Latif Khan Bahadur	June, 1880 ...	Recd. the title of Khan Bahadur on the 1st January, 1877.
4	Mahammad Ali Khan Bahadur of Chatori, Bulandshahar District	1st Jan., 1877 ...	At the Delhi Darbar.
5	Amir Ali, of Medhi Bagan, Calcutta	19th Nov., 1875.	For good services.
6	Ahsan Ullah Khan Bahadur of Dacca	1st Jan., 1877 ...	At the Delhi Darbar.
7	Mumtaz-ud-Daula Nawab Sir Mahammad Faiz Ali Khan Bahadur, of Pahasee, Bulandshahar	Sept.. 1870 ...	For good services.
8	The Hon'ble Mir Mahammad Ali of Faridpur, Bengal ...	1st Jan., 1877 ...	At the Delhi Darbar.
9	Khaja Abdul Gani, C.S.I., of Dacca	Ditto-	Ditto. The title is hereditary. Recd. the title of Nawab (for life) on the 21st May, 1875.
10	Sayyid Ali Shah, of Sirdhana, Mirath	June, 1876 ...	For good services.
11	Arbab Sarfaraz Khan, Mohmand, of Peshawar	24th May, 1881.	In Her Majesty's birthday.

APPENDIX B.

ARBAB.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	Shah Prasaud Khan, of Gulbela, Peshawar	24th May, 1881 ...	In Honor of Her Majesty's birth-day.

KHAN BAHADUR.

No.	NAME AND DESTINATION.	When Conferred.	REMARKS.
1	Abdul Kadir, Senior Assistant Commissioner and Town Magistrate, Mysore	1st Jan., 1877...	At the Delhi Darbar.
2	Abdul Rahim Khan, son of Shah Nawaz Khan of Isa Khel, Bannu District	Ditto	Ditto.
3	Agha Kalbabid, Honorary Asstt. Commissioner, Panjab ...	1st Jan., 1878 ...	For good services.
4	Alladad Khan, Sirdar Bahadur, Pensioned Resaldar, North-Western Provinces	Ditto.	Ditto.
5	Nawab Alladad Khan, of Karachi Collectorate	1st Jan., 1877 ...	At the Delhi Darbar.
6	Ali Dost Sahib, Inspector of Police, Madras	1st Jan., 1878 ...	For good services.
7	Ali Khan, Zamindar of Monghyr	1st Jan., 1877 ...	At the Delhi Darbar.
8	Aulad Hosen of Peharsar, in Bharatpur, Asstt. Commr., C. P.	Ditto.	Ditto.
9	Bhikan Khan, Zamindar of Parsauni, West Tirhoot ...	Ditto.	Ditto.
10	Bomanji Sorabji, Asstt. Engineer, Department of Public Works, Bombay	Ditto.	Ditto.

APPENDIX B.

KHAN BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
11	Munshi Bukaullah, late First Grade Inspector of Police in the Hughli District, Bengal ...	1st Jan., 1878 ...	For good services.
12	Carsetji Rastamji, Chief Justice, Baroda	1st Jan., 1877 ...	At the Delhi Darbar.
13	Chaitan Shah, Assistant Surgeon, Peshawar	Ditto.	Ditto.
14	Dad Mahammad Jakrani, of Jacobabad	Ditto.	Ditto.
15	Dastur Hoshung Jamaspjee, Assistant Professor of Oriental Languages, Deccan College, Poona, Bombay	1st Jan., 1878 ...	For good services.
16	Davur Rastamji Khurshedji Modi, of Surat	1st Jan., 1877 ...	At the Delhi Darbar.
17	Ghaus Shah Kadri, Makandar, in the Baba Buden Hills ...	Ditto.	Ditto.
18	Mir Gul Hasan, Hyderabad, Sind	Ditto.	Ditto.
19	Ghulam Mohi-ud-din Khan, Offg. Extra Asstt. Commr., Panjab	24th May, 1881.	In Honor of Her Majesty's birth-day.
20	Syad Hadi Hassein, Hony. Asstt. Commr., Panjab... ...	1st Jan., 1878 ...	For good services.
21	Mir Hafiz Ali, Motawali Dargah, of Ajmere	1st Jan., 1877.	At the Delhi Darbar.
22	Hony. Major Sheik Hedayet Ali, Aide-de-Camp to H. E. the Commander-in-Chief... ...	16th April, 1866.	For good services in the Bhutan Campaign.
23	Mir Hydar Ali Khan, of Mysore	1st Jan., 1877 ...	At the Delhi Darbar.

APPENDIX B.

KHAN BAHADUR.—(*Continued*).

No.	Name and Destination.	When Conferred.	Remarks.
24	Imdad Ali, Bhagalpur, late Subordinate Judge of Gya ...	2nd Sept., 1875.	For good services in the Judicial Deptt.
25	Imamuddin Khan, of Bangalore	1st Jan., 1877 ...	At the Delhi Darbar.
26	Raja Jahandad Khan, Extra Asstt. Commissioner, Peshawar	24th May, 1881.	In Honor of Her Majesty's birth-day.
27	Moulvie Ishar Hossein, of Mirzapur, Calcutta	18th Feb., 1862.	For good services as Mir Munshi in the Foreign Deptt.
28	Kazi Ibrahim Mahammad, of Bombay	1st Jan., 1877 ...	At the Delhi Darbar.
29	Kazi Mir Jalaluddin, of Bombay	Ditto.	Ditto.
30	Kazi Shahabuddin, Chief of the Revenue Departt., Baroda	Ditto.	Ditto.
31	Jamsetji Dhunjibhoy Wadia, Master Builder, Bombay Dockyard	Ditto.	Ditto.
32	Kadir Mohi-ud-din Saheb, of Mysore	Ditto.	Ditto.
33	Syad Kabil Shah, of Varnahar in the Nagor Taluka, Sind ...	Ditto.	Ditto.
34	Mahammad Jan, Honorary Magistrate, Amritsar	Ditto.	Ditto.
35	Maulvi Masum Mian of Ballapur, Akola	Ditto.	Ditto.
36	Mahammad Ali, Assistant Commissioner, Bangalore ...	Ditto.	Ditto.
37	Mahammad Rashid Khan Chaudhri, Zamindar of Nator, Rajshahye	Ditto.	Ditto.

APPENDIX B.

KHAN BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
38	Syad Mahammad Abu Said, Zamindar of Patna and Gya ...	1st Jan., 1877 ...	At the Delhi Darbar.
39	Mahomed Akbar Khan, Orakzai, Offg. Asstt. and Distt. Supdt. of Police, Panjab	24th May, 1881.	In Honor of Her Majesty's birth-day.
40	Mahomed Zaffar Khan, Khattak of Kohat	Ditto.	Ditto.
41	Mahomed Afzal Khan, of Gundapur, Dera Ismail Khan...	Ditto.	Ditto.
42	Muncherji Cowasji, Assistant Engineer Department Public Works, Bombay	1st Jan., 1877...	At the Delhi Darbar.
43	Mirza Ali Mahammad, Karachi, Sind	Ditto.	Ditto.
44	Moodeen Sheriff, Honorary Surgeon, Madras	1st Jan., 1878...	For good services.
45	Syad Murad Ali Shah, of Rohri, Shikarpur	1st Jan., 1877...	At the Delhi Darbar.
46	Mir Nizam Ali, Honorary Magistrate, Ajmere	Ditto.	Ditto.
47	Naserwanji Carsetji of Ahmednagar, Bombay	Ditto.	Ditto.
48	Parumal, of Hyderabad, Sind	Ditto.	Ditto.
49	Pestonji Jehangir, Settlement Commissioner, Baroda	Ditto.	Ditto.
50	Pir Bakhsh, Kohawar, Zamindar in Shikarpur	Ditto.	Ditto.
51	Rahmat Khan, Inspector of Police, Panjab	Ditto.	Ditto.
52	Rastamji Sorabji, of Broach in Guzerat	Ditto.	Ditto.

APPENDIX B.

KHAN BAHADUR.—(*Continued.*)

No.	Name and Destination.	When Conferred.	Remarks.
53	Jamadar Saleh Hindi, C.I.E., of Junagarh, Bombay	1st Jan., 1877 ...	At the Delhi Darbar.
54	Sayad Badshah Mian, of Kohat	24th May, 1881.	In Honor of Her Majesty's birth-day.
55	Shamsuddin Ali Khan, Special Mamlatdar, Poona Distt., Bombay	1st Jan., 1878 ...	For good services.
56	Tamuz Khan, of Callinga, Calcutta	7th Jan., 1869...	For good services in the Medical Departt.
57	Taz-ud-din Hossein, Assistant Commissioner, 2nd Class, Berar	1st Jan., 1878 ...	For good services.
58	Wahedoodin, late Subordinate Judge of Shahabad, Patna	18th June, 1874.	For good services in the Judicial Departt.
59	Wali Mahammad of Dingan Bhurgri, in the Umarkot Taluka, Sind	1st Jan., 1877...	At the Delhi Darbar.
60	Zainooddeen Hossein, late Dy Magistrate in Tirhoot	9th Feb., 1875.	For good services in the Judicial Departt.

KHAN.

No.	Name and Destination.	When Conferred.	Remarks.
1	Budha Khan of Hatun, Mhairwara, Rajputana	1st Jan., 1877 ...	At the Delhi Darbar.
2	Fateh Khan, of Chang ...	Ditto.	Ditto.

APPENDIX C.

Titles conferred on the Native Armies belonging to the 1st and 2nd Classes, respectively, of the Order of British India, at the Delhi Darbar, held on the 1st January, 1877.

I.—TO THE 1ST CLASS WITH THE TITLE OF "SIRDAR BAHADUR."

BENGAL.

1.—Inspector, 4th Class, Khan Sing, Oude Police, late Ferozepore Regiment.
2.—Ressaldar-Major Raheemdad Khan, "Bahadur," 2nd Bengal Cavalry.
3.—Subadar-Major Thakoorpersad Misser, "Bahadur," 4th Regiment Native Infantry.
4.—Subadar Gobrayh Sing, "Bahadur," 8th Regiment Native Infantry.
5.—Subadar-Major Shawa Ram, "Bahadur," 13th (The Shekhawattee) Regiment Native Infantry.
6.—Subadar-Major Ram Rutton, "Bahadur," 15th (The Loodianah) Regiment Native Infantry.
7.—Subadar Ramchurn, "Bahadur," 38th (The Agra) Regiment Native Infantry.
8.—Subadar-Major Runbahadoor Sing, "Bahadur," 42nd (Assam) Regiment Native Light Infantry.
9.—Subadar-Major Bahadoor, "Bahadur," 43rd (Assam) Regiment Native Light Infantry.
10.—Subadar Runbeer, "Bahadur," 1st Goorkha Regiment Light Infantry.
11.—Subadar Surrypjeet Thappa, Bahadur, 2nd (Prince of Wales' Own) Goorkha Regiment (The Sirmoor Rifles).
12.—Subadar-Major Taij Bahadur Khawas, "Bahadur," 3rd Goorkha (The Kemaoon) Regiment.
13.—Ressaldar Ramtuhul Sing, "Bahadur," 4th Punjab Cavalry, Punjab Frontier Force.
14.—Subadar-Major Unoka Sing, "Bahadur," 5th Regiment, Native Light Infantry.
15.—Subadar-Major Jewun Sing, "Bahadur," 32nd (Punjab) Regiment Native Infantry (Pioneers).
16.—Subadar Hubbeeboollah Khan, "Bahadur," Governor General's Body-Guard.
17.—Subadar-Major Kurrug Sing Rana, "Bahadur," 44th (Sylhet) Regiment Native Light Infantry.
18.—Subadar-Major Bullea Thappa, "Bahadur," 4th Goorkha Regiment.
19.—Subadar Sewsahie Sing, Bahadur," 34th (The Futtehgurh) Regiment Native Infantry.
20.—Ressaldar Ausuf Ally, "Bahadur," 3rd Bengal Cavalry.
21.—Subadar-Major Bussawun Singh, "Bahadur," Corps of Sappers and Miners.
22.—Subadar-Major Kurramutoollah Khan, "Bahadur," 33rd (The Allahabad) Regiment Native Infantry.
23.—Subadar-Major Pyabb, "Bahadur," 1st Punjab Infantry, Punjab Frontier Force.
24.—Ressaldar Kumrooddeen Khan, "Bahadur," 17th Bengal Cavalry.
25.—Subadar-Major Bulwunt Sing, "Bahadur," 6th Regiment Native Light Infantry.

APPENDIX C.

BENGAL—(*Continued.*)

26.—Subadar Sewbuccus Doobey. "Bahadur," 11th Regiment Native Infantry.

27.—Ressaldar-Major Meer Jaffir Ally, "Bahadur," 5th Punjab Cavalry, Punjab Frontier Force.

28.—Ressaldar-Major Allaooddeen Khan, "Bahadur," 2nd Cavalry, Hyderabad Contingent.

29.—Subadar Ram Chunder, "Bahadur," 2nd (Prince of Wales' Own) Goorkha Regiment (The Sirmoor Rifles).

30.—Subadar Hoomail Khan, "Bahadur," 42nd (Assam) Regiment Native Light Infantry.

31.—Subadar Ramoo Kuthait, "Bahadur," 13th (The Shekhawattee) Regiment Native Infantry.

32.—Ressaldar Moortuza Khan, "Bahadur," 6th Bengal Cavalry.

MADRAS.

33.—Subadar-Major Sheik Homed. "Bahadur," 6th Regiment Native Infantry.

34.—Subadar-Major Sheik Surver, "Bahadur," 29th Regiment Native Infantry.

35.—Subadar-Major Kistnamah, "Bahadur," 41st Regiment Native Infantry.

36.—Subadar-Major Mootoosawmy, "Bahadur," 5th Regiment Native Infantry.

37.—Subadar-Major Sheik Hussein, "Bahadur," 26th Regiment Native Infantry.

38.—Subadar Rungasawmy, "Bahadur," 26th Regiment Native Infantry.

39.—Subadar Jehangir Khan, "Bahadur," 26th Regiment Native Infantry.

40.—Subadar Nirsumaloo, "Bahadur," 14th Regiment Native Infantry.

41.—Subadar-Major Soobiah, "Bahadur," 35th Regiment Native Infantry.

42.—Subadar-Major Mahomed Cassim, 30th Regiment Native Infantry.

43.—Subadar-Major Luchmun Sing, 27th Regiment Native Infantry.

44.—Subadar-Major Mohdeen Khan, 28th Regiment Native Infantry.

45.—Subadar-Major Sheik Homed, 3rd Regiment Light Infantry.

46.—Subadar-Major Mahomed Cassim, 3rd Regiment Light Cavalry.

47.—Subadar-Major Appavoo, 25th Regiment Native Infantry.

48.—Subadar-Major Dalliah, 17th Regiment Native Infantry.

49.—Subadar-Major Appiah, 7th Regiment Native Infantry.

50.—Subadar-Major Bauboo Ram, 38th Regiment Native Infantry.

51.—Subadar-Major Yacoob Khan, 13th Regiment Native Infantry.

BOMBAY.

52.—Ressaldar-Major Bennoo Sing, "Bahadur," 3rd (Queen's Own) Regiment, Light Cavalry.

53.—Subadar-Major Smailjee Israel, "Bahadur," 27th Regiment Native Light Infantry, or 1st Belooch Regiment.

54.—Subadar Ballojee Moray, "Bahadur," Corps of Sappers and Miners.

55.—Subadar Shaik Emam Dharwar, "Bahadur," No. 1 Mountain Battery, Native Artillery.

56.—Subadar Saye Errapa, "Bahadur," Corps of Sappers and Miners.

57.—Ressaldar-Major Meer Kassum Ali, "Bahadur," 3rd Regiment Sind Horse.

58.—Subadar-Major Samueljee Issajee, "Bahadur," 3rd Regiment Native Light Infantry.

59.—Subadar-Major Peetamber, "Bahadur," 29th Regiment Native Infantry or 2nd Belooch Regiment.

60.—Subadar-Major Chundum Ditchit, "Bahadur," 15th Regiment Native Infantry.

APPENDIX B.

BOMBAY.—(*Continued.*)

61.—Subadar-Major Rubenjee Israel, " Bahadur," 8th Regiment Native Infantry.
62.—Ressaldar-Major Hoosain Bux, " Bahadur," Poona Horse.
63.—Ressaldar-Major Moostuffa Khan, " Bahadur," 1st Regiment, Sind Horse.
64.—Subadar-Major Shaik Muddar, " Bahadur," 25th Regiment Native Light Infantry.
65.—Subadar-Major Shaik Oosman, " Bahadur," 9th Regiment Native Infantry.
66.—Subadar-Major Shaik Esmall, " Bahadur," 21st Regiment Native Infantry or Marine Battalion.
67.—Ressaldar-Major Shaik Hoosain, 2nd Regiment Light Cavalry.
68.—Subadar-Major Devee Sing, 20 Regiment of Native Infantry.
69.—Subadar-Major Appurbul Sing, 14th Regiment Native Infantry.

II—TO THE 2ND CLASS WITH THE TITLE OF "BAHADUR."

BENGAL.

1.—Subadar-Major Gunnesha Sing, 27th (Punjab) Regiment Native Infantry.
2.—Subadar-Major Gomundha Sing, 2nd Sikh Infantry, Punjab Frontier Force.
3.—Subadar-Major Abdoolah Khan, 26th (Punjab) Regiment Native Infantry.
4.—Subadar-Major Russool Khan, 6th Punjab Infantry, Punjab Frontier Force.
5.—Subadar-Major Peer Bux, 22nd (Punjab) Regiment Native Infantry.
6.—Subadar-Major Sohunlali Tewarry, 8th Regiment Native infantry.
7.—Subadar-Major Bhundoo Ram, Deolee Irregular Force, Infantry.
8.—Ressaldar-Major Jaffer Ally Khan, 3rd Punjab Cavalry, Punjab Frontier Force.
9.—Subadar-Major Murdan Ali Shah, No. 1 Mountain Battery, Punjab Frontier Force.
10.—Ressaldar-Major Khanan Khan, Aide-de-Camp to the Viceroy, (Queen's Own) Corps of Guides, Cavalry.
11.—Subadar-Major Jhummun Sing, 17th (The Loyal Poorbeah) Regiment Native Infantry.
12.—Ressaldar-Major Sheik Bahadoor, 1st Cavalry, Hyderabad Contingent.
13.—Subadar-Major Sheck Muhboob, 3rd Regiment Native Infantry.
14.—Subadar-Major Urjoon Sing, 19th (Punjab) Regiment Native Infantry.
15.—Subadar Gamah Khan, 24th (Punjab) Regiment Native Infantry.
16.—Subadar Hookum Sing, 45th (Rattray's Sikhs) Regiment Native Infantry.
17.—Subadar-Nehal Singh, 20th (Punjab) Regiment Native Infantry.
18.—Subadar-Khoaj Mahomed. 9th Regiment Native Infantry.
19.—Ressaldar Ram Sing, 2nd Regiment, Central India Horse.
20.—Subadar Siboo Sing Nagee, 3rd Goorkha (The Kemaoon) Regiment.
21.—Subadar Chuttur Bhoj Awusthe, 4th Regiment Native Infantry.
22.—Subadar Bhola Persad Sookl. Corps of Sappers and Miners.
23.—Subadar Nehal Sing, 14th (The Ferozepore) Regiment Native Infantry.
24.—Ressaldar Jehangeer Khan, 10th Bengal Lancers.
25.—Subadar Runbeer Khuttree, 2nd (Prince of Wales' Own) Goorkha Regiment (The Sirmoor Rifles).
26.—Subadar Sewtahal Sing, 2nd (Queen's Own) Regiment Native Light Infantry.
27.—Subadar Goburdun Sing, 41st (The Gwalior) Regiment Native Infantry.
28.—Ressaldar Tahour Khan, 6th Bengal Cavalry.
29.—Subadar Rambuccus Misr, Nepal Escort.
30.—Ressaldar and Woordie Major Emam Buksh Khan, 15th Bengal Cavalry.

APPENDIX C.

Madras.

31.—Subadar-Major Mherwar Sing, 40th Regiment Native Infantry.
32. Subadar-Major Sheik Emaum, 15th Regiment Native Infantry.
33.—Subadar-Major Nagiah, 31st Regiment Light Infantry.
34.—Subadar-Major Veeragoo, 23rd Regiment Light Infantry.
35.—Subadar-Major Venketsawmy, 8th Regiment Native Infantry.
36.—Subadar-Major Bowani Sing, 16th Regiment Native Infantry.
37.—Subadar-Major Sheik Bobden, 4th Regiment Native Infantry.
38.—Subadar-Major Abdool Nubby, 1st Regiment Light Cavalry.
39.—Subadar Sirdar Khan, 1st Regiment Native Infantry.
40.—Subadar Sheik Mirdeen, 19th Regiment Native Infantry.
41.—Subadar Sheik Abdool Cawder, 2nd Regiment Native Infantry.
42.—Subadar Syed Ahmed, 36th Regiment Native Infantry.
43.—Subadar Sheik Secunder, 37th Regiment Native Infantry (Grenadiers).
44.—Subadar Hoffled Beg, 9th Regiment Native Infantry.
45.—Subadar Manuel Davis Cozen, 34th Regiment Light Infantry.
46.—Subadar Sheik Oosman, 32nd Regiment Native Infantry,
47.—Subadar Pethepeermal, 39th Regiment Native Infantry.
48.—Subadar Rungiah, 22nd Regiment Native Infantry.
49.—Subadar Mahomed Moideeree, 11th Regiment Native Infantry.
50.—Subadar Syed Abdool Cawder, 10th Regiment Native Infantry.
51.—Subadar Ghoolam Nubbee, 20th Regiment Native Infantry.
52.—Subadar Yacoob Khan, 33rd Regiment Native Infantry.

Bombay.

53.—Subadar-Major Louis Gabriel, 23rd Regiment Light Infantry.
54.—Subadar-Major Shaik Sooltan, 6th Regiment Native Infantry.
55.—Subadar-Major Solomon Elijah, 19th Regiment Native Infantry.
56.—Subadar-Major Durriow Sing, 18th Regiment Native Infantry.
57.—Subadar Major Mahomed Khan, 11th Regiment Native Infantry.
58.—Subadar-Major Bheema Nair, 26th Regiment Native Infantry.
59.—Subadar-Major Lakshemon Rao Dongrey, 7th Regiment Native Infantry.
60.—Subadar-Major Ittoojee Jadow, 24th Regiment Native Infantry.
61.—Subadar-Major Essobjee Israel, 16th Regiment Native Infantry.
62.—Subadar-Major Sayajee Scinday, 2nd (Prince of Wales' Own) Regiment Native Infantry (Grenadiers).
63.—Subadar-Major Mahadoo Seerka, 22nd Regiment Native Infantry.
64.—Subadar-Major Miosajee Israel, 17th Regiment Native Infantry.
65.—Subadar-Major Wullee Mahomed, 1st Regiment Native Infantry (Grenadiers).
66.—Subadar-Major Hajjee Khan, 30th Regiment Native Infantry or Jacob's Rifles.
67.—Subadar-Major Shaik Oomer, 10th Regiment Native Light Infantry.
68.—Ressaldar-Major Shadee Khan, 2nd Regiment, Sind Horse.
69.—Subadar Shaik Mohideen, 9th Regiment Native Infantry.
70.—Subadar Gunness Sing, 28th Regiment Native Infantry.
71.—Subadar Shaik Abdoola, 13th Regiment Native Infantry,
72.—Subadar Raghojee Moruskur, 4th Regiment Native Infantry or Rifle Corps.
73.—Subadar Bheeka, 3rd Regiment Native Light Infantry.

ABSTRACT OF THE APPENDICES A. B. AND C. SHEWING THE AGGREGATE NUMBER OF THE HOLDERS OF SALUTES, TITLES, &C.

—:o:—

APPENDIX A.

I.—*Salutes attached to Chiefships.*

	Aggregate Number.
Salutes of 21 Guns ...	3
— 19 — ...	8
— 17 — ...	12
— 15 — ...	16
— 13 — ...	6
— 11 — ...	32
— 9 — ...	12

II.—*Personal Salutes.*

Salutes of 21 Guns ...	7
— 19 — ...	4
— 17 — ...	6
— 15 — ...	7
— 13 — ...	6
— 12 — ...	2
— 11 — ...	3
— 9 — ...	17

APPENDIX B.

Sundry Titles and Honorary Distinctions.

Baronet ...	1
Knight Grand Cross of The Most Honorable Order of the Bath...	3
Knight ...	3
Honorary Knights Grand Commanders of The Most Exalted Order of the Star of India ...	6
Knights Grand Commanders of ditto ...	26
Knights Commanders of ditto ...	26
Companions of ditto ...	54
Members (Ex-Officio and for Life) of The Order of the Indian Empire...	8
Companions (Ex-Officio and for Life) of ditto ...	31
Members of The Imperial Order of the Crown of India ...	8
Counsellor of the Empress ...	8
General in the Army ...	2

Carried over. 317

APPENBIX B.

Sundry Titles and Honorary Distinctions.—(Continued.)

	Aggregate Number.
Brought forward. ...	317
Farzand-I-Khas-I-Daulat-I-Inglishia ...	1
Hisam-us-Saltanat ...	1
Indar Mahindar Bahadur Sipar-I-Saltanat ...	1
Sawai ...	1
Sipahdar-Ul-Mulk...	1
Lokendar ...	1
Raja Mushir-I-Khas Bahadur ...	1
Raja-I-Rajagan...	1
Malaz-Ul-Ulama-O-Ul-Fazala ...	1
Sheikh-Ul-Mushaikh ...	1
Maharaja Dhiraj Bahadur ...	2
Maharaja Bahadur ...	17
Maharaja... ...	26
Rajendra Bahadur... ...	1
Maharani ...	5
Raja Bahadur ...	56
Raja ...	73
Bahadur ...	1
Kumar ...	1
Pal Chowdhurie ...	1
Rao Bahadur ...	37
Rao Saheb ...	9
Rao ...	4
Rai Bahadur ...	81
Rai... ...	6
Rai Raya Rai ...	1
Sirdar Bahadur... ...	1
Sirdar ...	1
Thakur Rawat ...	1
Thakur ...	4
Diwan Bahadur ...	1
Diwan ...	1
Jawad-Ul-Nissa Satudah-I-Khandan ...	2
Nawab Bahadur ...	2
Nawab ...	11
Arbab ...	1
Khan Bahadur.. ...	60
Khan ...	2

APPENDIX C.

Titles conferred on the Native Armies.

Sirdar Bahadur ...	69
Bahadur	73
TOTAL	877

THE END.